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"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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THE REV. MRS. EDDY'S ANSWER.

TO WHOM IT CONCERNS:—

In reply to letters questioning the consistency of Christian Scientists taking pay for their labors, and hoping to relieve the questioner's perplexity, I will say,—After four years from my discovery of Christian Science, while taking no remuneration for my labors, and healing all manner of diseases, I was confronted with the fact of no monetary means left wherewith to hire a hall in which to speak, or to establish a *Christian Science Home* for indigent students (which I yearned to do), or even to meet my own current expenses, and halted from necessity.

I had cast my all into the treasury of Truth, but where were the means with which to carry on a Cause? To desert the Cause never occurred to me, but nobody then wanted Christian Science, nor gave it a half penny. Though sorely oppressed I was above begging, and knew well the priceless worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step. I wrote "Science and Health with Key to the Scriptures," taught students for a tuition of \$300 each, and seldom taught without having charity scholars, sometimes a dozen or upwards in one class. Afterwards, with touching tenderness, those very students sent me the full tuition money. However, I

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returned this money with love, but it was again mailed to me in letters begging me to accept it, saying, "Your teachings are worth much more to me than money can be."

It was thus that I earned the means wherewith to start a *Christian Science Home* for the poor worthy student, to establish a *Metaphysical College*, to plant our first magazine, to purchase the site for a church edifice, to give my church the *Christian Science Journal*, and to keep "the wolves in sheep's clothing," preying upon my pearls, from clogging the wheels of Christian Science.

The great Master first sent forth his students, taking no scrip for their journey; next, *per contra*, he bade them take scrip therefor, saying, "the laborer is worthy of his hire." Can we find a better example for our lives than that of our Master? Why did he send forth his students first without, and then with, provision for their expenses? Doubtless to test the effect of both methods on mankind. That he preferred the latter is evident, since we have no hint of his changing this direction, and that his Divine wisdom should temper human affairs is plainly set forth in the Scriptures. Till Christian Scientists give all their time to spiritual things, live without eating, and obtain their money from a fish's mouth, they must earn it, in order to help mankind with it. All systems of religion stand on this basis.

The law and the Gospel—Christian, civil, and educational means—manufacture, agriculture, tariff, and revenue subsist on demand and supply regulated by a government currency, whereby each is provided for and maintained. What, then, can a man do with truth, and without a cent to sustain it? Either his life must be a miracle that scares folks, or his truth not worth a cent.

MARY BAKER G. EDDY.

### CARD.

WILL the brave delegates from the Churches of Christ, Scientist, in New York State, and those faithful at their homes as well as in her Senate Chamber, accept my thanks for rising to the rescue of religious liberty in the land of our Pilgrim Fathers. And may God forever keep our country from aggressive *class legislation*, whether in the form of a medical bill or bull!

MARY BAKER G. EDDY.



## A MEMORABLE OCCASION.

SUNDAY was a memorable day in the history of the Christian Science church of this city. The building is known as Christian Science Hall; it was dedicated only a few months ago, and Sunday was the first time, at a regular service, that the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, has appeared in person in its pulpit. The audience-room was found inadequate to accommodate the people who gathered early to attend; many were unable to obtain seats, and others failed to gain even admission.

Mrs. Eddy invited as guests to attend the service, the forty-seven First Members of the Mother Church in Boston, nearly all of whom were present, coming and returning on a special train, and there was also a delegation of fifteen from Montreal.

The visitors included various eminent persons, and in the congregation, which was a very intelligent and cultured one, were many people of Concord.

The preliminary exercises were conducted by the Rev. Ezra M. Buswell, First Reader, after which Mrs. Eddy herself appeared. She was modestly but very elegantly dressed. As she entered the hall, everybody present rose in deference and respect, and she took her place upon the platform amid profound silence. Mrs. Eddy appeared at her best, as sprightly and energetic as a young woman. She was escorted by Edward P. Bates, one of the trustees of The Christian Science Publishing Society of Boston.

The 163d hymn, from the Christian Science Hymnal, written by Mrs. Eddy, was finely rendered.

Mrs. H. K. Harrison, of Boston, the charming soloist, sang, "Saw ye my Saviour," a church communion hymn, written also by Mrs. Eddy. Mrs. Harrison is the lady who lost her voice about eight years ago, and was recently restored to health by Christian Science, as expounded by Mrs. Eddy, and this is the first time that she has sung in public since her recovery. She had volunteered to sing whenever Mrs. Eddy might signify her wish to have her do so, and this occasion was selected for the purpose, and most effectively did Mrs. Harrison fulfil the mission. Many eyes were wet with tears as

her rich voice sounded the notes of the beautiful selection, and upon her upturned face was a smile of joy as she filled the hearts of her hearers with sympathetic appreciation.

When the time came for Mrs. Eddy to speak, she stepped forward gracefully to the desk designed for her, and read the 91st Psalm, without using glasses.

Her rich, clear, melodious voice served to the very best advantage to emphasize that beautiful passage of Scripture, which she characterized as containing more of meaning than is condensed into so many words anywhere else in all literature, except in the Sermon on the Mount by the great Galilean and hillside teacher. She made this Psalm her text and theme, and, taking it passage by passage, she explained its meaning with an eloquence, force, and impressiveness that held her congregation in profound attention for three quarters of an hour. She spoke extemporaneously, bringing out especially the theory of Christian Science as applied to practical life, and she explained the doctrines of her faith with such simplicity, and yet with such choice language and richness of illustration, that the address was pronounced one of the most instructive and ennobling ever delivered in this city.

Alluding to that significant epoch in her own career when she put forth her hand for God to lead her, and felt a wondrous strength of power, her auditors, many of them, were moved with emotion, but she opened the way from this depth of feeling up to a plane of trust and faith and joy, an inspiration which seemed to move everybody within the reach of her pleasing voice.

Her followers here felt afresh the wondrous influence of her remarkable spirituality, and the very atmosphere of her presence seemed to thrill them with enthusiasm, and to awaken in them zeal.

*People and Patriot (Concord, N. H.), March 4, 1898.*

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PROF. FERDINAND C. FRENCH, of Vassar College, lectured in Vassar Brothers' Institute on "Christian Science and Philosophy." The largest audience of the year was present, which signifies that Christian Science must be popular in Poughkeepsie. The subject was discussed by Rev. Wm. Bancroft Hill, Dr. Russell, Benson Van Vliet, and Rev. Geo. Clarke Cox.—*Poughkeepsie Star.*

## THE SAVIOUR.

BY REV. IRVING C. TOMLINSON.

THE full-orbed thought as to the Saviour is gained from the understanding of the life and words of Christ Jesus. In his last talk with his disciples he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John, 16 : 7).

Do not these words mean that the Saviour is not the mortal body of the human Jesus which did "go away," but rather that the Saviour is the ever-present Comforter, the gift of infinite Spirit? Something more, then, than a lovable friend, a noble patriot, a self-sacrificing hero, is the Saviour.

Indeed, do not both the Old and the New Testaments turn our eyes not toward man, but toward God as the Saviour? Thus testifies Isaiah: "I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isaiah, 43 : 3). Similarly Hosea: "I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no saviour beside me" (Hosea, 13 : 4). So also Paul, who introduces himself as "an apostle of Jesus Christ by the commandment of God our Saviour" (1 Timothy, 1 : 1). Likewise Jude, who concludes his benediction: "To the only wise God our Saviour" (Jude, 25).

Scholars tell us that the word saviour is derived from the Latin noun *sal*, from which comes our word salt. A careful and somewhat thorough study of the subject makes it plain that the Bible teaches that as salt preserves and rescues from a foreign foe whatever is impregnated by it, so the Saviour preserves from the adversary's attack or rescues from the enemy's corrupting influence all those impregnated by the saving Principle. As witness this salt which has not lost its savour: "The Lord is my rock, . . . my saviour; thou savest me from violence" (2 Samuel, 22 : 2, 3). And more, "The Lord gave Israel a saviour so that they went out from under the hand of the Syrian" (2 Kings, 13 : 5). When, later, they became contaminated by corruption and soured by sin, the reason given is, "They forgot God their saviour" (Psalm 106 : 21). At another time, when sweet and pure by reason of contact with their saving Principle,

it is said: "Surely they are my people, children that will not lie: so he was their Saviour" (Isaiah, 63 : 8).

If these be representative passages, then does not the Bible present an efficient rather than inefficient Saviour? For does not the Saviour of the Bible save? Does not the Word of Life unfold as the Saviour a practical support in temptation; a very present help in trouble; and a sure deliverer from every form of discomfort and disease?

Observe that revelation stops not with any transcendental view of God as the Saviour. It supplies us with the practical thought that the Saviour is the saving Principle which may be possessed by all for their rescue and preservation. For so prophesies the seer: "All flesh shall know that I the Lord am thy Saviour and thy Redeemer" (Isaiah, 49 : 26). That "all flesh" might be impregnated by the Saviour, it is affirmed that "The Father sent the Son to be the Saviour of the world" (1 John, 4 : 14). Of whom one in need of the saving salt declared: "This is indeed the Christ, the Saviour of the world" (John, 4 : 42). If John is right, then the Christ, the son sent of the Father, is the Saviour of all.

Did not Jesus speak of himself both as the Son of man and as the Son of God, and is it not clear that it is the Son of God who is the Saviour? How plainly Jesus states that on the human side he possessed no saving quality. He says: "I can of mine own self do nothing" (John, 5 : 30). Again he insists: "The word which ye hear is not mine, but the Father's which sent me" (John, 14 : 24). Every instance of reformation, every case of healing, every good work accomplished, in fact every demonstration which he made, he ascribed not to himself, but to his Father, for, said he: "The Father that dwelleth in me, he doeth the works" (John, 14 : 10).

For three years Jesus was a fearless exponent of the people's rights, but the saving Principle, the redemption essence made manifest by him was without beginning or end of days. For three years, the Nazarene appeared to be a personal Saviour, but the preserving Spirit, the impersonal Saviour, which governed him, is divine Love. It was the lovable personality, the human Jesus, that mistaken zeal in his day, and sometimes even in our own, would blindly idolize. When such a blind idolator came paying false homage and saying, "Good Master, what good thing shall I do that I may have eternal life?" Jesus replied: "Why callest

thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments" (Matthew, 19 : 16, 17). As if he said, "Cease to deify human personality. Seek to understand Divine Principle, which understanding is Life."

Said the enthusiastic young man in reply: "What will it cost?" Said Jesus, "Your all." "But when the young man heard that saying he went away sorrowful" (Matthew, 19 : 22). For it costs so little to adore goodness, but so much to live the Good. Deification of personality is cheap, but obedience to Principle costs all we mortals have.

Yet, though we give up all, we lose nothing. Though we pay out all, our purse shall not be empty. To him who obeys Principle, the meal wasteth not nor does the oil fail. (1 Kings, 17 : 16.) As the Saviour teaches, he who would preserve his life in matter shall lose it, but he who gives up his life in matter for the true idea of Life, the same shall save it. (Luke, 9 : 24.) Thus did Jesus give up, to sense, the life of the mortal body, for the true idea of Life; and through the resurrection, this true idea, the Christ of God, was shown to be the Saviour of the world.

To fix his students' thought, not upon himself, but upon God, was the aim of Jesus' words and life. In substance he is continually saying in one form or another: To adore me is to have a new god; to worship a personal Saviour is to worship a strange god, against which form of idolatry, infinite Spirit thunders from Mount Sinai: "Thou shalt have no other gods before Me" (Exodus, 20 : 3). And I say unto you: "God is Spirit: and they that worship him must worship him in spirit and in truth" (John, 4 : 24). Revised Version, margin). Nor did the Master ever refuse the proper respect paid to him, as Heaven's messenger. True, it was the message which set the captive free, but was not the messenger worthy of the freedman's love? The blinded Pharisee might scorn his acceptance of the Magdalene's loving gift, but he knew that, "To whom little is forgiven, the same loveth little" (Luke, 7 : 47). Beholding the broken alabaster box the cold critic might exclaim: "Why was this waste?" (Mark, 14 : 4). For the Pharisaic theologian knew not of the woman's Saviour, infinite Love, manifested by her loyal friend. But Jesus, glad of her confidence in the Saviour which heals, "said to the woman, Thy faith hath saved thee; go in peace" (Luke, 7 : 50).

Howsoever imperfect the apprehension, by the disciples,

of their Saviour, while Jesus walked and talked with them, it is quite certain that with the awakened spiritual understanding, through the Holy Spirit, which came upon them on the day of Pentecost (Acts, 2), thereafter they thought of their Heavenly Father's Son, the Christ-idea, and not of a human personality, as the Saviour. True, they frequently and strongly spake of the honor and rank belonging to Jesus, for in their day, as in our own, there were traducers and scorners of their beloved leader. The heresy that Jesus of Nazareth was not the anointed of God they condemned in unmeasured terms. Asserts John: "Who is a liar but he that denieth that Jesus is the Christ?" (1 John, 2 : 22). Again: "We are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John, 5 : 20). Peter declares those rescued through the Saviour to be those "Who are kept by the power of God through faith unto salvation" (1 Peter, 1 : 5). And to the clear vision of Paul it is very plain that infinite Love, the Christ-idea, preserving them from temptation and rescuing them from sin, is the Saviour. He speaks of his trust "which is committed unto me according to the commandment of God. And how conclusive are these words to his friend Titus: "We ourselves also were sometimes foolish, disobedient, deceived, . . . but after that the kindness and love of God our Saviour toward man appeared, . . . Which he shed on us abundantly through Jesus Christ our Saviour" (Titus, 3 : 3, 4, 6). How free from personality, how saturated with the preserving essence of divine Love, which is the Saviour, are these words.

If, then, the Christ-idea, instead of the corporeal Jesus, is the Saviour, can we be wrong in saying that, with the crucifixion of Jesus, the Saviour did not die? The Saviour is still with us and lives with those who love and heal. Spake not the Saviour through Jesus, saying, "The works that I do shall ye do also"? (John, 14 : 12). Where his works are done is not there the saviour?

Jesus lived not for a spectacle, but that infinite Good, which was loved and lived by him, might be loved and lived by all; for is it not written, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John, 3 : 16). Was not then Jesus the Saviour in this, that there might be manifested in the flesh the divine Love which saves, to show men in the flesh that they too may manifest



that Love Principle, the Christ-idea, which preserves from disease and rescues from death? Did not the loving John so understand when he wrote, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . As many as received him to them gave he power to become the sons of God. . . . And the Word was made flesh and dwelt among us and we beheld his glory" (John, 1 : 1, 12, 14). Meaning this, does it not, The Word, the Divine logos, the God-idea, was ever ready to give its savour to men, and thus become their Saviour? This God-idea thoroughly impregnated Jesus, and through him was clearly shown to be the Saviour, by rescuing others, as well as himself, from sin, sickness, and death, and imparting to others, as well as himself, health, holiness, and happiness.

To his disciples, Jesus said: "Ye are the salt of the earth" (Matthew, 5 : 13), meaning, Ye have the Christ-Principle, which is the Saviour. Therefore preserve and rescue your brothers from sin, sickness, and death as I have taught you. But, said he, "If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be . . . trodden under foot of men." As if he said, The test of your possession of the healing Principle of Love is, that it purifies and preserves mankind. So long as you save from sickness and sin with this Principle, so long will men know that you possess the preservative quality, and they will give you honor and a high place in their affections; but when your professed love no longer heals, when the Saviour you claim to honor, no longer saves, then of your so-called salt, I say: "It is thenceforth good for nothing, but to be trodden under foot of men."

Before this thought, one can but ask, "How can I make mine the Saviour who saves? How may I so reflect divine Love that the works which Jesus did I may do also? How may I so manifest infinite Good, the Christ-idea, that I may truly live a life of Love and so heal the sick and the sinful?" Once, as a Protestant clergyman, I should have been dumb before this question; but as a Christian Scientist, I reply by placing in your hands, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, knowing well that with the little book in your hands you may unlock the closed door of your temple, and fling it wide open for the entrance of the Saviour, the Christ-idea, the Love which is God, and the God which is Love. Accept the gift and become "the salt of the earth," one with the Saviour that saves.



## A JOYOUS TRIBUTE.

BY ADELAIDE M. KINNEAR.

FOR several months I have wished that the whole world might know of the wondrous freedom Truth has brought to my consciousness, and it bids me tell the story.

From the cradle I was considered very delicate, and, throughout the years of childhood, was constantly cautioned in regard to the food I should eat and the amount of work and study I might undertake; so that I grew up with the thought of insufficient strength as a part of my very being.

In my early teens, I developed a decided tendency towards weakness of the eyes. This was a great grief to me, as it interfered with the gratification of my natural love for reading and study. The thought of physical weakness may have driven me nearer to God, for, from early childhood, my earnest desire was ever to serve the Master; and visions of a missionary life, or of some great work for God, filled my childish fancy. I was not content with the thought of small daily duties, but wanted my life set apart for His service in some unusual way. With Browning's Theocrite, I said,—

"Would God that I  
Might praise Him that great way and die."

I had yet to learn that sweeter refrain,—

He did God's will; to him all one  
If on the earth or in the sun.

A few years since, my attention was called to the work of the Woman's Christian Temperance Union of our land. I became much interested, and soon was requested to take charge of the work in my own state, North Dakota, as its president. The reply was: "Here I stand. I can do no otherwise; so help me God!" I felt that the call came from the Father, and that the work would draw me nearer to the great heart of the Infinite, where I could catch a clearer view of Truth, and learn what it meant. So I entered upon my new duties with a heart full of love and a confidence unshaken. For three years I went up and down the length and breadth of our state talking temperance, striving to win men from their cups, and to implant the thought of purer lives and happier homes.

I sought Truth in the divided garment of temperance; and while the work brought me much of joy, yet underneath it all was a subtle feeling of unrest and dissatisfaction. Intemperance is only one branch of the great tree of evil, and our Master laid the axe at the *root* of the tree. How was I to find the root? Thus working, hoping, and doubting, I pressed on, seeking for more of the Christ-spirit, longing for that "perfect love which casteth out fear." The work brought me in contact with some of the noblest women of our land. At the annual national conventions—the grand rallying of the clans—the inspiration caught was akin to holiness; but one sad feature of these gatherings never escaped my notice—the large number of women who were apparently overworked and breaking down. I thought much about this. Why did God give His children the talent, and lay upon their hearts the work, and then withhold the physical strength requisite? At the end of three years of work my own health gave way, the trouble first appearing in my right eye. I consulted a specialist. The verdict was "overtaxed nerves." He said, "You have been a long time in running down, you will be correspondingly slow in recovering."

Then began the weary search for health, continuing three years and a half; sometimes hope ran high, but a trial of strength would reveal utter weakness, and throw me into a state of despair. I now see that I was working at the wrong end of the line, for I had not learned that health is Truth understood. I was sent to the lake-side, and into the country. I consulted physicians of different schools; was given glasses for the eyes, blisters for the spine, medicine for the stomach, and electricity for the entire body, but all of no avail. I steadily grew worse until there seemed hardly a sound organ in my body, and life became a heavy burden. In my agony I cried, "If God would only let me die, how good He would be!" During the last year of my illness, it seemed that every human method for the relief of suffering and the solution of the problem of life was brought to my notice. Mental Science, Theosophy, Animal Magnetism, and all the subtle deceivers in the world of thought were presented to me, as by the swiftly changing views of a kaleidoscope. Each appeared, at first, to possess a certain amount of truth, and held my attention for a time, only to be given up with the cry, "There is not enough God here!" The Congregational Church, which had held me from early childhood, no longer satisfied, every tie seemed breaking,

and I was adrift on the seething ocean of human thought, but,

To one fixed stake my spirit clung;  
I knew that God was good.

My daily prayer was, "Show me more of Thy life, and of Thy law."

So the struggle continued, and, to mortal sense, I grew weaker daily, until, in July of 1896, my friends all said, "This will be her last summer on earth," and my father and mother thought that within ninety days, the last good-bye would be spoken. At this point a friend said to me, "If you want to stay on earth, you must go to Minneapolis and put yourself under the care of a Christian Science healer, I am sure she can cure you." It seemed a last resort, but I thought it worthy of trial; so the 17th of July found me in her presence. My first question was, "Can you make me well?" With a cheerful smile, she replied, "Others have been helped." No dagger could have pierced my heart more keenly than did those words. "Helped!" I thought, "I don't want to be helped, I want to be *healed*."

After taking a treatment, came the inquiry, "What shall I eat?" (I had been living for months on hot water and milk. One physician prescribed a diet of skim-milk and nothing else.) She said, "Anything that other people eat." I looked at her in amazement, and said, "Do you believe in eating pies, and cakes, and such things?" She very calmly replied, "Other people eat them."

I took her at her word, and my first meal included cucumbers, green corn, and blackberries. From that hour I began to gain, and hope revived.

In my daily intercourse with this Christian Science healer, I watched her closely and questioned her freely. Soon the thought came, "This woman has something that I want. I never dreamed that religion could mean so much to any one here on earth; it is her physical as well as spiritual life."

So I sat, a willing hearer, at the feet of this apostle of the new dispensation of Christian healing; and day by day she led me on, so gently and yet so firmly, until I caught sight of that fresh universe of Life, Truth, and Love.

She taught me that, "God is life;" that "there is no sensation in matter;" that "sickness never was;" and when I questioned her, the reply was, "Would you limit God?"

For days I lived on these *four* thoughts. They were my pillar of cloud by day, and of fire by night, and they led

me into the kingdom, where my fetters fell and Truth became my freedom. When I began treatment I was wearing glasses for astigmatism. While talking with my healer one day I removed them, remarking that they made me nervous. She said, "Can you see without them?" "Oh, yes!" I replied, "I can see perfectly, but my oculist says I have an astigmatism and must always wear them, and I can use the eyes but very little, on account of the pain."

She very quietly remarked, "Lay them aside. When Jesus healed the blind, he didn't give glasses; glasses are a human invention."

As I listened to those words, they seemed the sweetest that ever fell from mortal lips. Was it possible that I could have all the sight I wanted, when all my life I had been so hedged in by the thought of weakness of eyes? I put the glasses aside resolving to test the assertion. For nearly two weeks if I attempted to read very much, the thought would come, "You *may* strain those eyes," and on would go the glasses. At the end of that time, I was obliged to wait at my healer's house a long time one day. I had Science and Health with me, but not the glasses. I thought I would read until my eyes ached, and then would stop. I read for three hours with no sign of pain. From that day I have never touched the glasses, and my eyes have steadily grown stronger until now they are *servants* and not *masters*.

After receiving twenty-seven treatments, and fighting many a battle with doubt and fear, came the realization of the Truth, the meaning of the words, "Sickness never was;" and with the vision so divinely clear came the physical freedom. It was on this wise: the twenty-seventh and last treatment was taken in the evening. My healer, in talking with me, used that same expression, "Sickness never was." I went to my boarding place feeling a little discouraged. Would I *ever* see that sickness was an unreality! On retiring, I immediately fell asleep. In the morning my head seemed unusually clear, and the first thought that came into it was the *troubulous* one, "Sickness never was." I saw it, with the spiritual vision, as plainly as I see this paper upon which I am writing; why, God never made sickness, of course it has no foundation; "it never was." Instantly the healing power came into my body, so that the vision and the healing were simultaneous. In that brief moment I found my God, the Being who could care for my body as well as my spirit.

Two mornings later my waking thought was, "I am

healed." I clung to *that* thought as desperately as a drowning man clings to a straw.

The Sunday evening following I chanced to be alone. It was in August,—a beautiful summer night. I lay in a hammock, with no covering above my head save the blue dome of the sky and,

Silently, one by one, in the infinite meadows of heaven,  
Blossomed the lovely stars, the forget-me-nots of the angels.

I looked up to those stars and thought, "I want a sermon directly from God, I have no desire to hear a minister preach to-night, I want communion with the one Father." So I began to think along the line that would take me out of self and into the realm where God reigns. I thought, again and again, "Sickness never was" (I *knew* it was true), "God is Life, God is Love, God is All." At intervals, a little unspoken prayer would well up from the very depths of my heart. The prayer, together with the realization of God's Life, Love, and Allness took me out of self until

The world that time and sense had known  
Fell off and left me God alone,

and I felt with Job, "In my flesh shall I see God."

This experience was in the evening. At supper I had eaten hot biscuit, and when I lay down in the hammock a distressed stomach was trying to claim my attention, but, while thinking about God and realizing His wondrous love, I forgot the body and, after a time, became conscious that the stomach had straightened out completely, and that the entire body was in perfect harmony.

This was a revelation. "Oh!" I thought, "I don't wonder that Scientists say they *know*. I will never fear again, for this is God's way of curing every ill, and what a simple, beautiful way it is!" Thus I began to learn the why and the how of Christian Science Mind-healing.

In less than two months from the day I first saw my healer she sent me home healed, and to practise healing. Since that time, it has been a delight to watch the few people whom God has let me help give up their thought of sickness and prove the truth of the words, "I am the Lord that healeth thee." But I have not found it all sunshine. Why? Because I have too often let material sense rule. Error has urged many a false claim, and doubt has, at times, appeared to be pilot, but, above and beyond the strife, the thought of God's Allness, so clearly revealed on that resurrection morn-

ing, has held me as with a chain of iron. "I know in whom I have believed." These words are becoming more and more a living reality.

On the 4th of July, 1897, it was my happy privilege to unite with the Second Church of Christ, Scientist, at Minneapolis, Minn. This little church, organized in January, now numbers one hundred and nineteen, and is a veritable haven of rest.

The communion service on that beautiful Independence morning—a typical day on which to leave the old for the new—was holy with inspiration. The floral decorations, the heartfelt song, the reverent word, the charge to the incoming members, the silent prayer, and the very atmosphere of the place, all combined in bearing one upward, as on the wings of Love, until the words, so sweetly sung, "Here, O my Lord, I'd see Thee face to face," were indeed verified.

This little story of a life rescued from the grave would be incomplete without a tribute to her who pointed out the way for making such an experience possible,—the dear "Mother in Israel." Words cannot express the debt of gratitude and love I owe to her for so faithfully revealing the ways of God to man. For months I have felt that I would like to tell her all about it; but, knowing how fully occupied is her time, I have refrained from intruding. Dear Mother in Truth—for so I may call you, though only a student of a student—through your teachings, as expressed in "Science and Health with Key to the Scriptures," and "Miscellaneous Writings," the Bible has become a new book, all life has taken on a sweeter meaning, and the crooked places are being made straight.

May He, "Who hath measured the waters in the hollow of His hand," give His angels charge concerning thee, and grant thee, in fullest measure, that "peace which passeth all understanding."

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THERE is one very good thing about the Christian Scientists. When they feel sick they don't talk about it. Sickness is the great staple of conversation among many other people, and it would be a great gain if it could be superseded by something more elevating.

*Poughkeepsie Daily Eagle.*



## DEDICATION OF CHURCH AT DETROIT.

ON Sunday, February 13, 1898, a fine new church edifice was dedicated to Christian Science in Detroit, Michigan. *The Detroit Free Press* gave a full account of the event from which we make the following extract:—

Yesterday marked an epoch in the history of the Church of Christ, Scientist, when the first church building in the state belonging to that body was dedicated. So eventful was the occasion, that it drew many members of the church, not only from the state, but from distant points, to aid in the services and to join in the happiness of their fellow-members over the advance in worldly affairs made by the congregation of their body in this city. The foundress of the sect could not be present, but sent a message of greeting expressive of her love and appreciation of the good work of her followers. Among other causes of congratulation is this, that the church is not only free of debt, but has a handsome balance in the building fund. No contributions were asked for any purpose yesterday.

Three services were held during the day, and all were very largely attended. They were simple but impressive, and a deep religious feeling prevailed throughout all three.

The morning and afternoon services were alike throughout, to accommodate the large number who were unable to attend the former. They opened with an organ voluntary after which the "Jubilate" was sung by the chorus choir, and this was followed by Mrs. Eddy's hymn, "Shepherd, show me how to go," sung by the choir and congregation. Mrs. Annie M. Knott, the First Reader, then read the Ninety-first Psalm, and Dr. Jason P. Safford, Second Reader, read passages from Mrs. Eddy's work, "Science and Health with Key to the Scriptures." After a few moments of silent prayer, the Lord's Prayer, with the spiritual interpretation, was audibly repeated.

The announcement was then made that the funds to purchase the church property and to make the necessary alterations and repairs have been provided by voluntary contribution, and that, after paying all bills, there is a balance of over one thousand dollars in the church building fund. George E Holmes, of Chicago, sang a barytone solo, "O Lord,



have Mercy," from Mendelssohn's oratorio of "St. Paul," and following this there came an address by Mrs. Annie M. Knott, of which the following is an outline.

## ADDRESS.

*Beloved Brethren and Friends:*—On behalf of this First Church of Christ, Scientist, I bid you welcome.

The Scriptures tell us, "Rejoice with them that do rejoice," and it is for this purpose that we are assembled here to-day. And what is the cause of our joy? Is it only that after dwelling, as it were in tents, like the people of Israel, we have at length found a home and shelter for our most holy faith, in an edifice dear to many of our people by tender associations?

For this we are most truly thankful, but the deeper cause for our gladness is, that like one of the apostles of the olden time we can say, "We have found Him of whom Moses and the prophets did write"—we have found the Christ the Truth, and been freed from the bondage of sickness, as well as of sin—so, like the woman who had found the lost piece of money, we call together our friends and neighbors, and say, rejoice with us, for we have found the precious thing which has lain buried beneath the rubbish of the centuries, the Christ-healing which gave the early church its marvellous power.

I feel that few words are needed to-day, and yet if I might ask of God one great gift, it would be to say the words which would best direct thought to what Christian Science can do, and is doing, to uplift humanity, and to reveal the Father.

In St. John's wonderful vision, we are told of a great multitude which no man could number, standing before the throne, and the beloved disciple tells us, that they all came out of great tribulation.

And this is the chief characteristic of Christian Science churches, that the members have come from the depths of human woe, mental and physical, in most cases where hope and faith were faltering and failing, and have found in this great revelation, what? even the fulfilling of every word of prophecy, not only the prophecy written in the Bible, but the promise and prophecy of every individual life and hope, the fulfilling of God's good pleasure in us.

Like the guests at the marriage feast in Cana of Galilee, when Christ turned the water into wine, we say after years of weary hope, "Thou hast kept the good wine until now."

The great English Laureate wrote,—

Thou wilt not leave us in the dust,  
Thou madest man, he knows not why,  
He thinks he was not made to die,  
And Thou hast made him, thou art just.

But our poet-prophet—our beloved Mother—writes,—

Man is not mortal, never of the dead :  
The dark unknown.

We have found our true selves in God, through the simple and wonderful teachings of Christian Science, and can any wonder at our gladness, or that we would have all share it?

There are few who deny that this is woman's hour, when she stands by the side of man, not to displace him, but one with him in religion, hence in all lesser things, because of spiritual equality.

The type of true manhood appeared eighteen centuries ago, and came healing the woes of a fallen humanity, not by drugs or any form of inert matter, but by divine Love.

The type of womanhood appears now, revealing God in the Science of Soul, and bringing the healing power within the reach of every man, woman, and child. The denials of materialism will beat in vain upon this rock.

Time passes, but some words must be spoken to tell what we owe to Mrs. Eddy. Prepared of God, through years of discipline, she gave the world our wonderful text-book, "Science and Health with Key to the Scriptures." After writing this book, under almost unparalleled difficulties, she has guided its destinies, directed of supreme Wisdom, till from its teachings have arisen the Mother Church, and the branch churches, almost countless even now, but known of God, each one, yes, where only two or three are gathered together in the name of the ever-present Christ-Truth.

Besides her faithful work as president and teacher in the Massachusetts Metaphysical College, from which she sent out many brave soldiers, ready to fight every form of oppression and tyranny, she herself has given to the world a literature which, with the Bible, is doing more for humanity than all the books which ever were written.

Christian Scientists are beginning to appreciate in some degree, what wealth is ours in her writings, how they unlock the long-hidden treasures of the word of God, so that we may have daily converse with prophets, apostles, and saints, and sit at the feet of our Lord and Master, and be made whole,

and for this, the world will some day pay its debt to Mrs. Eddy, "Blessed among women."

This literature is characterized no less by its spiritual power and insight, than by its unexampled purity and grace of diction; and it further stands unique as revealing one Principle, one Mind, one Life, Truth, and Love.

The Divine origin of these ideas is attested by their healing power, like the tree "whose leaves are for the healing of the nations."

I quote from "Miscellaneous Writings," p. 365, beginning with line 17:—

"If Christian Science lacked the proof of its goodness and utility, it would destroy itself; for it rests alone on demonstration. Its genius is right-thinking and right-acting, physical and moral harmony; and the secret of its success lies in supplying the universal need of better health and better men.

"Good health and a more spiritual religion, form the common want, and this want has worked out a moral result; namely, that mortal mind is calling for what immortal Mind alone can supply. If the uniform moral and spiritual, as well as physical, effects of Divine Science were lacking, the demand would diminish; but it continues, and increases, which shows the real value of Christian Science to the race."

Having so far tried to render "honor to whom honor is due," I must say a word about the directors and officers of this church, to whose faithful labors it owes so much. In the Manual of the Mother Church, Mrs. Eddy says: "God requires [of the directors of this church] wisdom, economy, and brotherly love."

In this branch of the parent vine, these great virtues have been kept constantly in sight, not only that our church might be prosperous in the broadest sense, but that this spirit might be reflected upon every individual household, for the church is but an extension of the home.

In Science and Health we are told, that, "In the transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle on a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose." And this must never be lost sight of, for the blessings of to-day are but a demand for the higher efforts of to-morrow.

That our church is entirely free from debt, and in a healthful spiritual condition, we thank God, to whom we owe

all, and we pray that every one who is here to-day, the many dear Scientists who have come from far and near to rejoice with us, and the people of our own city, may realize the healing power and presence of that Divine Love which takes away all sin, sickness, and sorrow.

And what of our Church? We have no pictures of the saints to adorn its walls, but we shall look for their faces in the pews, and bright with hope and love at every post of duty; we have no imposing ritual, but the work God gives us, well done, our Mother says, "would dignify angels."

A telegram of greeting from Mrs. Mary Baker G. Eddy, addressed to Mrs. Knott, was then read,—

*"Beloved Students and Church:—*Thanks for invitation to your dedication. Not afar off, I am blending with thine my prayer and rejoicing. God is with thee. Arise, shine; thy light hath come; the glory of the Lord hath risen upon thee."

At the evening service Mrs. Ruth B. Ewing, one of the Readers of First Church of Christ, Scientist, of Chicago, addressed the congregation. Brief addresses were also made by Rev. E. R. Hardy of Buffalo, Mrs. Marjorie Colles of London, England, Mrs. Kate Davidson Kimball of Chicago, and Judge William G. Ewing of the Superior Court of Chicago.

These addresses were full of interest, relating in part to the healing experiences of the speakers. Judge Ewing, among other things, said that the Lord's Prayer as interpreted in Christian Science was the most wonderful and comprehensive prayer that could be framed, and cited the Golden Rule as its basic principle, as well as of all equity and moral law throughout the civilized world. "He concluded," says *The Detroit Free Press*, "with an eloquent tribute to woman, and spoke of Mrs. Eddy as the second great Mary, who has taught the world how to know God."

There were many visiting Scientists from different parts of this country, besides those from abroad.

And thus moves on the great Cause in Michigan's beautiful metropolis.

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THE Christian Scientists never dedicate a church that is not free from debt. That is a kind of science that commends itself as thoroughly Christian.

*Minneapolis Evening Journal.*

## DEDICATION OF CHURCH AT MINNEAPOLIS.

ON February 6, 1898, First Church of Christ, Scientist, of Minneapolis, Minnesota, was dedicated. The press of the city gave full notices of the event. From *The Minneapolis Evening Journal* we extract the following:—

Not less than sixteen hundred people attended the dedication of the new Christian Science temple on Fifteenth Street, near Portland Avenue, yesterday. The three large audiences, morning, afternoon, and evening, were made up of Christian Scientists from all over this state, from Wisconsin, Iowa, Illinois, Michigan, and many from the twin cities. Added to these were a large number of friends in other denominations, interested in the dedication of the first church edifice of its kind in the state.

It is seldom that there has been seen more interested or enthusiastic audiences, and there were many expressions of delight at the beauty and harmony of the auditorium and the dedication programme. The acoustic properties of the church are as fine as can be found anywhere. The main audience-room had been tastefully decorated by the flower committee with a liberal use of palms and daffodils.

The programme consisted of an opening anthem by the choir, followed by a hymn written by Rev. Mary Baker G. Eddy, Founder and Discoverer of Christian Science, and sung by the choir and congregation. Then followed Bible reading by Miss Mary Brookins, the First Reader. Next came a solo by Fred Smith, barytone. Reading by the Second Reader, Willard G. Hollis, of selections from the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, was followed by an anthem by the quartet. Then the Second Reader made a short address in which he outlined in brief the building of the church and indicated some of the difficulties which had been overcome in making the demonstration. A feature of the address which has special significance, not only to Christian Scientists, but to all church people, was the fact that, although the church building and lot cost more than double what was originally planned for, the church was dedicated free of incumbrance. The speaker explained that this meant that all finished contracts due had been paid

promptly, and those not yet complete were amply provided for, and would be paid when finished.

Miss Mary Brookins, First Reader of the church, then delivered the principal address of the occasion from which we quote:—

ADDRESS.

This movement has been inaugurated but a short time, comparatively, but the rate of its advancement is, beyond question, without precedent since the apostolic times.

To-day the membership of the Mother Church expressed outwardly, approximates ten thousand people, and represents the greater part of our beloved country as well as other lands beyond the seas. Inwardly it means a concentrated, mighty force of thought, daily growing stronger in its intention and efficiency in working out the purposes of good.

Is it not fitting—is it not essential—that this great body should have suitable homes, places in which to congregate, that shall suitably represent the cause for which it stands,—structures that shall tell of the order and symmetry of Truth, of the beauty and grace and harmony of Love, of the eternal permanence of Principle, of the munificence of the Father—Mother—Mind?

Such an abiding-place, we have in the Mother Church building erected in Boston some four years ago. The construction of that building was the first enterprise that called forth the united effort of all Christian Scientists, and marked the beginning of a period of greater unity of thought and unanimity of action all along the lines of Christian Science.

Almost immediately after the completion of that beautiful house of prayer, the building movement expanded into the thought that the branch churches should likewise be suitably housed and sheltered.

The year just passed has witnessed many structures erected and dedicated to the one true God, Omnipotent Love, and doubtless this new year will look upon an even larger number. What does all this mean? It means that deep down in the human consciousness is being laid the foundation of that eternal Truth of Spirit revealed in Christian Science, that is refuge, and rock, and tower,—that upon this firm substructure is being reared with solid masonry of Spirit, a superstructure of purer thinking, of holier living.

Dear brothers and sisters in Science who are our guests to-day, I can but re-iterate and emphasize the warm words



of welcome that have just been spoken to you. Your presence here is a demonstration of the Truth that we are always together in the Father's House, the one Mind.

Let this little dwelling-place of Spirit ever be home to you, and in your journeyings may we often meet and greet you here,—and whether present or absent in mortal sense, we ever clasp your hands in the fellowship of our one common and beloved Cause.

Christian Scientists of Minnesota, this is our demonstration,—yours and ours.

The Love that has built this church has moved you all. From remote quarters of the state, you have sent your contributions of loving thought often manifested in the needed means. All unsolicited, these love-offerings have sometimes come from those whose faces and names, in mortal sense, are to us unknown. These have always been accompanied by greetings and God-speed that cheered us on more than you could know.

The new Gospel of peace and spirituality is becoming the acceptable doctrine of the age. Physicians depending least on matter and most on Mind, are the ones most sought. Preachers who expound least of doctrine, creed, and dogma, and most of the vital, spiritual love of God, have the most numerous and ardent hearers and the best success in their good works of reform. The world is awakening in glad response to this practical, demonstrable Christianity, whose Divine service is in no way limited to time or place, but consists in daily doing good.

So to-day we gladly meet with one accord, in one place in divine Mind, and participate in this service of the consecration of our temple. Not letting the gaze rest upon the material structure, nor allowing ourselves to believe as they did of old, that the divine Presence is confined within material walls, we look upon it as a type,—beautiful and expressive,—we look past it to the true and substantial temple of Mind's eternal building. Let all flesh be silent—be absent—before the infinite presence of God; and, remembering the deeper import of this service, let us dedicate and consecrate ourselves anew as lively stones,—as expressing Life, action, energy, in the support of God's Holy Temple.

ALL per capita tax and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.



## AT EASTER'S DAWN.

BY KEYES BECKER.

THE mists hid fair Gethsemane,  
Whose olives whispered soft and low  
A requiem to mortal woe,  
As Easter dawned on Calvary.

Then weeping, and with senses gloomed,  
Came Magdalene, with spices rare,  
And ointments, to anoint with care  
The body of her Lord entombed.

"But who shall roll away the stone?"  
Not faith, but doubt, beset her mind,  
Until with joy she came to find  
That fearsome barrier was gone.

Aware of Truth's infinity,  
Man's greatest Teacher burst His tomb,  
As lily wakes from bud to bloom,  
And said to man, "Come unto Me."

Not for a chosen few, but all—  
The sick, the sinful, the distraught—  
To each one held by mortal thought,  
Resounds this resurrection call.

There is no death, no falsity,  
That Life and Truth may not dispel;  
No sin nor hate but Love may quell,  
No prisoner but may be free.

The stone of sense is rolled away,  
The mists of mortal thought are gone;  
All error fades at Easter's dawn,  
And Spirit rules eternal day.

## REMARKS AT COMMUNION SERVICE.

**I**N response to many requests we herewith publish the remarks of the First Reader of the Mother Church, delivered at the Communion service held on the first Sunday in January, 1898, as the same were preserved by stenographic notes. One of the marvels of modern genius is the art which enables the listener, trained therein, to take down almost verbatim the words coming from the lips of the speaker, who himself, immediately after the utterance of the words, often would not be able to reproduce them.

### THE REMARKS.

At the semi-annual meeting of the First Members of this Church six months ago, there were admitted into church membership about fourteen hundred applicants. At this semi-annual meeting, upwards of twenty-three hundred have been admitted, making almost four thousand new members of this Church within the year. What does this mean? What significance has it for the cause of Christian Science? What significance has it for the cause of Christianity? What significance has it for the world? These are questions well worthy the consideration of all good people. If those twenty-three hundred applicants, coming as they do from all parts of this country and other countries, had met here in Boston and formed themselves in military array and marched through the streets, methinks it would have been regarded as a very respectable army in size and in its make-up, and would have made an impression, even upon this city of frequent processions. Now, is all this evidence of a great religious movement a mistake? Is it founded in error? Or does it portend to the world what its adherents believe as firmly and as truly as they believe in God and their own existence, that it is the second coming of Christ?

The favorite text of our beloved Mother and Leader should also be our favorite text, and it shall be our text now.

"Thou shalt have no other gods before me."

How little has this text been understood and how sadly overlooked during the ages which have intervened since its utterance out from amidst the thunderings and lightnings of Sinai! In this age only is its real significance entering into

human consciousness, and if I shall be able to emphasize for any of you, especially of the more than twenty-three hundred candidates who, yesterday, were admitted into membership in this Church, the meaning of this mighty text in its relation to the Tenets to which you subscribe on becoming members, I shall accomplish my purpose.

Truth comes to us as revelation. It seems to come in mighty, sweeping waves, and it seems to me that only a little while since I read these Tenets for the first time, although I have read them many hundred times; but the striking relationship of these Tenets to our text never came to me as it did only a little while since. Let us see if it was less than divine inspiration that enabled our Leader to formulate these Tenets out of her understanding of the mighty and eternal meaning of the text, "Thou shalt have no other gods before me."

"1. As adherents of Truth, we take the Scriptures for our guide to eternal Life."

Now, what is the essence of eternal Life,—how shall understanding of eternal Life be attained? By strict and implicit adherence to the great commandment,—“Thou shalt have no other gods before me.” Why? Because it is the eternal fact of this universe that thou *canst* have no other, for there *are* no other.

"2. We acknowledge and adore one Supreme God."

And how shall God's supremacy be established amongst men? How shall the world know of the one Supreme God, other than by obeying God's eternal edict, "Thou shalt have no other gods before me"?

"We acknowledge His Son, and the Holy Ghost, and man as the Divine image and likeness."

How shall that divine image and likeness be reflected, and how shall this acknowledgment or this knowledge be established in the world, unless it be by absolute and unconditional obedience to the divine command,—“Thou shalt have no other gods before me”?

Man becomes the image and likeness of God in the degree in which he reflects divine Love, and the only way by which he can attain to such a state of manhood in God or in Christ Jesus that he reflects God and thereby becomes His image and likeness, is by implicit obedience to this commandment, "Thou shalt have no other gods before me."

"3. We acknowledge God's forgiveness of sin in the destruction of sin, and that sin and suffering are not eternal."

And how shall sin be destroyed? How, but by surrendering to the supreme will? how but by knowing that God is the only Creator, and that man is His image and likeness? Sin and suffering, to human sense, are eternal until they have been destroyed by obedience to this great commandment, which indeed lies at the base of all life and all that really is.

"4. We acknowledge the atonement as the efficacy, and evidence of divine Love, of man's unity with God, and the great merits of the Way-shower."

The atonement! the at-one-ment,—and how shall the at-one-ment come to us, excepting we understand and obey the edict that we can have no other gods than the one and only God, the eternal Principle of the universe, the eternal Principle which is infinite Love? What is the atonement but the coming into unity with God? And how is unity with God attained, except by obedience to the commandment to overcome and destroy every other conception, belief, or mental image which we have so set up as other gods than the one and only God? Never until we come into the apprehension, by demonstration, of this mighty fact do we fully understand Jesus the Christ as the Way-shower.

"5. We acknowledge the way of Salvation demonstrated by Jesus, to be the power of Truth over all error, sin, sickness, and death; and the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life."

Salvation is the destruction of, the being saved from, sin, sickness, death, and there is no other salvation. And how shall your salvation and mine be accomplished? Only as we, individually in our lives, prove the infinite meaning of our text, and it must enter fully into our lives. The mere intellectual conception of it will not answer, the mere generalization of its meaning will not do,—it must enter into every detail of our lives. Only thus can we overcome sin, sickness, and death, and we must lay aside all idols of the flesh, all human idols, every idol that will tend in the slightest to dim our apprehension of the infinite meaning of this great text.

"And the resurrection of human faith and understanding to seize the great possibilities and living energies of divine Life."

The resurrection of mortal man is his freedom from sin, sickness, death, and from all error, and he attains that freedom by bowing down before and worshipping no other

god than the one Supreme Mind of the universe. Our resurrection is dependent upon our demonstration of this text.

"6. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*."

And these conditions are attained only in the way that I have been endeavoring to point out,—obedience to the Divine Will, the recognition in every act of our lives of the supremacy of God. There is a strong effort being made, and I regret to say by some assuming the name of Christian Science, to establish in human thought the notion that man is the only god, that man is his own creator, as has recently been announced,—when this is the very opposite of the Tenets of this Church. And how can they who claim to be Christian Scientists make such an assumption as this, and yet be entitled to the sacred name? It is the veriest inversion of all the teachings of the Bible and of our text-book, which is the Key to the Scriptures.

"Thou shalt have no other gods before me."

I trust that we shall carry with us this text, and that it shall be the one purpose of our lives to demonstrate the meaning, in all its fulness and comprehensiveness, of this great commandment. Only thus can we prove our worthiness for membership in this Church, and only thus can we come into true communion with the Holy Spirit.

Now, I have made these remarks with the hope that they may be helpful to us all, but especially that they may be so to those who have just come into membership in this Church, and who signed these Tenets as one of the necessary conditions to that membership; with the hope that we may more deeply ponder the sacred obligations we assume when we come into membership; with the hope of aiding to refute the frequent charges made against us by those who misunderstand us and the teachings of our text-book, that we are not believers in God or in Jesus Christ. Why, all who have signed these Tenets did so with the glorious apprehension that, for the first time in their lives, they had learned what God is, and what is meant by His Son, Jesus the Christ. And this I say, not in any spirit of antagonism to the beliefs of others, but because it is a sacred and profound conviction on the part of those who have come into the understanding of Christianity as it is taught in our text-book. "Science and Health with Key to the Scriptures."

## A TIMELY TOPIC.

BY F. S. WILBUR.

**C**HRISTIAN SCIENTISTS, as a rule, are more harshly criticised, scoffed at, and maligned, than any other class of people.

That which inspires these infuriated attacks is quite obvious to those who are conscientiously seeking that Mind "which was also in Christ Jesus," and are striving to show all men that we are his disciples by reason of the love we have, one to another.

To the oft-repeated question, Why do not Christian Scientists remain in the old church and carry on their work? I desire to call attention.

In answering the questions of the Scribes and Pharisees concerning certain methods of his disciples which conformed not with the generally accepted religious teachings of that period, Jesus said, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

It is quite evident that he likened their systems to an old garment, while his teachings were of the new cloth, and its illustration loses none of its potency if applied to the present timely topic.

The "old church" is the old garment, which teaches that, in the beginning, God made man in His image and likeness, but that man afterwards fell from his original state of sinless perfection to that of a mortal sinner, through the hypnotic influence of a talking serpent, or the devil, who was at one time supposed to have been an inhabitant of heaven, and an angel of God; thus charging God with creating, in his own image and likeness, a capacity or freedom to sin, and that this all-wise, supreme Being, who knows all things, was guilty of creating a "something" which He knew would eventually rebel, and be cast down to earth, where he (the devil) would tempt and overcome man.

Also, that God sends sickness, sin, and death to punish the image and likeness of Himself,—Omnipotent, and eternal Life,—for doing what God knows he cannot avoid



doing; but by repenting and forsaking sin, man may, after a while, reach heaven through "the wages of sin,"—death.

As for sickness, we are told that the age of miracles is past, and that we need not expect the ministry of healing now; that faith in catnip is superior to, and a step in advance of, faith in Christ, thus compelling us to have other gods before God, and to account it a miracle that God should bring relief and healing to His chosen people.

Christian Science is the new cloth, "without seam or rent," which saith: Man, as the image and likeness of "God, the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence" (Science and Health), can no more fall from his high estate of sinless perfection, than can God, his Father, become imperfect.

Sickness, sin, and death proceed not from Health, Holiness, and Life, and whoever or whatever seeks to establish such a claim is a deceiver and deceived; even a false consciousness indulged, which brings with it penalties for its own destruction, and which has no "antecedent reality" nor foundation in fact.

Therefore it is man's God-given heritage to rise above anything unlike himself, to deny ungodliness, and trust in the ever-presence and all-power of Truth.

It is reason for rejoicing that this is and can be demonstrated to-day the same as it was nineteen centuries ago.

For a verification of these wonderful sayings, hear the Scripture:—

"God is [a] Spirit." "And God said, let us make man in our image, after our likeness: and let them have dominion . . . over all the earth." "So God created man in his own image, in the image of God created he him." "*And God blessed them.*" "And God saw everything that he had made." "And without him was not anything made that was made" "and, behold it was very Good." "Be ye perfect." "No fount sendeth forth both sweet waters and bitter." "In him we live, move, and have our being." "He [the devil] is a liar, and the father of it." "I am God, and there is none else." "The wages of sin is death." "As in Adam all die." "As by man came death." "Death is the last enemy to be overcome." "The works that I do, shall ye do also." "And these signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover."



Now try to place this new piece upon the old garment, and note the result. So in attempting to force new wine into old bottles already overflowing with old wine, the bottles are burst, and perish, and the wine is spilled, the sacred inspiration of Truth and Love is lost, and the one guilty of spilling this God-given essence places himself in jeopardy; but new wine must be put into new bottles, and both are preserved.

The Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, has, through God's guidance, brought to light the Scientific truths of Christianity, to this age, and was impelled by a power not her own to provide new bottles for the new wine; and of their permanence and preservation there can now be no reasonable doubt.

## A LONG SEARCH REWARDED.

BY HARRIET LEVIS.

I have set before thee an open door, and no man can shut it.  
—Revelation, 3: 8.

WITH an earnest desire that my experience in finding Christian Science may serve as a cup of cold water to some thirsty one, I submit this to the *Journal*.

Each day brings with it some proof that mortal mind events are but dreams, and my only object in mentioning any of them here is to show the power of Truth over all error.

At an early age I lost home and mother, and much that tended to make life pleasant, and to me then it seemed that the cup of sorrow and disappointment was drained. Ever since that time, until I found Christian Science, there was in my consciousness an aching void that nothing could fill.

I began teaching school, hoping in intellectual pursuits to find satisfaction. The poets were favorites with me, and I would memorize page after page, and when alone would repeat it over and over trying to realize *something*; but soon this all became "vanity and vexation of spirit." Then, as far as means would permit, I indulged in society. Folly opened wide its doors, and I entered in, hoping to drown the

voices of the past, but in the most "foolish folly" the still small voice haunted me, until many times I knew not which way to turn.

Finally I united with the Methodist church and accepted the doctrine of sanctification. No one ever tried harder to live right, and to *make matter good*. I confined myself closely to my school and church work, hoping and praying earnestly for the peace that I was taught would come through the destruction of sin, in the regeneration through sanctification. But when I found that sin was *not* destroyed, that I had the same carnal desires as before, I sank under the convictions that were deep and strong, and every year became more of an invalid.

The usual results followed. During the ten months of school work, I was constantly searching for some new material remedy, and as soon as vacation came I rushed to find some new climate.

My work as teacher in Salt Lake City was given up, as I expected to spend a winter studying in Chicago. The thought back of it all with me, though, was to find health, as some physicians recommended a lower altitude. The disappointment that followed was bitter, for soon I was not able to leave my room, and in a short time not able to walk. All that could be done in a material way availed nothing, and finally I was taken to friends in Ohio, and to Cincinnati, where the very best medical aid that the city could afford was obtained, but with the same sad result, and I daily looked into the grave, and wondered what I would find beyond.

However, a decision of physicians which said it was very foolish for me to try to live in such a low altitude, was a message from the sweet angel of Hope to me, and bade me try again. Wondering if I should ever reach my destination, yet clinging to the one hope of *climate*, the trip to Colorado was begun. After the interest which the trip had induced, was over, mortal mind decided that the high altitude and the strong winds were more than I could bear, and all was darkness again.

As physicians had forbidden my studying or reading anything but novels, which were worse than nothing to me, my constant food for thought was, "What is there beyond this life?" Yet I clung to this life so tenaciously, and pleaded so earnestly with my friends to try just once more, that they sent me to California. The bright sunshine, the

beautiful flowers, the ocean breezes, all tended to revive my depressed thoughts. In a short time, however, when the little strength I thought I had seemed to fail, and the suggestions kept coming to me that it was too warm, and I could not live here, I cried out bitterly, "My God, why hast thou forsaken me?"

Some one suggested Christian Science. Wearily, almost hopelessly, I turned to it, and lo, "the door was opened." My heart's yearning was met, hope revived, and once more life is full of promise. The Comforter so long looked for *has* come.

It was three years last December since I began taking treatment in Science, and since that time some glimpses of this glorious Truth have shown me that the least of all is the physical healing, yet I know this is what the world is looking for to-day, and there will be no hesitancy on my part to answer any questions that may be asked in regard to my healing.

For fifteen years I had been under bondage to the belief that food caused much suffering, and sometimes I nearly starved, rather than endure the suffering that I thought followed eating. This belief was so completely obliterated with the first treatments that for months I forgot that I had been under such bondage. Through what I understand, and with my teacher's help in this blessed Truth, I have proven this much—I can do physical work that I never did before, I can walk all day if necessary, and can read and study as much as I desire.

That I have proven this much has brought peace and joy, where there was discord and unrest, and when I think of what there is for us throughout eternity, my heart o'erflows with gratitude to God, and to our dear Mother in Israel, whose earnest, patient toil has shown to humanity this great blessing.

THE butterfly springs on its new-born wings,  
The dormouse starts from his wintry sleeping;  
The flowers of earth find a second birth,  
To light and life from the darkness leaping;  
The roses and tulips will soon resume  
Their youth's first perfume and primitive bloom.

—*Horace Smith.*

## SLOW HEALING.

BY ELLA SHASER.

**D**URING eight years, the doctors, one after another, had sentenced me to hopeless invalidism. There was a complication of organic and functional difficulties, which was finally pronounced incurable by a council of doctors.

As a result of this fruitless search for health, I had given up the use of medicine, except some simple home remedies, for about a year before the blessing of Christian Science came; and thus it seemed to me like an angel from Heaven, for it found me indeed helpless and useless.

Early in the Spring of 1890, a friend told me she had been healed through Christian Science. She did not say how it was done or what it was, but I knew if it had helped her there was hope for me. In spite of many seeming obstacles, and also the doubts and opposition of relatives, God opened the way for me and I went to Minneapolis, and one May morning found me at the friend's house. A few hours later I took my first treatment.

For several days I grew worse, and felt like giving up and going home. Whatever the Scientist told me seemed to make no impression, and I felt that, after all, my case was hopeless; but my friend gave me encouragement, and I waited.

One morning there came a great change for the better. I could hardly tell how or why it was, but I felt better, and the physical conditions were improved. That day the Scientist told me I was above being sick, that God was my Life. The ears of spiritual understanding were opened at last, and the words sank deep into my heart, and have been there ever since. I clung to them as a drowning man to a straw; the mental and physical conditions continued to improve, and a few days later I returned home, feeling that I was parting from the best friends I had on earth, and in a dim way feeling that their helpful thoughts were going with me,—all the time repeating to myself the new-found treasure, "God is my Life."

Soon after reaching home, I was met with doubts and scepticism. I did not appear any better, and I could not

tell them of the precious thought within that was more than all the world to me.

I gathered up all the old medicines and remedies, and pitched them out, in spite of my mother's protest, "Don't throw them away, you may need them some time." I answered, "No, I shall never need them again, or any other medicine." She said, "You cannot tell, you have not tested this new thing yet." Once more I answered: "I cannot tell *how* I know, I only *know* that I shall never need them again."

After taking a few absent treatments, I began the study of Science and Health, and thus gained a better understanding of God, who was no longer visionary, but the divine Life and Love that had shone through the loving heart of the Scientist, and healed me.

All that summer it was a struggle with the old claims as they appeared. They never seemed physical to me again; they were only false thoughts, and Truth overcame them all. That one thought,—"*God is my Life*,"—became a source of strength and health, and gradually, with the better understanding of Life, came the health and strength that had been sought so long, and now was found in Christian Science. Only those who know this Truth can understand the joy and rest it brings to turn away from the body, and think of Good, of Love, as the *only* presence and the *only* power.

Many times the temptation came to use the old remedies, but it was overcome with the right thought, and I realize how completely Truth triumphed, for now the desire for material help never enters my thought.

The taste for all reading, except the Bible and the true Christian Science literature, left me entirely, and I have not known since what it is to feel tired. My relatives were convinced of the Truth of Christian Science, and were healed by reading Science and Health and the help my slight understanding could give them.

Early in 1891 my brother and I took the first course of lessons from the Scientist through whom the healing came to me. Words can never tell the beautiful light which came through this class teaching, and how our thought was lifted above the clouds of mortal sense, into the pure consciousness of Soul.

Since then, the faithful, loving care and guidance of my teacher, the students' associations, the fellowship of First Church of Christ, Scientist, the study of the Christian Science *Quarterly*, with the continued study of Science and

Health have all greatly helped me to gain a higher understanding of God as ever-present Love, before which all error must disappear. The change has been so great in these few years that the old life seems indeed a dream. Life only began, in my consciousness, when God's voice first spoke to me, through the human instrument, and told me that God was my Life.

## DELIVERANCE.

BUT a few weeks ago, while reading "Miscellaneous Writings," by Mrs. Eddy, I came to the quotation: "Out of the depths have I delivered thee;" and it brought up before me the scene, or panorama, of my former life. A man without a God; one who delighted to delve into the work of some skeptic, and to bring arguments of every description to bear against any higher idea presented. A man whose hand was against the world, and in his belief the world was against him.

Disease came, and having tried the usual run of medicines prescribed by physicians of high repute, and by my own knowledge of the art, I came to the conclusion that there was no permanent cure for me. Christian Science had been brought to my notice again and again, but not in the right way to draw me within the fold, until one cold, stormy night, having been requested to attend a meeting in company with another gentleman who would not attend unless I did, and knowing that my brother with whom I was then living was very anxious to have us attend, I consented to go. How often the things we dislike to do prove themselves to be blessings in disguise. So it was in this case. I was suffering from the effect of dissipation and an injury received years before, and unable to sit erect in a chair.

I became involved in a discussion with the leader of the meeting—heated on my part, but filled with brotherly love on his. My pain vanished; but I thought its absence was due to my having forgotten it during the debate. The meeting ended and I returned home, expecting soon to be called upon to bear the usual amount of pain; but to my surprise it did not return, and by signs I began to realize that a cure had been wrought in my case.

Nothing was said until I was confident that there was no mistake about it, and then, having an inquiring mind, I



desired to know what had caused this change. A leader who has never faltered, a brother who has done his part nobly, and friends who gathered around and welcomed me in their midst, all combined to lead my faltering steps up and through the first weeks of doubt and hesitation, until, firmly convinced, I could throw away my medicine case, and, casting fear and doubt behind, rise to the understanding that God is All-in-all.

Well may I re-echo the thought, for God has indeed raised and delivered me from the depths of hell into a path wherein is Life. Doubts are set at rest, and I know by the grand demonstrations He is giving me from time to time, that it is the way of Divine Truth. May these lines reach some poor, hungry soul with the habit of smcking and chewing tobacco, the use of liquor, and the other bad habits usually accompanying such a character, and may they lift him out of the rut and help him to cast his burden upon God, who is able to save even unto the uttermost part of the world.

*C. R. F., Rochester, N. Y.*

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## THE REWARD OF SEEKING.

How my heart has hungered and thirsted for this blessed Truth! From childhood I said: There must be a better way, if I could only find it. And now, as I look down the vista of years, I can see how wonderful my leadings have been. I have followed on and on, until I find myself anchored in Christian Science, ready to go about my Father's business. The intense desire to be good, and to do good, has been the incentive that has propelled me. How many times have I almost given up in despair and said, Must I accept what I have been taught from infancy? And in my agony I have cried out No, no; there is a better way; man's way is not God's way; I will know and understand God aright, and that Bible. With this burning zeal I grasped anything that seemed better than what I had. From Orthodoxy I was led through my marriage into Universalism; then into mental science, from there into the Unity teaching, where, for a while, I was able to demonstrate over many unpleasant conditions, and find a peace and joy that I had been a stranger to.

But a day came when I was compelled to acknowledge there was error in the teaching; for, try as I would, I failed

to demonstrate harmony. The unhappy state I was in, soon produced the corresponding seeming, in my body. Then came the conflict between Truth and error.

At this time a Christian Scientist told me to repeat often, the "Scientific Statement of Being," by Mrs. Eddy; also to read Science and Health. I did this faithfully for six weeks, then came the revelation of Truth, and the shackles of mortal mind (so-called) were stricken off, and I was free. Healed of a hereditary belief that, ere this time, would have sent me to the grave, my heart was filled and thrilled with love to God and man, and my desire and prayer is to so live that my life may be a bright and shining light for the glory of God.

October 3, 1897, I identified myself with First Church of Christ, Scientist, in Cincinnati. I can never forget the beautiful solemnity of that occasion, as we listened to the words of Love and Truth; then knelt to commemorate that early morning meal with a risen Saviour, with joy and thanksgiving.

Truly the light that has been shining in our midst is penetrating the darkness of ignorance, and the mist is being dissolved. Let us bind upon the portals of our hearts the beautiful words of our Mother in "Miscellaneous Writings:"—

"The mist of materialism will vanish as we approach spirituality, the realm of reality; cleanse our lives in Christ's righteousness; bathe in the baptism of Spirit, and awake in His likeness."

How can I be thankful enough that at last I have been led into this haven of peace and love. I now understand, in a measure, these words, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

*Anna E. L. Conner, Fairmount, Cincinnati, Ohio.*

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FIRST CHURCH OF CHRIST, SCIENTIST, in Reading, the organization of which was reported several weeks ago, has since become incorporated, a charter having been granted to it by the state, March 1. The formation of this church may be traced back several years to the meeting on Sundays of three or four Christian Scientists for the purpose of studying the Christian Science Bible Lesson. The interest has increased so rapidly that the church has now an average Sunday attendance of about fifty.

*Reading (Mass.) Chronicle, Mar. 12, 1898.*

## A TESTIMONY FROM LONDON.

BY COL. GEORGE V. HAMILTON.

WHEN Christian Science came to me I stood in deeper need of it than I realized. As a boy I was brought up in the arms of the church, and took a strong interest in religious questions; but this interest lay chiefly in the direction of how to avoid eternal punishment. Condemnation and burning appeared so inevitable a result of "idle words," that there seemed to be little hope of escape except through being fortunate enough to die at some propitious moment when less black marks than usual were being earned.

School life, which commenced in 1863, changed all this, and from that date till the close of 1881 all questions of religion were thrust into the background as far as possible. Early in 1882, however, a strong desire came to search the Scriptures to see if they did not contain a more hopeful message than had yet come to me. I was serving in South Africa at the time, and the sudden change of interests, and consequent earnest study of the Bible which ensued, caused much amusement to my brother officers, and led to a good deal of friendly banter on their part.

I did not get any real satisfaction through my system of reading the Bible, nor from much study of the theological works of the day. I had been in the habit of going to church, as a duty, with tolerable regularity; but in 1896 I realized that there could not be much advantage in worshipping under a kind of compulsion, and I decided to study for myself, and conduct a periodical self-examination.

It was at this period of progress in search of Truth that I first heard of Christian Science. A friend who had learned a little about it spoke a few words in my hearing which seemed to me harmlessly extravagant. Nevertheless, these words remained with me, and next time we met I asked her to lend me the book, *Science and Health*. It came next day from a mutual friend with instructions to return it in a fortnight. With great difficulty I got through it in the time named, returned it with a note of thanks, having got practically no understanding from it. The lady who lent it to me, in replying to my note, said something which arrested

my attention, and when she offered me an interview with Mrs. Field-King, I was glad to accept. We had but a short conversation—sufficient, however, to give me a deep desire to investigate further.

I again borrowed Science and Health, and took it home with me, feeling all the while a strange elation, and a fire deep down in my heart which, after a few days' further study, burst into a vivid illumination revealing to me the joyous fact that Christian Science was what I had longed for all my life. I saw the true universe and the God who is Good, and realized the utter falsity of the material sense of things. With this revelation came a change in physical condition. I had been contemplating a visit to a specialist with a view to an operation for rectal trouble, but found, to my surprise and joy, that this was no longer necessary. I had not noticed much about healing when reading the book and had, in consequence, some little hesitation about destroying certain surgical apparatus which an eminent physician had told me should be constantly used; but Truth prevailed, and all were consigned to the fire.

Fourteen months have since elapsed and I have never had reason to regret the action taken. Moreover, indigestion, accompanied by very troublesome palpitation of the heart, which had been a frequent source of annoyance for years, is now unknown, and all fear of evil consequences from this trouble is removed. I early lost any desire for tobacco or wine, and have found that, with class teaching and constant study of Science and Health, thought has assumed a noble outlook, and the satisfaction which can only be found in Truth has come to me.

Every day I thank God for Christian Science, and carry in my heart a deep debt of gratitude to our Mother in Israel, as well as to all who have in any way helped me to this way, to the way of Holiness.

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THEY the royal women are  
Who nobly love the noblest, yet have grace  
For needy suffering lives in lowliest place,  
Carrying a choicer sunlight in their smile,  
The heavenliest ray that pitieth the vile.

*George Eliot.*

## HOW I WAS LED.

BY L. M. E.

I FIRST heard of Christian Science about eleven years ago. A lady boarding in the same house with us was reading Science and Health, and from her conversation at the table concerning it I caught but one word that I can remember, and that was "error." I thought it was foolishness.

A year later one came to board in the same place, who had recently been healed and was studying Science and Health, and was full of the spirit of it. At that time my little boy was very delicate and afflicted with St. Vitus's dance. She talked to him a great deal about Science and interested him, but all that she said to us made no impression.

During the following year many spoke to us about Christian Science, and urged us to try it; but we turned a deaf ear and went on with doctors and changes of climate, until after some months I yielded reluctantly and took him to a healer, with the remark, "If you can cure that child it will be a great thing for Christian Science."

I can now see that our attitude of thought must have hindered a demonstration. In two weeks I stopped the treatment with an I-knew-it-could-do-nothing kind of a feeling.

Time went on with no improvement in the child. We were constantly doctoring though continually hearing of wonderful cases of healing in our midst by Christian Science. Four years ago he had a critical illness and was at the point of death. A friend in the East sent me a Christian Science tract and gently suggested some helpful thoughts; but I threw the tract into the waste-basket and her loving thoughts fell upon stony ground. The child recovered, but my own health, already undermined by years of care and anxiety, broke down completely. As soon as the child was able to sit up, the doctors sent him to the country to be nursed and cared for by strangers. That was a most trying experience for me and, together with my physical sufferings, seemed more than I could bear. I felt hard and bitter and angry toward God; but I see now how He was leading me step by step into freedom.

In a few weeks the doctor told my husband that nothing

but an immediate surgical operation could help me. Again, friends came and begged me to try Science. So, hopeless and despairing, I sought a healer, with little or no expectation of relief. I went away after the first treatment feeling that I had left a great weight behind me, and that night, for the first time in years, I slept the quiet, peaceful sleep of an infant. After each subsequent treatment I was more and more uplifted, and took up the heretofore burdensome duties of the household with pleasure and zeal. In five weeks I was completely healed physically and mentally; was most earnestly studying Science and Health; attending the meetings and church services, and receiving class instruction.

In these years Christian Science, as demonstrated in our family, has preached its own sermon. Our boy is as well as his mother, and all that we owe to Science is beyond words to express. Our physician, when I told him what I had done, said, "I am very glad for anything that has given you temporary relief, but you will be back to me before very long, and in your case delay is dangerous."

That was four years ago, and he has never seen me professionally since.

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## NOT CONSISTENT.

In an editorial in *The Christian Endeavor World*, of Boston and Chicago, under recent date, appears the following:—

"The Christian Scientists have dedicated in Chicago the largest church of that denomination in the world. It cost more than \$100,000, and seats two thousand people. Christian workers will best combat the schism this new religion is causing in so many localities, not merely by showing its errors, but also by preaching with power that side of Christ's Gospel which the 'new religion' really has grasped and emphasizes."

I plead guilty to an eighteen months' fellowship with the above-named movement, and of reading their official organ that length of time. My subscription expiring, I wrote the editor the following letter:—

"Please continue your inter-denominational practice! When Jesus was preaching the Gospel in the Temple, the Pietists sought how they might lay their hands upon him.



Just so to-day. You should really know, but do not, whom you are hissing.

"New religion"? This new-old religion is much older than the Christian Endeavor movement. Although, in its modernized form, first given to the world by Rev. Mary Baker Eddy in 1866, Christian Science in Principle existed when Moses received the law upon Sinai, and Jesus preached the Sermon on the Mount. These are believed in and practised by the votaries of Christian Science.

"Christian workers will best combat the schism . . . not merely by showing its errors, but also by preaching with power that side of Christ's gospel which the 'new religion' *really has grasped and emphasizes.*"

"Consistency, thou art a jewel!"

"How many sides has Christ's gospel? Truth and error? Nay, verily!"

"Christian Science is Christ's words obeyed practically, even by the spirit of Truth working within us. We believe all you Christian Endeavorers believe, practise what we understand, and have been doing God's work about us. We pray without ceasing and practise the presence of Christ. We began at the beginning—before Dr. Clark instituted 'The Morning Watch.'

"Brethren in the Lord, you are camping in our old tents that we left in the plains, while we are scaling the heights of Love. Now you are welcome to come up!"

"Yours in Truth, A. E. HARBAUGH.

"Having embraced Christian Science in July, 1889, it is 'the good part' which shall not be taken away from me. With me it is Life. I have had many demonstrations of the power of Truth over error, and the 'good thing' has been eagerly sought for by many patients."

#### A CARD FROM MR. CHASE.

TO THE MEMBERS OF THE MOTHER CHURCH,—

I earnestly request that the members of the Mother Church be more prompt in forwarding their per capita tax, and not wait until the last of the year. Please bear in mind that there are about ten thousand members, and delay makes much unnecessary work. The year commences October 1, and ends September 30.

STEPHEN A. CHASE, *Treasurer.*

March 18, 1898.

## PEACE.

BY CAROL NORTON.

Great Peace have they which love thy Law : and nothing shall offend them.— *Psalm 119 : 165.*

PEACE is the song of morning birds,  
Peace is the rhythm of lowing herds;  
The sylvan dell of hope made bright,  
The altar fire of Heaven's light.

Peace is the joy of deepest thought,  
The soul of Life by ages sought;  
The tranquil of the heart's repose,  
The fragrance of the opening rose.

Peace is the fruit of conquered sin,  
The Spirit's flame that burns within;  
The reign of Love within the mind,  
The joy that comes of sense resigned.

Peace is the rest for which we long,  
The vesper-hymn of Love's pure song;  
The rest that comes when day is done,  
The gloaming of the setting sun.

Peace is the calm of stillest night,  
The stream of Life in noiseless flight;  
The stream that ever Godward runs,  
Tracing its course o'er suns and suns.

Peace is the calm of holy thought,  
The song of Christ by angels brought;  
The grand Amen by Spirit said,  
The crown of Christ upon the head.

## OTHER WAYS THAN BY WAR.

THE REV. MARY BAKER G. EDDY'S VIEWS REGARDING A GREAT QUESTION.

CONCORD, N. H., March 19, 1898.—When asked for an expression of her views upon the great question that is agitating the people of the country at present, the Rev. Mary Baker G. Eddy, the Founder of Christian Science, said:—

"In reply to your question, 'Should difficulties between the United States and Spain be settled peacefully by statesmanship and diplomacy, in a way honorable and satisfactory to both nations?' I will say I can see no other way of settling difficulties between individuals and nations than that of their wholesome tribunals, equitable law, and sound, well-kept treaties.

"A bullet in a man's heart never settled the question of his life. The mental animus goes on, and urges that the answer to this sublime question shall come from God, and its adjustment shall be according to His laws. The characters and lives of men determine the peace, prosperity, and life of nations. Killing men is not consonant with the higher law whereby wrong and injustice are righted and exterminated, but oftentimes the cause of these evils.

"Whatever weighs in the eternal scale of equity and mercy tips the beam on the right side, wherein and whereby the immortal words and deeds of men alone can settle all questions amicably and satisfactorily. But if our nation's rights or honor were seized, every citizen would be a soldier and woman armed with power girt for the hour."

*Boston Herald, March 20, 1898.*

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## THANKS.

ST. JOSEPH, MO., March 9th, 1898.

*Dear Journal:*—I desire to tender my heartfelt thanks to our Mother for her magnificent gift to the Christian Science Publishing Society, which is only another expression of her love. What has she not given to the world? First, "Science and Health with Key to the Scriptures," laying the foundation of the greatest reform that the world has ever

seen, bringing health and happiness, and enabling us, step by step, to overcome the claims of hatred and opposition; then following this her other works, whose value cannot be estimated in elucidating a subject of such vital importance, opening to us the very gates of Paradise. Added to these are her bequests, both public and private, the fruits of long years of watchfulness, and toil, proving her to be one of the greatest humanitarians and benefactors of the age,—indeed a loving Mother. In contemplating her example we are incited to greater watchfulness and vigilance. May we, in some degree, be able to emulate her life, in obedience to and demonstration of the divine Principle that she has revealed.

Sincerely yours in Truth,

CHARLES M. HOWE.

## FIVE GODS TO BE BURIED.

THE Rev. B. Fay Mills preached not long since at Music Hall, the first sermon in a series on "Twentieth Century Theology," his subject being, "The Modern God," and his text from John, 4 : 24, "God is spirit."

"The last thing to change is theology," he said, "and there are some good reasons for this; but now we have come to find a contrast between religion and our theory of religion, in which we discover that our religion, poor as it is, is better than our theology.

"I am perfectly clear that it is time that some of our conceptions of God should be clearly stated as worthy only of abandonment. First I would mention the absentee god. The trouble with men has been that they have had what Phillips Brooks called, 'a meagre idea of God.' The second god that needs burying we will call the limited god. By this I mean the idea of a God who shared his power with a devil, and either ordained or permitted evil, not only for the present, but eternally. The third god whose funeral demands attention might be described as the negative god. By that I mean the idea of religion which conceives of it as consisting of negative commands. The fourth god to be buried is the unkind god. What a hideous mockery, that men of this day should think of God as angry and needing to be appeased. Dr. Savage has well said that no character of fiction is so base as the God depicted in the creeds. The fifth god awaiting burial might be described as the partial

god. There have been Pharisees in every known religion, and the Pharisee of to-day is the man who would limit the fatherhood of God to the especial number of those who may chance to have certain opinions about him."

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OAKLAND, February 27, 1898.—At the Church of the Advent in East Oakland, the Rev. V. Marshall Law, pastor, delivered the first of a series of sermons on "The Healing Power, Ancient and Modern." Speaking of Christian Science the pastor said:—

"Christian Science is of especial interest to all of us, because there sit in this congregation at this moment people who have been cured by Christian Science, while others here, as in every other congregation in Oakland, know of unquestioned cures among their friends accomplished by this strange method, which denies the reality of matter, hence the unreality of the body or any disease which the mind believes may afflict these unreal structures of ours which we call bodies. The actual results of all fair-minded men in search of truth demand that we recognize the truth of their cures, which are confronting us on every hand.

*The Examiner, San Francisco.*

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It may be of interest to know that the Christian Science church of this city has achieved a good, substantial growth during its few years of struggle for a foothold in Colorado Springs.

During the past five or six years it has gained, from an average attendance of not exceeding twenty-five individuals, to an audience completely filling the one hundred and twenty-five chairs provided. This crowded condition continued for several months, both at Sunday services and Saturday evening experience meetings. When finally the Board of Directors decided to and did enlarge the audience room sufficiently to seat fifty-five more people, it was believed that this would leave them room to spare for some time to come; but by the rapidly increasing attendance the thought is suggested that, at no distant future, there will have to be new quarters provided and possibly a church of their own, there being a church building fund already started.

*The Evening Telegraph, Colorado Springs, Col.*

## NOTES FROM THE FIELD.

**C**HRISTIAN SCIENCE found me a wreck, mentally and physically. I had my family to support, and being a carpet weaver, the work at times was rushing and I felt my strength failing day by day. My daughter had heard about Christian Science, and that the Scientists never got tired, and I wanted to receive that blessing, so I could work more comfortably. I read the Bible, but could not understand it. I borrowed "Moody's Sermons," and in the book there was a Christian Science tract. I read it and re-read it, then tried to put in practice what I read, declaring "God is my Life, my health, and my strength. In Him I live, move, and have my Being." I clung to the thought, for I felt it was the only way. That was my last day in tired-land. That was August, 1893, and I have never had a return of the thought since.

I was then living near Chadron, Neb. A few Scientists met at one of their homes each Sunday to have services. I thought if I had some good clothes for myself and children I would go; but I was so hungry for more Truth that I finally went with what I had, and I was very much surprised to notice that the lady of the house treated me the same as those dressed in rich apparel. There was such love manifest in every word and act that I entirely forgot my old clothes and went every time that I could. I did not think that I was making any progress myself, but I felt it was good to be there, and the desire was steadily growing for more of that love to be manifest in me, and I wanted to understand it better. The way was opened for me to move to Chadron, and there work at my trade.

In a short time the numbers increased so fast rooms were rented in the business part of the town, and I never missed a meeting when I was in town.

The leader of the band invited me, with others, to come to her room whenever she was at liberty, and she would give us all the assistance she could in reading and explaining to us. I embraced every opportunity, and one evening, while she was reading, I was healed of near-sightedness brought on by reading in a darkened room, while I had the measles at the age of eleven years. I have since demonstrated for



myself and others, and some have been brought into the Truth through the demonstrations.

I have also been very successful in my business. Work came in so rapidly I was obliged to work late and early, and finally had to move into more commodious rooms. My desire for more time to study Science was so great that at last the way was opened. I gave up my material work for a season. I have not gained this through flowery paths of ease, but I have had to fight for every step I have gained. Mortal mind was loath to give up. I am now passing through the place where I feel it to be glorious to bear persecutions for Christ's sake. I bless my supposed enemies for driving me to the place where I had to struggle to keep above the surging wave of mortal mind and realize I have no enemies, that they are my best friends, and I love them.

When I first came into this great Truth I thought I could not understand "Science and Health with Key to the Scriptures," but I could not let it alone. I thought I had not taken hold of it right some way; but was told it had hold of me instead, and I found it to be true. I was then reading a borrowed book. Now we have in the house two copies of Science and Health, "Miscellaneous Writings," Church Manual, "Retrospection and Introspection," "Christ and Christmas," and "Unity of Good." I keep a supply of tracts on hand to distribute whenever I can do so, I also take the *Journal*.

I located in Lead City about a year and a half ago. There were then only two families of Scientists here. We have held our meetings at a private house, and a number have come into our band through the physical healing. We now have an attendance of thirty.

*Cynthia A. Pride, Lead City, S. Dakota.*

I was first led to investigate Christian Science a little more than a year and a half ago, through the influence of a niece, who came here from the state of Minnesota for a visit among friends and relatives. It needed only one glance into her face to tell us that a wondrous change had taken place, for instead of the weary, sickly woman, whom we once knew had never been strong enough to endure anything, she was now the picture of health, life, and enjoyment.

Among the various articles unpacked from her travelling satchel I noticed a book entitled "Science and Health with Key to the Scriptures," together with a small Bible, both

showing evident marks of having been used. I knew before this that she was an advocate of Christian Science, for her letters had frequently contained references to the subject, but beyond some anxiety lest in her devotion to its Cause she might some time let herself or some of her family die, when medical aid might save them, I had treated the whole matter with indifference.

Now, however, indifference changed to wonder; from that to interest, and a desire to know for myself something about Christian Science; and before our niece departed for her own home, my brother and I had decided that we must at least subscribe for the *Journal*.

She advised us if we could not afford both, to get Science and Health first; this advice resulting in our sending for both at the same time.

Science and Health came to hand first; my brother commenced the study right away. He had not read the book through, when I noticed his pipe had disappeared; where, I knew not, but asked no questions, for I was only too glad to have it gone from sight. We had remonstrated with him so often about the use of tobacco, all to no purpose, that I instantly knew Christian Science must have credit for the victory now, and I began to look forward with hope for further victories. They were not long in coming, we can all see so many victories and so much of the goodness of God in everything when we once begin to open our eyes to Truth. About this time we commenced attending the Church services held here. A few weeks later my husband consented to give Christian Science a trial in his own case. For many years he had been subject to very sudden and dangerous attacks of an illness which often threatened his life, every attack leaving him prostrated in strength for several days after. Many doctors were tried, and much medicine recommended had been purchased at the drug stores, all in vain. He was growing worse, for his illness was becoming more alarming by becoming more frequent. Christian Science was the last and only hope. But it stood the test; he was saved, and is now a well man, endures work, fatigue, exposure to all kinds of weather with a cheerfulness I never saw in him before.

My own healing has also been most gratifying. I have been helped in such a general way, I can hardly make mention of any special illness.

Since the commencement of this writing, my brother has

told me, for the first time, of how the love and desire for tobacco left him one day while he sat by the fire reading Science and Health. He said he felt all at once he should never want it any more, and immediately opened the stove door and threw his pipe therein, and has never wished to use it since that time.

If any one should wish to ask any more questions with reference to this, I shall be willing to answer them. In conclusion would like to say that I am thankful, truly thankful, every day and every hour, that God has given us so good and faithful a leader as found in the person of the Discoverer and Founder of Christian Science.

*Mrs. A. D. Jarrard, Battle Creek, Mich.*

ON December 2, 1897, I received a letter stating that my father, who lives in Dexter, Kansas, had been struck by a passenger train and thrown from his wagon a distance of forty feet, landing on his head upon the frozen cinders. In dressing the wounds, they had taken fifteen stitches in one side of his head, ten in the other, and three in one ear.

At first it seemed almost impossible for one seventy-two years old to recover from such a shock. Notwithstanding this, I excluded from my own consciousness all sense of age, inflammation, and disfiguration.

My brother of Kansas City, Kansas, an engineer, whose wife had been healed of consumption, upon hearing of the accident put his "little book" in his pocket and went to Dexter. He read to father from Science and Health, and remained with him a few days until he was able to walk about, although very weak from loss of blood. Leaving his Science and Health with father, who seemed to enjoy reading it very much, my brother went to Ardmore, Indian Territory, to visit another brother, a Christian Science healer. On his return he found that typhoid pneumonia had set in, and father was again under the doctor's care, and as much afraid of Science and Health as he would be of a rattlesnake. My brother's first thought was to send for his two brothers, who are Christian Scientists. He asked the doctor what he should do about wiring the family, and his advice was to do so at once, if they wished to see their father alive.

I was the last one to arrive the next day,—Sunday. Two brothers met me at the depot, one a Scientist, the other an ardent friend of *materia medica*. On the way to the house the latter advised me to say nothing about treatment, as father

seemed very much afraid that we (Scientists) would ask him to give up his medicine, and that we would be offended if he did not. The physician held out three days, administering medicine at regular intervals and keeping cloths saturated with turpentine on the chest to ease pain. All this time I realized but one Power, divine Mind. Something told me that I had come to save my dear father's life, and that divine Love would open the way. The pain grew worse, and father grew weaker until Wednesday morning. He said, "I cannot stand this pain much longer." Then I told him if he would let me treat him, his pain and coughing would cease. He said, "Oh, if I could only know!" I asked him if he did not believe that God was able to heal him. He said he did.

Meantime one brother—the friend of medicine—had gone to see the doctor, but soon returned ready to fall at the feet of Truth, for the doctor had given him no hope. He related to me what the doctor had said, then asked me to take a walk, and he would call the family together and see if they were willing to have Christian Science treatment. Before I had gone far, I was called back; they were willing and anxious. I treated him, and in less than thirty minutes several cards were on their way to the office, stating that he was better. He sat up most of the afternoon, ate two good meals, and at midnight said he was hungry, and ate very heartily.

Father is now a well man. His head healed without inflaming in the least, notwithstanding the doctor said he was afraid that he would have a running sore, as a part of the scalp was gone and would not meet; but it formed over nicely, and he will not be disfigured. His healing has banished all opposition to Christian Science in the Snyder family. There are about thirty, including daughters-in-law and grandchildren, and all rejoice to know the better way.

*J. H. Snyder, Seneca, Kansas.*

At the age of fifteen I joined the Congregational Church, praying most earnestly that I might be cleansed from all sin, even though the process of purification must needs come through the depths of suffering. It seemed that this prayer began at once to be answered. Both parents were taken from me, and I went away to a boarding school where I remained until I graduated.

In the mean time I began to be an invalid, and my friends prophesied that I would not live to get through school. I

became more and more dissatisfied with the theology I had been taught. I searched in vain through ancient and modern philosophy for the Truth. I read Swedenborg's writings; I studied and pondered, but all to no avail. I read in my Bible: "Believe on the Lord Jesus Christ and thou shalt be saved;" but what *was* it to believe? This was to me the question of questions until I was answered in Christian Science.

For several years I struggled on in darkness, becoming more and more of an invalid, until the M. D.'s of different schools had exhausted their medical inventions upon me. Then when it seemed that I stood on the verge of the precipice, my brother-in-law—a Congregational minister—said, "Why don't you try Christian Science?" I had never heard the name before, and was interested to know what this new mode of treatment might be. I came to Boston after a week's absent treatment, and found what I had been seeking all my life. I began to read *Science and Health*, hardly stopping until I had read the two volumes through. [It was then in two volumes.—Ed.] I then re-read the books more carefully, and after the *third* reading I exclaimed: "I *know* this is the true theology, and whether I am ever healed or not, this book shall be my theology and guide hereafter."

A few weeks later I met with an accident. I was at the time two thousand miles from the healer through whom I had been delivered from bondage. For six weeks I was unable to sit up or walk. I then received a letter from a Scientist, in which she said, "God is your strength, and the Source is infinite." The clouds at once parted, and I gained a little glimmer of light. I said, "If this is true I do not need to lie here. I will put this to a test." Accordingly I arose and walked a block. The flesh rebelled and I felt that I had attempted the seemingly impossible, but I did not heed the torture, and every instant of the time repeated these words, "God is my strength; and the Source is infinite." I continued each day to increase the walk and declare the Truth, until at the end of two weeks I was perfectly well and conscious of health and strength beyond what I had ever supposed possible for me to attain. I could ride, walk, and work all day, and when night came, was not even tired. When I tried to walk through will-power, the collapse was so great that I was worse than I had been at any time.

Two years later it was my great privilege to study with our Mother. All doubts were swept away during this class,

and when my Teacher took my hand to say good-bye at the close of the class, and said, "Do you understand?" I replied, "Yes, clearly; and I do desire to prove my sincerity—prove that I am not a fraud!" She replied, "You will not prove a fraud!" and with this assurance and blessed benediction I went forth to meet the Goliath.

*E. E. Williams, Chelsea, Mass.*

I AM a motorman on the Troy city railway. For a long time I was troubled with bad limbs from my knees to my feet. They were badly swollen and very painful. I doctored with three physicians but with no relief. At last I grew discouraged and doctored myself. I was up and down for two years; at times I had to bandage them.

On the 27th of February, 1897, as I was on my car, a friend came on my platform and said, "Good-morning! How are you?" I said I was quite well but my legs were bad; and though they were bandaged I was barely able to stand on my feet. He asked, "Why don't you get cured?" I replied that I had doctored long, but with no good results. My friend said, "I will tell you how to be cured. Go and see Mrs. B——, a Christian Scientist, and she will cure you." I was willing to do anything to be well, so in the afternoon I went to see her and told her my troubles. She told me to take off the bandages, to take no medicine, and to call again in three days.

On the third day I found I was better, and then first began to see where I was drifting. For the last fifteen years I had never been to church, never looked in a Bible. I drank beer and whiskey in quantities, smoked and chewed tobacco, and did everything bad. That morning I told my wife I would give up my whiskey, for I felt that if this Christian Scientist could cure me, by the help of God, I would live a better life.

I saw Mrs. B—— that night, and told her I was much better. She only said, "I knew you would be better." It seemed a queer way to doctor, but I saw that I must *believe* I would get well. I tried to do this, but was sometimes discouraged. I got "Science and Health with Key to the Scriptures," and began to read it carefully. Then a faint light appeared, and I began to see my real trouble. For fifteen years I had lived in sin. The more I read the more the light grew. Then I began to read my Bible. It never seemed a precious book before—it read differently. So



I learned that mortal mind had caused all my trouble, and that divine Mind, or Truth, would conquer all disease. My faith grew stronger—I grew better until I was cured. For the last month I have been entirely well.

After I had quit drinking two weeks, I saw I must give up all sin, so I stopped using tobacco, and now I have no desire for either whiskey or tobacco. I am fifty-two years old, and have used the weed since I was eighteen. When I remember what I was a few months ago—a poor cripple, living in sin, with no hope for the future—I cannot be grateful enough for Christian Science that found me, lifted me, and led me in the strait and narrow way that ends in life everlasting.

Now my wife and I are members of the Church of Christ, Scientist; our four-year-old grandson is in the Sunday School. My home is happy. I have hope for the future, my way grows brighter every day, for I have learned that perfect Love casts out fear, Truth casts out sin, sickness, and death.

My wife said to-night that this had been the happiest day of her life. I thank God that through Science and Health I am not only able to be well but have helped many others. I carry Christian Science tracts with me, and when I have to wait on the switches I read them and give many away to people I meet on the car. I now can read without my glasses. My sight has come back to me. Thanks to our dear Mother in Israel for that precious book, Science and Health.—*Isaac Turner, Troy, N. Y.*

DURING the summer of 1895 the attention of my wife, who had been an invalid for ten years, was called to Christian Science. I scoffed at the idea and the subject was dropped; but as the winter months rolled away bringing no improvement in my wife's health, we were ready to try even Christian Science, and she began treatment in the spring of 1896. When she told me that her healer required her to purchase a three-dollar book, I grumbled at first, but on understanding that it was to be in a sense her medicine, I said no more, but thought it a queer dose.

At this time we were members of the Baptist Church. I felt proud of and loved this denomination, and had been for years actively engaged in church work.

My wife had not read long in Science and Health, before she began to ask me questions. She said the book seemed reasonable, and yet she knew that some things did not agree

with the views that, as a Baptist, I held. I could not catch the drift of her questions. It seemed rank heresy, so I told her to stick to her book if she wanted to, but the Baptists were good enough for me. Then she began to ask me to read the book for myself, and said so much about it that, finally, I said that although I hated to waste the time, yet to please her I would, and went at it.

The first half seemed the driest book I ever read; but little by little I became interested, until every spare moment, morning, noon, and night, was devoted to the study of the book, my Bible, and concordance, for I began to inquire with all my heart, "Are these things so?" For six weeks the struggle went on, but Truth was triumphant, the old landmarks grew fainter and all things were new. Two things helped me at this time. First, the saying of the Master,— "By their fruits ye shall know them." I was forced to admit that the Christian Scientists did have the sign of healing follow their teachings. The other was my first demonstration. After getting interested in the book I said to myself, "Now the first time I have an opportunity I will put Christian Science to the test." A few days afterwards, while about my work in the shop, I heated a lathe-tool red hot, intending to soften the steel so that I could file it when cool. When I thought it had cooled so it could be handled I picked it up with my thumb and forefinger. To my surprise the steel was so hot that it seared the skin instantly. My first thought was to light the gas and, by holding my hand near it, draw the heat out, as it had been my practice to do for years. My second thought was, "Why not try Christian Science?" I at once applied it the best I knew how, and inside of two minutes all pain ceased and it never troubled me afterwards; but the skin peeled off both finger and thumb, thus showing that the burn had been severe. Christian Science has healed my wife and blessed us in many ways. After seeing the Truth in Science and Health we could not feel honest unless we identified ourselves with the Christian Scientists, therefore about eighteen months ago we asked our Baptist brethren to dismiss us from their fellowship, which they did with many expressions of regret at our leaving, and with nothing but the kindest wishes for our welfare. Since that time we have regularly attended the meetings held by the Christian Scientists in Beverly.—*Frank Hervey Fitz, Peabody, Mass.*

As a family we had great respect for the achievements of

the human brain, and were loyal to that self-set standard in our various strivings. My mother, brought up a strict Presbyterian, was earnestly religious until, after a severe conflict, she found it impossible to reconcile religion with reason. Then we studied Taine, Littré, Renan, Darwin, Spencer, Stuart Mill, Kant, even Schopenhauer, as we lived much of the time abroad. We searched for, and tried to assimilate all the theories, explanations, and also doubts brought forth to understand a First Cause and the reason of our existence. We tried to use the light of human reason to discover the infinite Mind and creator of the universe.

During, and upon emerging from, childhood, I was extremely strong, and for a few brief months, partially realized the great power of universal Love. The thought was constantly with me that Love would produce harmony and settle all the vexing questions of the cause of human miseries. Love appeared to me as the great universal lever. Soon the light and joy this thought brought faded. Life appeared darker. By degrees I began to reason. I would never undertake anything without analyzing it minutely under every aspect. I lost spontaneity of action. I felt as if the main-spring of action were paralyzed. Here is seen the evil produced by undirected mortal mind, which destroys but does not build. I envied people who could do simple acts without hesitation. My health became poor; another nightmare settled upon me. I was persistently haunted by the idea of suffering, until I could see nothing but suffering, cruelty, and injustice. I began to dread and fear people. To go where they were was suffering, and my hands and feet were ice-cold for hours beforehand. My health failed completely. Not knowing what was the matter, I was taken to one of the best Paris specialists, who after careful examination declared some approaching heart-trouble, and prescribed four different remedies to be taken daily. Three years later I had a first attack, followed by others. The attacks continued for four years, becoming more frequent. When Christian Science was first proposed to me, I was hardly ever free from pain, day or night. At first I was bitterly opposed to Christian Science. I believed cause and effect to be in matter, and every phenomenon to rest upon a material basis. My physical healing was slow. Mortal mind battled for the ground inch by inch. To fight Science I investigated more thoroughly the theories I had only partly assimilated. After two weeks' treatment the pains at my heart subsided

during the daytime, though they still lingered at night. Those also disappeared. The first inexpressible balm derived from Christian Science was the realization of the unreality of suffering. The obsession of the supremacy of suffering lifted. Joy came instead, joy that at first reminded me of my happiness in childhood. Other diseases fled before the Truth. A lameness caused by a fall three years before disappeared. My eyesight improved. I work spontaneously, and to far better advantage as the paralyzing load of fear and doubt has gone. I have now no pains at my heart.

I realize that I owe my mortal existence to Mrs. Eddy's revelation of God's spiritual law, the law of Love.

*E. W., Cambridge, Mass.*

For years I suffered intensely from nervousness, brought on by hard study while at college, and aggravated by constant teaching since leaving school. The warm weather seemed to take away my strength, and I would grow so weak and nervous that the touch of my clothing would almost make me scream. When cool weather came I would get much stronger, but the nervousness would return with the least over-work or unusual exercise. I was subject to colds, coughing almost the entire winter, and had two other troubles that make the life of womankind a burden, and no amount of drugs or treatment brought the slightest relief.

Last winter my strength failed to return, and the early part of 1897 found me very ill with grip. When sufficiently recovered to return to the schoolroom I was so nervous that I could not keep my voice and hands from trembling, and my cough was such that often after an attack I was too weak to lift my head.

In desperation I went to Christian Science. I was relieved of the nervousness and weakness, and at the end of the third treatment all my dis-eases left me.

Last summer, instead of being affected by the heat as usual, I constantly grew stronger. I can now walk blocks, and go up and down three flights of stairs without the least fatigue, whereas formerly I could be on my feet only a little while without suffering, and the thought of steps was like a nightmare to me. I have between seventy and eighty students in my department, who receive regular instruction from me in book-keeping and arithmetic. I keep house and assist my husband with the office work. I mention this to show what can be accomplished when one realizes where to look for strength. I seldom feel tired.

Through the understanding of Christian Science I have been enabled to overcome every sickness that has attacked me personally, and have relieved others. One case of chronic indigestion and nervousness yielded slowly, but has been overcome.

The power of Truth in an emergency was made very clear to us last summer, when my husband fell and sprained his ankle severely and tore the flesh almost to the bone in several places below the knee. Although he reached home soon after the accident, his ankle was very black and three times its natural size; his suffering was intense. I began treatment at once, and in less than half an hour he was perfectly easy and sound asleep; the pain never returned. He was told by persons who knew of the accident that he would be fortunate if out of bed in six weeks; however, he walked across the room in twenty-four hours, and at the end of a week walked twenty blocks.—*Mrs. E. L. Martin.*

A FRIEND who is endeavoring to live Christian Science teaching in daily deeds, but who did not feel quite strong enough to discard the use of glasses which had been worn for many years, was brought in this manner to the true perception.

The eyes began to make trouble by refusing to see through the glasses any longer, thus they were laid aside, when mortal sense said that terrible pain and inflammation and almost total loss of sight was now the order. The friend struggled on bravely, holding steadfastly to the one Mind, but finally felt the need of a little help, and came to me for treatment, which was given, and in about a week the inflammation and most of the pain had disappeared, but the patient still felt an inability to see distinctly, or to read or write a word; one or two more treatments were given, and still the claim stood up declaring the absence of light, also black spots appearing before the vision, which was instantly handled, and having a *Journal* in my hand at the time, the November number containing the Mother's words to the church, I opened it to her article and asked the patient to read it, which was promptly done; not the entire article, but two stanzas, as perfectly as any one could do, and again hath the Mother's dear word brought healing, silencing the lie of sense-testimony. From that moment the patient has been able to read as well as ever, though it was two days before the consciousness came that sight was sufficiently restored for writing, but that illu-

sion also gave way before the Mind which is God, and the glasses have been discarded forever.

I also wish to state that previous to the reading of the Mother's words, on the morning mentioned, the patient had made several attempts to read, and stated that not a word was discernible, and had been unable to read a word of a letter received the day before, but that day read it all, and in two or three days could see to write the answer to it.

During the next day I received a letter from another whom I have helped to understand Christian Science, in which she stated that the evening before, she had written that letter to me by lamp-light, a thing she had not done in many years, and said it was a revelation to her, and she was greatly rejoiced. I had not thought of her especially, but it proves conclusively to me that when one's thought is in an attitude of receptiveness of Truth, crumbs of comfort from Christ's table are found on every side, illuminating the consciousness like sunlight. After each treatment I prayed silently and earnestly that the power of eternal Love might be seen and felt by every hungry heart and heavenly homesick one upon the whole earth, and "the wilderness bud and blossom like the rose."—*Carrie L. Newman, Cleveland, Ohio.*

I FIRST heard of Christian Science in Leadville, Colorado, through a friend who sent for me, told me a little about Science, and offered me a copy of Science and Health if I would promise to read it. I left the next morning for Nova Scotia with the book in my satchel, intending to read it on the way; but I could not see anything in it. After reaching home, I put it in my trunk, and heard nothing more of Christian Science for about a year and a half.

Intense suffering forced me to go to an M. D. who had a reputation for drawing cancers; but he would have nothing to do with my case, and wanted me to go to a hospital in Montreal and have an operation performed. I visited other physicians with the same result. I learned later that they had no hope whatever of my surviving an operation, but thought it might shorten the suffering. This was a terrible blow to my husband, but I could not stand the suffering any longer. I packed my trunk for the hospital, then went to bid our pastor, and a dear, aged friend good-bye.

To my great surprise this friend asked me to try Christian Science, and told me how she had been healed some years before, and showed me Science and Health. Then I remem-



bered my broken promise, and the book hid away in my trunk. She also told me of a healer in our town. I went to see her, and commenced taking treatment. This was in March, 1894. In the following July three lumps dropped from my breast, one as large as a small hen's egg.

About this time my healer gave me some advice that so antagonized me I told her she need not continue treatment. After this the healing was very slow, and I was sorely and continuously tempted to give up the struggle, and should have done so but for the pleading of my husband. Thanks be to God, I held on as best I could, and now I am a well, strong woman.

Much of this time I was absent from any Scientist, and Science and Health seemed a sealed book to me; but yet I could not go back to old conditions. I believed that God alone could heal me. Science and Health has opened out beautifully; and I have had some good demonstrations in the last three months, both with myself and husband. We are now members of the Mother Church, and the Cripple Creek church.—*Sarah J. McEwen, Goldfield, Col.*

In response to a call in the September, 1897, *Journal*, for the re-organization of Busy Bees in order to establish a "Perpetual Fund for Mother's Room," a band of one hundred and twenty children under twelve years of age was organized in the Sunday School of First Church of Christ, Scientist, of Kansas City, Mo.

At a meeting of Sunday School teachers in charge of the Busy Bees, it was decided to divide the quarterly offerings into three portions to be appropriated to different branches of work; one portion to be sent to the "Home-Hive" in the Mother Church, one portion devoted to local church work, and one portion to be appropriated to charitable or home missionary work, especially in distributing Christian Science literature in places where it was needed. The literature purchased consisted of two sets of Mrs. Eddy's publications (excepting "Pulpit and Press" and Church Manual), two six-months' subscription to the *Christian Science Journal*, and five hundred tracts, which were divided equally and placed in the Jackson County Jail, and the Kansas City Workhouse for the use of the prisoners, among whom they were distributed.

On the first blank page of each book or pamphlet was written: "Presented to the prisoners of Jackson County Jail and

Workhouse, by the Busy Bees (a band of children under twelve years of age), of First Church of Christ, Scientist, Kansas City, Mo. January 1, 1898.

"To do good and to communicate forget not: for with such sacrifices God is well pleased (Hebrews, 13 : 16)."

The donation was gratefully received, and we feel sure that the good works found a wide field among the three hundred prisoners for distributing the good according to the admonition of St. Paul quoted on the fly leaf, and a more ready field could not have been found wherein the pure and industrious thought of the little Busy Bee could work. Present membership, one hundred and thirty-six.

*Mary E. Halsey, Secretary and Treasurer.*

IN 1882 I was healed through Christian Science of chronic liver complaint in its worst form. I then studied with my healer, but I was unable to grasp the Science thought.

I was trying to live what I could not understand, and error in all its subtle forms seemed to take a strong hold upon me. At last, after years of suffering, I yielded to an operation at the hands of the doctors. I still believed that Christian Science was the Truth, but how to be healed by it I could not tell. My old troubles returned with renewed force. I wrote to a Christian Scientist in Falls City, Nebraska, for help. She treated me absently for five weeks. At times I was better, then worse again. I longed to talk with some one who could show me the way. I had all of Mrs. Eddy's books, and read them faithfully.

I went to Portland, Oregon, to see a student of our Leader. She gave me five treatments, and I was convinced that this was indeed the way. I saw that I had not been firm enough, that I had lived too much in the material, and had built upon the sand. I longed so for Truth that I drank in all she said, only too eager to catch the spiritual meaning. My eyes were opened, and I have been able to overcome my own troubles and am well. Although my own healing was slow, I have had many good demonstrations.

A child was healed of croup in one treatment. As I declared the Truth, the hard breathing ceased. The mother of the child was also cured of rheumatism and heart trouble.

Another woman was almost instantaneously raised from a sick-bed, and went to work as soon as I left the house.

Our little girl had diphtheria, and later, jaundice. Both diseases quickly yielded to the power of Truth. We have

used no material remedies for two years. The Bible and Science and Health are our only guides.

*Louise M. Chase, Glendale, Oregon.*

Our oldest boy got his leg broken above the knee, while playing foot-ball. When he was brought home, his limb was twisted to one side. I thanked the people for their kindness in bringing him to us, and told them I would take care of him, they could not help me any further. But that did not suit them, they insisted that they should go for a doctor. I told them to leave the boy to our care, so they went away.

I sent for his father, and we took hold of it, and in less than a day the pain stopped. We never used a bandage, splint, or anything. There was no inflammation, nothing whatever in common with what the human senses would expect took place. In three weeks our boy got up, and began to walk with the aid of a chair; the fourth week he walked without it; and the fifth week he went to school, rode his bicycle, skated, and used his limb in any way he wished. We feel that Truth has done wonders for us in this case. We held to the consciousness of ever-present Love,—that God was the only physician, surgeon, an ever-present help in time of trouble.

A week after the accident, the people that brought the boy home, sent the city health officer to look into the matter. We met it fair and square; the officer acknowledged his mistake, and said that he felt ashamed of himself for coming to interfere, and should tell those people to mind their own business, which he did.

*Mr. and Mrs. H. R. Meyer, Beloit, Wis.*

My four-year-old Helen had her first attack of illness in February last. So severe it was that for the first time in her life my nerves were shaken, and I was unable to hold a true conception of her Being in my Mind. After five days the pain was increasing, and she was so thin and weak that I could do nothing but rush to the telegraph office and cable across the water to my old friend, Mrs. B—. It must have been two hours after the message reached Mrs. B— that I found Helen jumping up and down, laughing, and throwing her arms about, in a state of health and joy. As she had been able to stand only with great difficulty for days, the suddenness of the change may be understood. The thankfulness in my heart may be imagined by any mother.

My debt of gratitude to Mrs. B—— is an old one. In 1887 she brought me out of a severe state of invalidism, of some years' standing. After three months' treatment I emerged from a condition of disease and languor and pain into a sense of life. I had gained fifty pounds in flesh; and the freeing of my mind from its old earthy superstitions made existence entirely new. I seem to myself to have been born again in 1887. —*C. E. F., Kenley, England.*

ABOUT five years ago a relative in Vienna, Austria, wrote me for treatment. Three physicians had failed to help her. I went to work and Truth prevailed. The dear one was ready for the Truth and has held to it ever since.

Her last letter, dated July 25, 1897, states that her aunt, with whom she lives, was taken suddenly ill. Friends claimed that it was quite serious and she should have medical advice. She insisted that she did not believe in doctors or medicine, and claimed that if God could not help, neither medicine nor all the knowledge of doctors could avail. (*Science and Health*, page 127.)

They went to work as I had instructed them, and the aunt came out all right without drugs or doctors. This is what Truth is doing in Vienna, Austria. Christian Science is welcomed there, the seed has taken root, and I am very thankful.

*Ernest Matzka, Detroit, Mich.*

WHILE my husband and myself have never had the privilege of class instruction, we have been earnest students of "Science and Health with Key to the Scriptures," and all our Leader's other works, for more than seven years. When "Miscellaneous Writings" was issued we purchased a copy, and set to work to study its wonderful pages. The amount of love, gratitude, and strength it has given us words are inadequate to express.

Very lately we have received an invitation to become members of the Mother Church. Such a rich reward! we pray to be made worthy of such a blessing.

Four years ago we were the first to present Christian Science to this community. We began the study of the Bible Lessons with only two others beside our family; we still meet informally every Sunday, now numbering more than twenty in attendance, with several loyal co-workers to promote the glorious Cause. —*Zulie G. Swasey, Weatherford, Texas.*

IN July, 1897, I began holding regular Sunday meetings, the attendance for a month being my own small household of five. Now the number is fifteen, and a steady increase of demand for physical help. Also the desire for spiritual understanding is growing, and in no distant time we shall have to look for larger quarters for our meetings, which are still held in my home.

At the last meeting we organized as, First German Church of Christ, Scientist, holding our services at 10.30 A.M. We also have started a Reading Room Fund and Friday evening meetings, and it is beautiful to hear how every one realizes the help received from those meetings for every-day duties. The members so often express their gratitude for this glorious work of Mrs. Eddy, and the joyful anticipation with which they look forward to each meeting.

*Frau Bertha Gunther-Peterson, Hannover, Germany.*

CHRISTIAN SCIENCE brought to me such health and happiness as I never dreamed of, and has cured me of what one of the best physicians in Boston called the most obstinate case of indigestion he ever knew of, accompanied by continual headache; but I have not had one since I was healed over three years ago. I have had many demonstrations, and can truly say I love my neighbor better than ever before.

*Louise Simmons, Roxbury, Mass.*

*Dear Editor:*—Seeing your request in the January, 1898, *Journal* for information regarding church buildings erected or purchased, we send the following.

In the year 1891, the Church of Christ, Scientist, of Blue Springs, Nebraska, purchased an empty store building, which was comfortably refitted, and seated with one hundred chairs, which we have since occupied.

*Mrs. Ella M. Korner, Blue Springs, Nebraska.*

ON September 4, 1897, we organized our Church with thirteen charter members, all earnest workers in the Cause. We all love the *Journal*, through whose pages we meet the dear brothers and sisters in Truth and Love.

*Mary Rue Rolfson, Clerk. Albert Lea, Minn.*

## EDITOR'S TABLE.

**L**AST month we spoke of the attempts of certain physicians of the country to secure what purported to be protective legislation,—that is, legislation ostensibly to protect the people, but really to protect the medical profession. We had previously read a bill proposed by the Board of Registration in Medicine of the Commonwealth of Massachusetts. Our remarks were based in part upon this proposed bill. The Secretary of the Board, before the bill had been presented to the Legislature in any form, gave out through the press that it was intended especially to prevent "Christian Scientists and other charlatans from practising."

Instead of the bill being presented in separate form, as is usual in such cases, it was incorporated in the annual report of the said Board of Registration in Medicine. This report having been referred in due course to the joint committee of the Legislature on Public Health, this committee were called upon to consider the bill as a part of the recommendation contained in the report. Accordingly a hearing was held by the committee to hear remonstrants against the proposed bill. A lively and formidable opposition developed, and three sessions were given by the committee to hearing from both sides of the question. Great crowds assembled, filling every inch of available room in the large chamber.

The proposed bill was entitled, "An Act Relating to the Registration of Physicians and Surgeons." The section directed against Christian Scientists was as follows:—

"Sect. 5. Any person shall be regarded as practising medicine within the meaning of this act who shall append to his name the letters M. D., or shall assume or advertise the title Dr., or physician, or any other title which shall show or tend to show that the person assuming or advertising the same is a practitioner of medicine, or of any of the branches of medicine; or who shall investigate or diagnose, or offer to investigate or diagnose, any physical or mental ailment or defect of any person with a view to affording relief, as commonly done by a physician or surgeon; or who shall prescribe treatment for a person for the purpose of curing any real or supposed disease, whether by the use of drugs or by the application of any other agency or alleged method of cure; or



to operate as a surgeon for the cure or relief of any wound, fracture, or bodily injury or deformity, after having received therefor, or with the intent of receiving therefor, either directly or indirectly, any bonus, gift, or compensation."

The first session of the committee was devoted to hearing Dr. Harvey, Secretary of the Board of Registration, and several other physicians. They presented their case ably from their standpoint. No doubt most of them were entirely honest in their views. We give them due credit in the premises.

The second day was devoted to hearing remonstrants. Among those voluntarily appearing and protesting on behalf of the remonstrants were such well-known citizens, scholars, and publicists as the Rev. B. Fay Mills, William Lloyd Garrison, Prof. James of Harvard University, and others. A number of druggists also appeared and protested, claiming that the bill in its terms would prevent them from putting a piece of court-plaster on an injured nose or finger, etc.

From the earnest remarks of Mr. Mills we quote the following:—

"I am opposed to any law that will affect masseurs, Christian Scientists, etc., so long as they advertise themselves as such. I do not see how we are to make any real progress in any direction if we confine ourselves to those who have passed only through a certain course. Some things that have benefited the human race to a great extent came from people who did not belong to any particular society. The progress that will be made over present conditions in the medical profession to-day will be as great as the progress of to-day is over the magicians. The people of the future will laugh at us just as we laugh at the ancients."

Mr. Garrison said, among many other able things:—

"I desire to enter an earnest protest against the bill under discussion. It is a violation of individual rights, and in the interest of special privileges. Ostensibly an act to protect the community from malpractice, this is really meant to secure the monopoly of treating disease to those who bear the credentials of a recognized school. It is the indefinite repetition of an attempt to limit admission to the temple of healing, since the first organized body of practitioners secured legal possession of it, far back in the dim twilight of civilization. The most cherished and important principles held by the medical faculty to-day were once maligned and had to win recognition against the opposition of the established

schools. In my own memory the Homœopaths were proscribed and denounced as charlatans, just as those who practise mental healing are now, but they conquered. To narrow the service which offers itself for the healing of humanity by such devices as the one proposed, is to retard the growth of true science.

"Our protest is not against education or skill, but for liberty, without which both must suffer. One has only to read the candid opinions of eminent physicians to realize how purely experimental is the science of medicine. The death of a patient under irregular treatment, although it may be demonstrated that the greatest intelligence was used, is heralded abroad as something scandalous, but if any regular physician were to make public the deaths coming to his knowledge from misapprehension of the disease or mistaken remedies, the public might well be alarmed.

"A statement of the truth is not to disparage the noble body of men and women who gave their lives to this service of humanity, but it is to remind them of their fallibility and to bespeak their tolerance for others. There is no popular demand for this legislation; the persons who have resorted to mental healing are not of the class known as ignorant. Their very intelligence and standing make it worth while to try to hold their allegiance to the regular practitioners by legal force. I come as a citizen jealous of all infringements of the law of equal freedom."

Professor William James, of Harvard University, in part said:—

"I come to protest against the bill simply as a citizen who cares for sound laws and for the advance of medical knowledge. Were medicine a finished science, with all practitioners in agreement about methods of treatment, a bill to make it penal to treat a patient without having passed an examination would be unobjectionable. But the present condition of medical knowledge is widely different from such a state. Both as to principle and as to practice our knowledge is deplorably imperfect. The whole face of medicine changes unexpectedly from one generation to another in consequence of widening experience, and as we look back with a mixture of amusement and horror at the practice of our grandfathers, so we cannot be sure how large a portion of our present practice will awaken similar feelings in our posterity.

"I am here having no axes to grind, except the axe of truth, that 'Truth' for which Harvard University, of which

I am an officer, professes to exist. I am a Doctor of Medicine, and count some of the advocates of this proposed law among my dearest friends, and well do I know how I shall stand in their eyes hereafter for standing to-day in my present position. But I cannot look on passively, and I must urge my point. That point is this: that the Commonwealth of Massachusetts is not a medical body, has no right to a medical opinion, and should not dare to take sides in a medical controversy."

Ex-Senator Kittredge made an eloquent and almost impassioned appeal to the committee not to favorably consider the bill. He declared it to be bad in principle. The proposed law was more stringent than any law in the United States, and it contained the extract of all the venom contained in similar laws in other states in the Union. He characterized it as **diabolical**.

He related with touching pathos—which brought tears to many eyes, including some members of the committee—the healing of his son through Christian Science. He repeated the words of his son to him as he left his home to attend the hearing, which were: "Papa, do all you can for the Christian Scientists. They made me well, and enabled me to continue my studies, when the doctors could do no more for me." Mr. Kittredge handled without gloves some of the methods resorted to by the chief promoter of the proposed bill.

Dr. Horace P. McKechnie, of Somerville, a member of the Massachusetts Medical Society, entered a vigorous protest against the bill. Also the Rev. John C. Quinn, an Episcopalian clergyman of Somerville, and many others, including clergymen and physicians. One venerable gentleman, who declared he had been an old-school practitioner for sixty years and was on the registered list of the Commonwealth, earnestly proclaimed his opposition to the bill.

It was generally recognized that the issue was between those seeking the passage of the bill and Christian Science, and the unanimity and spontaneity with which most of the speakers defended us, as well as the uniform courtesy shown by all, furnish cause for gratitude and congratulation.

The day after the hearing was closed the committee unanimously reported adversely to the bill, declaring it inexpedient and unnecessary.

The *Boston Evening Transcript* commenting on the bill, and especially on Professor James's courageous stand with reference to it, said:—

"It would be a fatal necessity by which should devolve upon a legislature the duty of licensing people's minds! The non-academic type of mind existed in a large sense in Abraham Lincoln. It has always been the non-academic type of mind which has led in enlargements of freedom since the first steps in empirical healing took place beside the pool of Bethesda, or when the leper pressed too close to an unlicensed healer for obedience to the restrictive medical laws of Jerusalem nearly nineteen hundred years ago."

After the fate of the bill was known the *Transcript* further said:—

"The Committee on Public Health has unanimously reported against the bill for the registration of physicians and surgeons, and there is not the slightest reason to doubt that the report of the committee will be accepted by the legislature. The regulars are as signally whipped as they were at Bunker Hill, and no such measure will ever be proposed again to the Massachusetts Legislature. Evidently the time has gone by when all of the people will give up their inalienable right to do their own doctoring or have it done at their own election. The principal effect of the introduction of this bill has been to arouse and unite dissenters from the Established Church of medicine, and these dissenters, a mighty multitude, include many persons of recognized intelligence and ripe judgment."

The *Boston Daily Globe*, commenting on the result of the bill, thus speaks:—

"A notable victory has been won in committee by the friends of progress and personal freedom.

"The legislative committee on public health has given leave to withdraw to the petitioners in favor of the bill indorsed by the state Board of Registration in Medicine. And it is a significant and very gratifying thing that the vote in favor of rejection was unanimous.

"After such strong demonstrations in favor of individual right as those made at the recent hearings on the restriction issue, certain belated brethren ought to realize that the time for expecting the state to aid and abet certain schools of medicine, rejecting all others, has gone by forever.

"The people of Massachusetts do not need to be put under guardianship in any respect."

The *Boston Herald* also said:—

"The opposition to the bill before the legislative committee restricting the practice of medicine in Massachusetts was effectual. The committee has reported that no legislation is

necessary on the subject. We are inclined to think this will be satisfactory to the people generally. There are many among them who doubtless believe that their neighbors are pursuing a foolish and a dangerous course in the employment of agents to relieve their physical ailments, and perhaps they have good ground for so doing in some instances; but this is a matter in which more harm than good may be done by the interference of law. Men and women are jealous of their rights here, and do not like to be put under guardianship. They feel that they have more at stake in their health than the state has, and are not willing to substitute the opinion of the legislature for their own in the employment of those with whom they put it in charge. The death rate of Massachusetts also shows that the state is not behind other localities of the country in its mortality."

Inasmuch as this same question may arise in practically the same form elsewhere, it may be of some help to publish what was said by a Christian Scientist. The editor of the *Journal* was courteously accorded the privilege of speaking distinctively on behalf of our Cause. He read extracts from last month's editorial, and submitted some remarks in addition from which we quote:—

"Mr. Chairman and Gentlemen of the Committee,—

"I am almost reluctant to appear before you and take more of your time. The more so because I cannot perform the part that it seems to be my duty to perform without appearing somewhat partisan, or, in other words, without presenting to some extent the affirmative side of the opposition to the proposed bill. I would gladly avoid this if it were possible, and shall avoid it so far as I consistently can.

"First, Mr. Chairman and gentlemen, what is the issue before you? What are you called upon, by the presentation of this bill, to do?

"In effect you are asked to sit as censors upon a large and rapidly growing class of your constituents, and to declare that they have no rights which you are bound to respect.

"You are asked to say by your acts that there is but one class of people worthy the name, or entitled to perform the office, of healers of the sick or alleviators of pain and disease.

"You are asked, by your action on this bill, to declare that the citizens of this Commonwealth have neither the right to get well, nor to die, without the aid of those who hold licenses as medical practitioners.

"You are asked to say that sick people *must* take drugs

and medicines prescribed by these gentlemen whether they wish to or not.

"You are asked, in spirit and effect, to say that all who refuse thus to be dictated to are ignorant and unworthy citizens, and incapable of self-judgment or of knowing their own mind.

"You are asked to say that all who attempt to alleviate pain, to relieve or cure sickness, or, if possible, prevent their neighbor from dying, without calling in a licensed medical practitioner, are frauds and charlatans.

"You are asked to say that the licensed physician stands for all there is of respectability, honesty, honor, nobility of purpose, and desire to aid mankind or alleviate the sufferings of the human race in the healing art.

"You are asked to separate, as it were, the sheep from the goats, placing the licensed physicians on the right hand as the sheep, and all who differ from them on the left hand as the goats.

"You are asked to draw sharply a line of distinction that would consign to ignominy—according to the views expressed by the distinguished promoter of this bill—many people with whom you have no acquaintance and of whose private character you know nothing, at the dictation of those who have a direct interest in the legislation sought.

"These, and many other things, you are asked to do in connection with this bill. Are you ready to take upon yourselves this responsibility? Do you feel warranted, under all the circumstances, in constituting yourselves a court of inquiry into private character, motives, purposes, and fitness for the discharge of the duties of citizenship?

"A most pertinent inquiry is, Who desires this legislation? Are the people here urging it? It does not seem so to me. I hear only opposition to it in whole or in part. The multitude that gathers here at each hearing is not seeking the passage of the bill, but opposing it. If the people were really as solicitous as the advocates of the bill would have us believe, it is fair to assume they would be here making their wishes known. I do not see them. I do not hear them. But I have had the pleasure of hearing many cogent reasons urged, by some of the best citizens of the Commonwealth or of the country, why the bill should not be favorably considered by this committee.

"There is to my mind, gentlemen, but one conceivable ground on which the medical profession could make their



claim to this legislation at all tenable, and that is the ground of exclusive ability to relieve or cure disease. If it were a fact that there was no healing power whatever outside the medical profession the monopoly they seek might be safely granted them, because no one could suffer as the result; no rights or privileges could be infringed, and so universally would the fact of their sole fitness be recognized that no one would think of going elsewhere for curative aid. But in that case what need of legislation? The medical profession then would not be benefited one iota by protective legislation. Is not the fact that they seek such legislation evidence that there is a sad lack somewhere? The public would not be slow to appreciate the fact of their exclusive healing power if, in truth, they possessed it. The people are not fools. The common people, so-called, are as acutely discriminating in such matters as their more learned neighbors. It is nothing short of an insult to their intelligence to say that the medical profession, through the law-making power of the state, shall dictate to them their kind or class of healers. Think you a free-born people, such as ours, are ready quietly to submit to such unwarranted paternalism?

"If the proposed bill were merely regulative or even restrictive within the lines of the *practice of medicine*, it would receive no opposition at our hands. It is more than regulative or restrictive, it is prohibitive, outside the lines of the *practice of medicine*. Its manifest purpose is to rule out of the healing realm all who cannot pass an examination in the branches of medical learning satisfactory to the examining board. If such a bill could be enforced it would have that effect.

"As, by common consent, Christian Science seems to be the especial target of the bill in question, and inasmuch as I am, in an especial manner, representing the Christian Scientists here to-day, it may not be improper to say a word more of who and what we are. Christian Science is a religion. Its claim is that it is re-establishing the teachings and practices of early Christianity. It does its healing by virtue of a divine law which always has existed and always will exist. That law has been in some degree applied to the healing of sickness in all ages. It never has been really lost. It is historically established that the sick were healed by the early Christians down to the latter part of the third century; and even that the dead were not infrequently raised down to the

latter part of the second century. This is set forth in Gibbon's 'Rome.' I am not aware that it is disputed by recognized historians.

"We claim that the same divine Principle by virtue of which healing was done by the Nazarene and his disciples, as well as their disciples, the early Christians, exists to-day, and to the extent that this divine Principle is understood and applied now, disease can be and is healed.

"It is by virtue of this power, derived from a spiritual interpretation of the Scripture, and formulated into a system and presented to the world in a book, by Mary Baker G. Eddy, now of Concord, N. H., that Christian Scientists are enabled to do the marvellous healing that is arousing the wonder and admiration of many thousands of people on the one hand, and the fears and antagonism of many thousands more on the other.

"Naturally this is so. Those who do not understand this method of healing ridicule and oppose it. That which has not been understood, especially if it related in any manner to healing sickness or appeared to partake of the supernatural, always has been opposed until understood. Christian Science is passing through this experience now.

"All its adherents ask for it is a fair opportunity to prove itself. I do not hesitate to say, gentlemen, and my words can easily be substantiated, that while it meets with some failures the per centage thereof is astonishingly small. In this city thousands have been healed through Christian Science. There is scarcely a village or hamlet in this country where more or less healing has not been accomplished by this method.

"The book to which I referred is the text-book of Christian Science, and is entitled 'Science and Health with Key to the Scriptures.' The mere reading of this book has healed hundreds, indeed I may say thousands, of people. Among those healed by its reading was my wife; hence I speak from personal knowledge in this case, and I know of many other cases.

"We have a church edifice in this city which cost upwards of \$200,000. It has a regular attendance of at least fifteen hundred at its services. It is called the Mother Church, and has a total membership of ten thousand. Its basic teaching is that sickness as well as sin can be destroyed through the understanding of the Scriptures it imparts.

"It has upwards of three hundred and fifty branch churches

and societies in various parts of this country and Europe. It is an established institution in this country, and we claim the same inherent, constitutional right to worship God and practise our religion according to the dictates of our conscience that other religionists do.

"We claim also that we derive our license to heal our fellow-men from a higher than human power, and that there is no medical board or legislative body that can take from us our right of thinking and of prayer. If by virtue thereof the sick are healed,—and they are,—who shall say that we must cease to think and pray? If reading our text-book, and the Bible in its light, will heal sickness,—and it does,—what human power is there to prevent our reading these books?

"It would be well for our medical friends to devote enough time to the investigation of this subject to learn something of what it is and what it is doing, before they seek against it prohibitory legislation. We assure them it is a deep and sacred subject. We assure them that they who make light of it, know not what they do. And I will further say that we should be glad, if this were a proper place, to present to this committee any number of witnesses they might see fit to hear, under the solemnity of an oath, if they wish, to the wonderful efficacy of this method of healing. The time has gone by for a flippant denial of this. The facts are too well known to admit of supercilious brushing aside or scornful non-assent. We challenge investigation, of the true sort, and are willing to stand upon the merit which we are able to establish."

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"If ye love me, keep my commandments." This might be rendered thus: "If you would obey me, follow my example and my teachings." This was clearly the Great Teacher's meaning. He asked not personal worship or adoration. On the contrary, he sternly rebuked it. When, in a moment of apparent enthusiasm, "one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" Jesus peremptorily replied: "Why callest thou me good? there is none good but one, that is God."

There is but One Good, One God, hence there is but one Way to eternal life. Jesus pointed that way in his answer to his interrogator. He said: "But if thou wilt enter into

life, *keep the commandments.*" His questioner, like many Truth seekers nowadays, evidently thought he might find through the Master's superior wisdom, some short route to eternal life,—a royal road to Heaven. But as he was doomed to disappointment, so are his modern prototypes. Not one good act, but the continual living in goodness, would insure him eternal life, for he must "keep [all] the commandments."

Not yet awakened to this necessity, his questioner again asked, "Which?" Jesus replied by citing in substance the Mosaic Decalogue: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother: and, Thou shalt love thy neighbor as thyself." The young man replied that all these things he had done from his youth up; and doubtless he *thought* he had. He no doubt had lived *his best conception* of these commandments, but he had not lived them truly, for he must "go and sell all that he possessed," and "have treasure in Heaven, and come and follow me." He must forsake the delusive things of the material senses and live in the spiritual, or Truth of Being.

How was he to follow Jesus? Not by clinging to his personality, or worshiping it, but by "obeying the commandments." This is the only true following. This is the following Jesus invariably taught, and this is the following our text-book, "Science and Health with Key to the Scriptures," teaches. This also is the following that our beloved Teacher is laboring to instil into the minds of her students.

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Nor long since the Hon. W. L. Greene of Nebraska attempted to be facetious in the lower House of Congress, using as an illustration of a point he was seeking to make his understanding of the teaching of Christian Science.

We remark, parenthetically, that Mr. Greene's *understanding* of the teaching of Christian Science and *the teaching* of Christian Science are two widely different things.

We may be pardoned for throwing out to the distinguished gentleman the friendly hint that if, before he again undertakes to support his argument by illustrating from Christian Science, he will get some slight conception of what it is, his utterances may carry more weight.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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## AS MRS. EDDY VIEWS IT.

[Special dispatch to the Sunday Herald.]

CONCORD, N. H., April 16, 1898.—To answer many communications, Mrs. Eddy, the Founder of Christian Science, has issued the following:—

"In order to close the multitudinous questions addressed to me on the subject of the war-cloud and the sober second thought of our chief magistrate, President McKinley, I will say, in my poor opinion it had been better that our friendly nation in the first instance had wiped her hands of Cuba altogether.

"As the situation now is, or seems to be, to acknowledge the independence of Cuba might severely serve to teach this weak, wicked neighbor self-government. In this case it would rid both Spain and the United States of an incubus, and reward our nation's generosity and magnanimity.

"To coincide with God's government is the proper incentive to the action of all nations. If His purpose for peace is to be subserved by the battle's plan, or the intervention of the United States, whereby Cubans shall learn to make war no more, this means and end will be accomplished.

"The government of divine Love is supreme; it rules the universe, and its edict hath gone forth: 'Thou shalt have no other gods before me,' and 'Love thy neighbor as thyself.'

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Let us have the molecule of faith that removes mountains; faith armed with the understanding of Love as in divine Science, wherein right reigneth. The revered President and Congress of our favored land are in His hands."

*Boston Herald, April 17, 1898.*

## REVIVAL OF RELIGION.

"I AM sure that Orthodox Christianity is a thing of the past. The Liberal churches have had a mission. They have done their best work in leavening and modifying the creeds of the Orthodox churches.

"To put it figuratively, the pollen from the flowers in the Unitarian garden has been blown over the stone walls that separate it from the gardens of the Orthodox churches. This pollen has been carried to the gardens behind the walls of the Presbyterian church, the Congregational church, and the Baptist church. It has found its way to the flowers in these ample gardens, it has carried out its fructifying mission, and it has modified the Orthodox flowers in many pleasing ways.

"Where is the doctrine of total depravity? Gone. Where is the teaching of eternal hell torments? Gone also. The doctrines of a blood atonement and verbal inspiration of the Bible have forever passed away. What has caused this change? It is nothing more or less than the influence of the Liberal churches.

"But this change in doctrine does not mean the weakening of true Christianity. On the contrary, true Christianity is on a firmer foundation than ever. I predict a great revival of religion which will be neither Orthodox nor Unitarian, but something infinitely grander than either. I exult in the millennial glory in store for genuine, rational religion."

These are the words of that grand old man of the Unitarian church, Rev. Dr. Robert Collyer of Brooklyn, for nineteen years pastor of Unity Church, Chicago. Self-made and self-educated—linen-weaver, blacksmith, Methodist preacher, Unitarian pastor, scholar and lecturer—the sturdy old man, hale and hearty at seventy-four, speaks with a confidence founded both on the experience of a remarkable career and on his reading of the signs of the times.

*The Sunday Times-Herald (Chicago).*



## THE THIRTEENTH CHAPTER OF FIRST CORINTHIANS.

BY REV. JESSE L. FONDA.

THIS chapter of the apostle Paul's has received many names of high esteem in popular discourse and writing, as, "The Anthem of Love," "The Psalm of Love," "The Song of Love" for the New Testament, as the "Song of Songs," which is Solomon's, is for the Old Testament. The Forty-fifth Psalm has the title, "A Song of Loves," and with rich and rare rhetoric it prophesies poetically of spiritual love as much as the Hebrew times could; but in this chapter St. Paul pours forth the message of his consciousness as it was illuminated by the light that shined around him at midday, but which became ever afterward the true enlightenment of his being. Who knows this, Paul's love-song, by heart, knows Paul by heart, as he was able to reflect in his words the divine Principle of man.

It is impossible to make a translation for reading that shall give smoothly all the variations of meaning, gradations of thought, picturesqueness of language, or touches of local color of this song in the Greek; so that, as good as the Authorized Version is, or the Revised, they but poorly render the original into English. Nothing of an extended scholarly discussion along linguistic lines will be attempted in this paper, and yet attention ought to be directed to the principal word in the original and some of the illustrative strokes and shades of meaning which are in the Greek.

The life of the chapter is in the word that is translated "charity" in the Authorized Version, but "love" in the Revised. The word "charity" (from the Latin *caritas*) has lost its ancient meaning, so that in it the English reader does not get the complete force of the original.

To give the full view of the language, it should be noted that there are two words in the original which are rendered by the one word "love" in the English, and yet they are by no means alike in meaning. There is the classic word *phileo* (I love), and the New Testament word *agapao* (I love). Using the infinitive form, *philein* means to love

emotionally, to delight in, to be friendly, kind, sympathetic, fond of, to dote on one, to be prompted by sense emotion, that is, human love. It is used in combination with other words, as *philagathos*, loving goodness (Titus, 1 : 8); *philadelphia*, brotherly love (Romans, 12 : 10; 1 Peter, 1 : 22, and other places); *philanthropia*, loving mankind, kindness (Acts, 28 : 2); and such expressions as, "loving one's husband" (Titus, 2 : 4); "love of money" (1 Timothy, 6 : 10); "love of self" (2 Timothy, 2 : 2). In some ways it is a noble emotion, but in others merely a sentiment, and in others, seeks only self-gratification.

But the other word is entirely different. *Agapao* as a classical verb means "to welcome, entertain, in general, to love; implying regard and satisfaction, rather than affection" (Liddell and Scott), which is shown by *phileo*. But in the Aramaic dialect of the New Testament it is still kept free from human emotion, sensuous love, and given a distinctive Christian meaning. It expresses love, first as the divine act of showing benevolence, good will, blessing, and saving, as it has been revealed in the Gospel that God acts towards us (John, 3 : 16). Then it shows the same divine action in Jesus towards men (John, 15 : 9), and, finally, to express this divine Principle of action as the rule for Christian lives, as Jesus taught (Romans, 13 : 8).

But the noun, *agapa* (love), is a distinctive Christian, ecclesiastical word, and found only in the New Testament (Liddell and Scott, Thayer's New Testament Lex.). It can receive the primary meaning of the verb, "admiration, esteem, veneration;" or love as a choice and principle of benevolence, but more especially the divine love of God and the Christian love among men. The love of God is spoken of twenty-three times in the New Testament in which the word love is used, and in all but one of them (John, 16 : 27), the word is *agapa* in the Greek. The love of Christ is spoken of twenty-one times in which the word love is used, and in all of them but one (Revelation, 3 : 19), this word is used. It expresses the love that Christians are to show to one another (John, 15 : 13; Galatians, 5 : 6); the love of God towards Christ (John, 15 : 10); the love of Christ towards men (2 Corinthians, 5 : 14); the love of men towards God (Luke, 11 : 42); God as the author of love (2 Corinthians, 13 : 11). The word *phileo* does not occur in the first epistle of John in any form, but the other words, noun and verb, occur more than forty times. "That disciple whom

Jesus loved" (*agapao*) used it more than any other evangelist. He caught quickest the new meaning. Those first unique Christian gatherings, when they met "long before day to sing hymns to one Jesus," of course were spoken of with this word, "love-feasts," or, as it is the plural of the word in the Greek, it would be literally, "loves."

The two uses of the verbs contrasted will show more clearly the difference in their meaning. "The hypocrites love (*phileo*) to pray standing in the synagogues and in the corners of the streets;" but Jesus commanded us "to love (*agapao*) our enemies." The Pharisees "love (*phileo*) the chief seats at feasts;" but Christians are to "love (*agapao*) one another;" "The world would love (*phileo*) its own," but Christians are to love "as I have loved (*agapao*) you."

In the account of the raising of Lazarus (John, 11), the writer uses *agapao* in speaking of Jesus' loving the family; but the sisters are quoted as using *phileo* in speaking of Jesus' loving their brother (John, 11 : 3); and the Jews also used *phileo* in their exclamation upon Jesus weeping (John, 11 : 36), showing that but few knew the new use of the verb at that time.

Jesus and Paul both use the word *agapao* in quoting the second great command of the Law (Matthew, 22 : 39; Galatians, 5 : 14). The evangelist uses it in that most precious expression of Jesus' love for his disciples in John, 13 : 1. The apostle Paul uses the noun in such expressions as, "Walk in love" (Ephesians, 5 : 2); "The love of Christ constraineth us" (2 Corinthians, 5 : 14). Either the noun or verb he uses nearly a hundred times, and *phileo* only twice, except in combination, as before cited. In all these instances the Revised Version renders them by love. When Jesus questioned Peter in that meeting on the shore of Galilee, and asked him, "Lovest thou me?" (John, 21 : 15-17), in the first two questions he used this spiritual word; but Peter did not understand him, and replied in the friendly word. In the last one Jesus uses the friendly one, and Peter was touched greatly. He could understand the "warmer one" but not the spiritual one, for he had not yet received the baptism of the Spirit.

Thus the new life that came to earth was put into a new word, *agapa*—new wine into a new bottle; and just as Jesus was laid in Joseph's new tomb "wherein never man was before laid," so this celestial love was put into a new word that never had any corrupt, sensuous sentiment in it. This

is the alabaster box of precious ointment, spiritual love, which Jesus broke upon the feet of humanity, and its odor is perfuming the presence of the ages!

Let us now take up the chapter in detail. It seems like an oasis in the apostle's letter to the Christians at Corinth. He had been giving advice on local matters and proper admonitions, when all at once he seemed transported to a far away mount of vision, or to a tropical garden of luxurious foliage, flowers, and fruit—like the scene in the Apocalypse, "on this side of the river, and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations." Then he pours forth a poem, a song perfectly fit to come from the pen of an angel, such an one as he refers to. The address of Portia in "The Merchant of Venice," appealing to the Jew for mercy, is the nearest approach to it in our common literature.

"On each side of this chapter the tumult rages; but within it all is calm: the sentences move with almost rhythmical accuracy. We can imagine how the apostle's amanuensis must have paused to look up into his master's face at the sudden change of his style of diction, and have seen that face lighted up as it had been the face of an angel, as the sublime vision of divine perfection passed before him" (Dean Stanley).

In the twelfth chapter Paul writes of those gifts of the Spirit which were so singular and made the assemblies of the Christians so conspicuous; but in the last verse he tells them, "Desire earnestly the greater gifts. And a still more excellent way show I unto you." That is, the way of this spiritual love, this divine activity, is better than the most brilliant gifts that can come to us as mortals. So the main thought of the chapter is the superiority of this distinctive Christian love to its companion graces; secondarily, that the highest ecclesiastically approved religious duties can be done without any vital, divine activity taking place.

The first reference is to speech. One may have all the eloquence of men or that the angels are supposed to have, yet without this spiritual unction no real good is done; all is but a clanging, banging material noise that Spirit knows nothing of. It is but a brazen nothing! The Greek word translated "speech" means mere utterance, "sound and pronunciation," mouthing, "tonguing," sonorous talk that does nothing to nourish life—it is all as vain "as a painted man upon a painted field."

The next paragraph is even stronger in meaning: one may have the power of prophetic perception of the future or the gift of Christian teaching; also one may be able to discern those mysteries of creation and providence that seem so dark to mortal sense; and may have all faith, and yet if he have not this divine activity of Love he is nothing.

Furthermore, if he doles out, "morsels out" (Rotherham), all his havings by his own hand to the destitute; and in his supposed great devotion gives himself to the glory of martyrdom, without this divine quality as revealed by Jesus as the true Principle of Life, it will not add one lustre to his character.

In the next paragraph he begins that description of this *agapa* which makes it bear out fully the title given to it by Professor Drummond years ago: "The Greatest Thing in the World." He begins classically to give importance to his subject by putting this word first in the sentence, preceded by the article. "The love long-suffers," long-breathed, long-zealed. The root signifies heavy breathing, heaving of the chest under excitement, and the whole word means, patiently breathing long without action, however great the provocation. Love breathes long and is firm in its divine purpose. "And is kind," shows itself mild; uses not brute means, but holds to the spiritual. "Envieth not." This is a stronger word than we have in English; it means to boil, bubble up, to be hot; Love is not bubbling up with envy or jealousy. The next two words are akin to each other; Love does not act with the rash hastiness of a braggart to display himself, nor is inflated, swelled up with pride and sense of self.

"Doth not behave itself unseemly," is not unbecoming, discourteous, is not deformed in character or manners; "seeketh not her own," seeks not her own material good, makes nothing of her personality; "is not provoked," doth not enrage herself, become "exasperated" (Rotherham). The Greek is literally "paroxized," our word "paroxysm" having been transferred bodily to the English from the Greek. "Taket not account of evil," does not count upon it, does not keep account of it, has no consciousness of evil but knows only good.

"Rejoiceth not in unrighteousness," that which has no element of justice or right; "but rejoiceth with the Truth," along with the Truth as it goes on manifesting the eternal kingdom by destroying error; "jointly-rejoices" (Rotherham),

"beareth all things," or covereth, bears up against, holds out against, everything unlovely, to ward it off; "believeth all things," has a constant consciousness of the Good; "hopeth all things," Life, Truth, and Love are never to fail, and divine expectations will be realized; "endures all things," literally, remains under all things until the last is accomplished. This all bears out the apostle's teaching in Romans, 13 : 10: "Love is the fulfilling of the law," that is, of all divine order, the highest rule for the life of communities.

He now presents the ever-abiding qualities of this Christian Love. "Love never fails;" the word "fail" means to fall from a higher to a lower plane. Metaphorically to fall from authority, to lose it; but Love never falls from its original position as the absolute divine Principle. Some of its associates in mortal contact will fail, because they are dependent upon human conditions. For instance, "prophecies shall be done away," because they rest on the limited knowledge of mortals; "tongues shall cease," for they rest on imperfect utterance, the language of Spirit is one and universal and eternal; "knowledge shall be done away," the mystery exists simply because of the inability of mortal mind to know Spirit and understand the movements of Mind; but Love can never be superseded, for it is the glorious manifestation of the divine essence. "We know in part and we prophesy in part," that is, like the parts of a play given to different actors; they know not the meaning of their parts until it is all acted together. He illustrates this quality by the immaturity of a child. He speaks, feels, and thinks on the edge of subjects, as though just getting hold of the clew, and his conclusions are crude; all of which characterizes our mortal condition. But when we become men, come to our native spiritual understanding, see with spiritual sense and sight, then we see matters very differently. He still further illustrates our mortal condition by the use of the mirror. At that time metal mirrors only were in use, and often the surface was not true and gave back a distorted image. The word "darkly" is difficult to render into English by one word. In the Greek the word is *ainigma* with the preposition *en*, and some good authorities (Thayer's N. T. Lex.) hold that to render the phrase by one adverb, "darkly," is insufficient to convey the strength of the original. Literally, it is like this. We look into, "by means of" (Conybeare and Howson), a mirror in an enigma, "riddle" (mar. R. V.), or, we look into a riddle in, "by means



of," a mirror; either expression is a strong characterization of mortality. But when we all come to the complete spiritual consciousness we shall see directly—spiritual man looking straight at spiritual things. Reference is made to Moses (Numbers, 12 : 8), he could speak to God "mouth to mouth and not in dark speeches." Then we shall know as we are known, "not to think of himself more highly than he ought to think, . . . soberly, according as God hath dealt to each man a measure of faith" (Romans, 12 : 3).

"But now abideth faith, hope, love, these three;" they are companion graces for the present, but the greatest is love, because it is purely an immortal quality of Being.

Among the Christian qualities that were clouded and overpowered by the secularization of the church in the centuries following the early fathers, none was more badly put in abeyance than this spiritual Love. The Love that loves its "enemies," "seeketh not its own," either in the world or in ecclesiasticism, "vaunteth not itself" before men for effect, was quite easily trampled down "at the gates" where the crowd was struggling. And even to-day, with our Christian civilization, the result of the Reformation and the Renaissance, many are insisting that Love's presentations must be explained away as literal expressions of living. One lone Russian reformer, Count Tolstoi, has drawn the adverse criticism of the Christian world, because he persists in advocating that Jesus' teachings about meekness and love are to be lived literally as divine commands.

But none in the present age has put this spiritual quality in such clear, logical, and philosophical setting as our Leader and Mother, Rev. Mary Baker Eddy, in her various writings, and especially in the central one of all, "Science and Health with Key to the Scriptures." None lives this Love so truly as she, and no body of Christians in this day is making such rapid advances in living this Love literally as the Christian Scientists. No one has made pure divine Spirit the corner-stone, the sole and absolute premise of a cosmology, theology, scheme of morals and system of healing, and proved them to be true, as she has done. Of course it compelled the putting of spiritual Love as the "essence of all devotion," the condition of all healing, and the strength of all character. "God is Love," hence they who would be godly must be lovely in the same essential qualities that God has; there can be no greater manifestation than this grace. "The vital part, the heart and soul of Christian

Science, is Love" (S.&H. 7—6). And as it has been proved abundantly by living and healing that the spiritual alone is Scientific, this teaching will be permanent for "love (*agapa*) never faileth."

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## STEP BY STEP.

BY EVELYN SYLVESTER.

ONE by one thy duties meet thee,  
Step by step the path is trod  
Which, with neither bend nor turning,  
Leads thee straight to heaven and God.

Murmur not at slowest progress,  
Asking only greater speed;  
Seeking not to grasp earth's greatness,  
But of trifles taking heed.

Trifles are they? What is trivial?  
Dare we call a task well done,  
Howe'er small or menial be it,  
Less than greater ones begun?

Shall we say a smile from heaven,  
Lighting us with joy within,  
Thence to cheer some worn companion,  
Is a trifling good to win?

Ah, shall we presume to say it—  
What is great or what is small?  
'Tis the spirit of each action,  
That determines one and all.

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But lo! of those  
Who call "Christ, Christ," there shall be many found,  
In judgment, further off from him by far,  
Than such, to whom his name was never known.  
Christians like those the Ethiop shall condemn:  
When that the two assemblages shall part.

—Milton.

## TRUE ATTRACTION.

BY JESSIE C. CHAMBERLAIN.

THE devotion of students of "Science and Health with Key to the Scriptures," toward its author, the Discoverer and Founder of Christian Science, is often unpleasantly remarked upon by the world. Even those impressed by the letter of Science, who believe in the healing work, seem sometimes a trifle dazed on this point, by an indefinite prejudice against hero-worship, which, strange to say, never troubled them in their days of devotion to, say, Emerson, or Phillips Brooks.

It is a significant fact, however, that those who are doing the best work in Christianly Scientific healing and reforming, are those who have the deepest love and appreciation of her who has led and taught them. Also, that when the young student perceives, to some extent, the outlines of this most loved and lovable character, through which Love speaks, then Christian Science flows into his thought in fuller, freer tide of realization; he is assured and contented by beholding the purity through which Truth reaches him; and perceiving the beauty of a life brought into long-continued obedience to the law of Spirit, the beginner is encouraged and strengthened to bear the cross, to labor day and night, that he may attain to the selfless peace, joy, and power of such exalted living. The picture of this mental formation of goodness, drawn on the canvas of the century in broad, free lines of individuality, will illustrate to him the lives of past saints and martyrs; and there will scarce come an hour so dark wherein he cannot praise God that such a thing of moral strength and beauty not only can be, but is, and that he has been able to perceive it.

In the material world, two kinds of attraction are noticeable: one, the dread drawing of a whirlpool; the other, the power possessed by some scene of superb loveliness which thousands may cross seas and continents to enjoy.

In the mortally mental world the whirlpool is symbolized by the mesmerism of selfishness, ever whirling around a human ego, and drawing toward that center all within reach. Intellect, beauty, wealth, position, all add suction to the self-centered thought and its personal magnetism. Many

an eloquent man, glowing with enthusiasm, full of fine theories, though clothed with a cassock, may attract only self-ward, because of the subtle, deceptive action of personal motives.

It is in the air to call certain names great, and shrines are erected on all waysides to popular saints. This sort of homage spreads like a contagious disease, and sweeps mankind like a tidal wave—though transient, yet overwhelming—and passing by only to be succeeded by others. But those men and women whom the ages call great, are those who, in some high social or religious reform, have forgotten self, if but for a short time, and thus have drawn men's eyes toward something beyond private interest or advantage.

As the contemporary world appears, mortals chiefly count present praise of more worth than the unworldly honor which dawns tardily on earth-bound eyes. Those who are weaker circle about in the current of the stronger, and so we find the most of men divided into intellectual, social, and political cliques, each more or less dominated by some exceptionally forceful personality. Among the qualities requisite for such leadership, goodness is too often estimated as little more than an amiable accomplishment. The whirlpool may be chained to a dynamo, and subserve peaceful uses, and the human ability to control men and things has its value to the world.

In direct contrast to all this, a phenomenon is presented to this present age so marvelous that Christian Scientists need not wonder that humanity has seemed slow in its recognition. This phenomenon is the spectacle of a woman who has succeeded in every sense of the word,—whose sole capital has been Love. Yes, Christian Scientists can amply forgive the scepticism, ridicule, and misapprehension of those who have not seen and proven the verity of this fact. They can afford to wait peacefully and patiently for this sure truth to dawn on humanity; for are they not fed by constant assurance and inward vision of the practical actuality, that spiritual rightness is the greatest power and the highest authority ever brought to light in the universe of Mind?

Let us consider the second kind of attraction, symbolized by the self-unconscious glory of a natural scene. This draws us only in proportion to our capacity for perceiving beauty and for recognizing beauty as an expression of Love. A fine landscape refreshes our town-tired eyes, because it demands no notice or admiration; because it suggests not the

toiling and spinning of human action and friction, but the eternal youth and spontaneity of a divine creative Principle. We cannot flatter it; we can only praise God for it.

Such attraction does the Discoverer of Christian Science possess for all who comprehend her life, although the comparison is but crude symbolism. If, in this imagined scene, the lake smiled upon the gazer with as much perception of his individuality, as of impersonal mirth and archness; if the snow-clad heights raised his thought to the eternal purity, power, and steadfastness of an omnipresent Heaven; if the brooks and birds warbled of unutterable love for mankind; if every flower breathed healing in its perfume, and if the blue sky brooded above with God's mother-love,—then the comparison would be more apt.

"Blessed are they that have not seen, and yet have believed;" yet the invitation of this sweet hour is, "Come and see!" Enter this narrow way of demonstrating that goodness is power, that Love is God, and you will see the vista before you of Love's possibilities in human character. This perception is mental, not physical; for all, not for a few; and the joy of it is, that the way thitherward has been marked out for us with patient footsteps.

That mentality is most attractive where there is no desire of attraction. The love of man for an unspoiled, unselfish child illustrates the point to some degree. Such attraction is most powerful, because what really draws is not of the personality, but is the light which shines through humanity, when self-desire, and self-seeking are dissolved. The plants in a dark room will lean inevitably toward the one window whence light shines. It is not the window they seek, but the light.

Those who have departed from Christian Science to teach metaphysics of their own concoction, have sorely deceived the people. The old, old cry of personal leadership and personal idolatry has many times to be answered. One trenchant remark may be made on this point: Christian Scientists are not fools. There are too many of them now to be all classed under that head. They have no more desire to be led by the nose than the generality of self-respecting world-citizens; and, it is possible, are proving themselves certainly not more susceptible of being humbugged than other classes of people. They did not brave the disapproval of respected friends for a self-deceiving fancy; nor leave more worldly-profitting employments to gain shekels through Chris-

tian healing. Not all who enter the fold were even in need of physical harmony. There is but one other explanation of their rapidly increasing numbers, i.e., that the members of this denomination are profoundly convinced, first, of the Principle stated in "Science and Health with Key to the Scriptures;" secondly, of the purity, consistency, and wisdom of its author's character. These two convictions go hand in hand.

The situation may be partially shadowed forth by a parable.

All humanity has been enclosed in a great, dark room, dimly lighted by flickering flames of human reason and intellect, which often burn out at the moment when they shine the brightest. The walls of this room typify the limitations of flesh and personality. Every individual has a window opening on Infinity and the Eternal Sun; but these casements are so encrusted with the smoke and grime of centuries that they are not only useless, but their very possibilities of letting in light are distrusted and forgotten.

Men are reading books written in the light outside the walls, by the smoky candles of personal opinions; philosophers trim their yellow lamps and tell how impossible it is for man to have any connection with Infinity, for phenomenon to know noumenon; the preachers teach that man must die to attain freedom; the poets and painters dream of what is beyond; the inventors make new lights in imitation of the Eternal Sun without, and even these imitations are beautiful. The people congregate around the brightest shinings; and, as the great, dark place is more illumined, they cry (forgetting more and more what seems a mere fairy-tale—the Light outside the walls), "How the world progresses! All mysteries are revealed! Surely mortals are as gods!"

Some star-searcher enquires, "But where is the Light that explains these lights? Where is the Principle and origin of all things?"

There is no answer to his question. All the glare of the flickering, sputtering flames never pierces the heavy walls; and the more dazzling become the inner gleams, the more are the heavenward-opening casements forgotten.

Suddenly, the pure light of the Eternal Sun shines through a single window, washed clear by years of prayerful effort, and then all the earth-lights look sickly and artificial.

Many men hasten toward this one pure ray, scarce knowing what it is, but only feeling that it is what they have dreamed



of, what they have prayed for, the same that once before in history shone with power into the darkness. These meek ones, flesh-wearied, see by the new illumination that they too have windows through which Heaven may shine to heal and bless, and they begin to clean their own panes. Alas! they did not know how long the task. They had not seen before the filth of ages. They weep with the effort, and find the tears have washed away a little dust. They turn for encouragement to the one bright window, and so, gladdened by ineffable hope, they persevere till, here and there, the sun gleams through their own glass.

Such ones are faithful and honest, counting not the cost of spiritual gain. There are others who do not wish to see and confess the opacity of their own windows, who shrink from the long task of purification. Perceiving the brilliancy and efficiency of the Light, however, they would willingly possess it by easier means. To acknowledge that Light pierces through this one pane, because it alone is pure enough, would be to condemn themselves. To separate Light from the transparency through which it shines, is, of course, impossible. The only means by which self-deception can satisfy itself is to imitate the window and the Light; or, standing in front of the glowing glass, to claim: "This Light, of course, shines through no one person's window, for Light is omnipresent."

How easily this lie seems to be told! But the divine radiance streams aloft, dispelling the falsehood, and the pure in heart are turning toward it. They love the window, because it lets in Heaven; they adore the Light, because they know it is God.

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MARBLE and recording brass decay,  
And, like the graver's memory, pass away;  
The works of man inherit, as is just,  
Their author's frailty, and return to dust;  
But Truth divine forever stands secure,  
Its head as guarded as its base is sure;  
Fixed in the rolling flood of endless years,  
The pillar of th' eternal plan appears;  
The raving storm and dashing wave defies,  
Built by that Architect who built the skies.

—Cowper.

## CHRISTIAN SCIENCE IN THE COURTS IN CANADA.

BY JOHN H., AND ISABELLA M. STEWART.

WE have often desired to write for the *Journal* our experience in having to defend Christian Science in the courts in Canada. But the constant demand upon our time has caused us to put it off for a more convenient season. The recent inquiries, however, from several fields in the United States, for whatever information we could give in this line, have impelled us to write, in the hope that our knowledge of the triumph of Truth in this field may be of benefit to our brethren who have similar conditions to meet.

Ten years ago we came to the city of Toronto, Canada, to preach the Gospel and heal the sick. No one with whom we came in contact had ever heard of Christian Science. But after explaining a little of its teaching to some we met who were in ill-health, they decided to be treated. And through the healing they received, others were induced to try what it would do for them. The results were similar in their cases, and we became quite busy in preaching the Gospel by healing the sick; for at that time we talked very little of its ethics. We had not even asked any remuneration for our services, although we were treating as many as twenty-six cases some days. Many of our patients, however, began asking what they should give, remarking that we must be supported. We then acquainted them with what had been decided upon in the United States as a legitimate price to be charged for the services of those thus ministering to others' needs.

Many wonderful demonstrations of healing were wrought, and a great interest awakened. Persons frequently enquired of their old physicians what they thought of this new method of healing, where no medicine was given. And with very few exceptions it was ridiculed, and its practitioners called impolite names. But even this did not prevent people from coming to us who had spent years under the care of the best medical doctors in the hope of being healed of their diseases, and were finally told that their cases had become chronic and could not be healed.

While we treated only those who had spent all their living upon physicians, and had nothing left to pay with, our method of healing was ridiculed. But when the carriages commenced coming, and footmen in livery were seen daily waiting for their employers, we began to hear louder tones from our respected friends who were practising material medicine in the city. It resulted in our being summoned to appear at the Police Court on a charge of "practising medicine without legal registration."

We, of course, engaged a lawyer from a respectable firm to represent us in court, meanwhile not relinquishing our reliance upon Truth to defend us. The prosecution engaged all the witnesses. When the case was called in court, we were informed of the charge against us and asked whether "Guilty or not guilty." We replied in the negative. And, strange as it may seem, we were not called upon to make any further statement.

The witnesses in their turn, when questioned by the Crown Prosecutor, in every instance said that we gave them no medicine, and furthermore instructed them not to take any. When asked if they had paid anything for our services, they said yes; and were well satisfied that they had received good value for their money, also told of the healing that had been done whenever they could get the magistrate to allow them.

When the evidence was taken our counsel arose and suggested to his Worship that the evidence clearly proved that this was not the practice of medicine. His Worship replied, "If it is not the practice of medicine, it is a fraud, and I will fine them one hundred dollars and costs or thirty days in jail." The counsel expostulated with him, showing him that *fraud* was not the charge in the case. If they chose to take us up on that charge he could make a better defence for us than the present, and he might astonish them with the witnesses he would put in the box. But the charge here was practising medicine, and they had failed to prove it. His Worship, however, held to his decision. And our counsel took the case to a higher court on a writ of certiorari.

We were too late for the spring session of the Superior Court, so our case had to remain over for the Fall Term. In the mean while several other blue papers announced the fact that they would like to see us at the Police Court again. Two of the summonses were to students we had taught. Just prior to the decision of the superior judges, the sum-

monses came in very often. The object being to make the fines so many that we could not pay them (they said no one would go our bonds), and we would get frightened and leave. And thus "They would be rid of troublesome Truth" (S.&H.).

It might be of interest to say here, a detective in going around amongst our patients to secure evidence for other cases against us, was so touched by what he heard that he abandoned his occupation and came himself for treatment, uncovering to us the movements of those opposing our work.

When the case came before the bench of three judges, they quashed the magistrate's conviction, and severely censured him for having gone beyond his jurisdiction in giving a second conviction while one case was pending the judgment of the Superior Court. We had entered one of the appeals at the Sessions, for the reason that it would be tried by a jury. We felt confident that no twelve men in one body would go against Christian Science. The jury was empanelled to sit upon the case, when the lawyer from the Superior Court telephoned over to the other lawyer engaged to defend us at the Sessions, that the superior judges had quashed the conviction. The jury was immediately dismissed.

We had never had to appear in court before, and, trifling as such a thing may seem to those initiated, it was to our sense quite an ordeal, and the lines of a poet which the Mother quotes in one of the earlier editions of Science and Health were a source of strength to us as we used to have to sit for hours in one of the ante-rooms of the court waiting for the cases to be called:—

Truth forever on the scaffold, Wrong forever on the throne, —  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

One decision of these judges was the means of settling seven suits. The costs were placed upon the prosecutor. The Medical Association was really the prosecutor, but they tried to keep in the background about that time, and make the detective they had employed the prosecutor. But the judges would not permit that. They said, "He is only your servant, you are responsible." So all the costs were placed upon the Medical Association, even to our lawyer's fees; and a good large check came up to us returning the money we had paid in fines.

So we have not only had peace to practise a religion that heals the sick, but all our students in this part of Canada have, through this triumph of Truth, been able to worship God under their own vine and fig-tree, none daring to molest or make them afraid, and we have been enabled to say to the dear brethren wherever they are, "Be not afraid." Only be true to the Truth yourselves, and, as the Mother said to us in the normal class, "Have no admixtures." If we have none, the God whom we have been taught in Christian Science to worship, will fight our battles, and we shall come out more than conquerors.

It might be well to add for the encouragement of others that every dollar of the money required to meet those cases had to be demonstrated. There was only one case out of the seven where we asked any one to go our bonds. The fine in each case was one hundred dollars, and about one hundred dollars more had to be deposited for the costs of the Superior Court in the event that we were defeated there. The more we were called upon to meet, the more money came in our practice to meet it with; we were never short one dollar. So when we read in Science and Health: "God can furnish a table in the wilderness," we know it is not mere theory, but demonstrable Truth.

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A LIFE of beauty lends to all it sees  
 The beauty of its thought;  
 And fairest forms and sweetest harmonies  
 Make glad its way, unsought.

Sure stands the promise,—ever to the meek  
 A heritage is given;  
 Nor lose they Earth who, single-hearted, seek  
 The righteousness of Heaven! —*Whittier.*

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#### CARD FROM THE CHURCH CLERK.

THE date of the semi-annual meetings of the First Members of the Mother Church has been changed to the Saturday next preceding the first Sunday in June and December.

The next semi-annual meeting will be held June 4, 1898.

Applications for membership with the Mother Church to be presented at that meeting must be in the hands of the clerk on or before the twentieth day of May, 1898.

WILLIAM B. JOHNSON, Clerk.

## THE MEDICAL BILL AT ALBANY.

BY GEORGE H. KINTER.

THE following notes will indicate to you something of the matter with which we had to deal in relation to the proposed medical bill before the New York Legislature. My own activity in this matter is an incident rather than the result of any plan. As early as last August, we heard it said that the medical fraternity were laying plans for the enacting by the Legislature at Albany this winter, of a law that would crush out the Christian Scientists and their method of practice. Advice was secured quietly from one of our Supreme Court justices, who is friendly to our Cause, for the reason that his wife has been healed after all other efforts had failed. This gentleman, who is familiar with all legislative matters in our state, kindly volunteered to advise us in case such legislation should be undertaken. In course of time, a bill was offered in the Assembly which aimed directly at our work, distinctly naming Christian Scientists in its text; simultaneously with this, another bill was offered in the Senate, not so drastic, but very subtle in construction. Our legal friend referred to above, as well as an able ex-senator, secured copies of both these bills, and informed us that they were equally dangerous. Correspondence was begun by many of the Scientists and their friends throughout the state with their representatives at Albany, and notwithstanding a great volume of influence was brought to bear, it yet seemed that both these bills were liable to come up. Upon hearing that they had been referred to the Joint Committee on Public Health of the Assembly and the Senate, hearings were asked for. Various statements as to the liability of these bills coming up for hearing were floating about, and on Saturday, March 12, one of the brethren from western New York went to Brooklyn in order first to confer personally with our friend and counsel, the Justice, and secondly to learn just how the brethren at New York were proposing to meet this matter in the Legislature. An informal meeting was held and arrangements perfected for a formal meeting composed of representatives from the several churches at New York and Brooklyn; then at a meeting held March 13, a committee



was appointed, charged with the important duty of securing a proper attorney or attorneys and others who should conduct our side of the case before the Health Committee at the Capitol; arrangements being completed for gathering a goodly number of our brethren at Albany, on short notice, who might attend these hearings at the Capitol, illustrating and demonstrating the power, practicability, and effectiveness of Christian Science. On Monday morning a Scientist, accompanied by an attorney, went to Albany, and by noon, Monday, it was ascertained that the member introducing the Assembly Bill and the chairman of the Public Health Committee of the Assembly, by mutual agreement, had consented not to present that bill for passage, and they unhesitatingly stated that this view was reached by them, because of the great weight and wealth of remonstrance which had poured in upon them from all parts of the state. The fate of the Senate Bill was not, however, definite, and as a hearing upon this bill was appointed for Wednesday the 16th, word was at once sent out to the various centers of our work throughout the state. Accordingly large numbers of Scientists and their friends began to arrive in Albany, so that by ten o'clock, Wednesday morning, notice was given to Senator Dr. Brush, chairman of the Senate Committee on Public Health, that his committee room would not be at all adequate to receive those who would be there in attendance upon this hearing, and he was requested to arrange for the hearing in some suitable place, which he did by securing the Senate Chamber, and at the adjournment of that day's session of the Senate he met there with his Committee; and the Scientists, who had been notified of this fact, completely filled the Chamber and galleries—it being a fair estimate that there were in the neighborhood of one thousand people in attendance. Included in this audience were many members of both houses of the Legislature. The discussion, which was opened by ex-judge Talman, of Brooklyn, and was also participated in by Mrs. Laura Lathrop, of New York, Mark S. Hubbell, Esq., of Buffalo, Henry L. Call, Esq., of New York, Dr. Cochran, of New York, and Mr. Henry W. Box, of Buffalo, was concluded in less than an hour. In announcing that the arguments against the measure would now close, Dr. Brush stated that it was scarcely probable any one would venture to say a word in favor of it after what had been seen and heard against it; but that, as a matter of form, if there was any one present who wished

to speak for the bill they could do so. Dead silence reigned in the Senate Chamber for some seconds. And then the eloquent Senator Coggeshall, who had introduced the bill, arose, and in a short but felicitous speech, happily conceded his willingness either to withdraw the bill, or to amend it in such a manner that Christian Scientists should be entirely exempted from each and all of its provisions. The formal meeting then adjourned, and for over an hour the Senate Chamber and the adjoining apartments were the scene of a most happy and interesting impromptu reception to the Senator, and interchange of congratulations by the brethren who had so quickly come together from all parts of the Empire State. During the evening, senators and members of the Assembly called at the hotels of the Scientists who remained in the city over night. Nothing but kind words and friendly feelings were expressed on all sides for our brethren in the Cause.

The writer of these notes is happy to tell to the Field the glad, good news that from the hour of the hearing, until noon, Friday, when he left for home, the subject of Christian Science was the general topic of conversation about the Capitol and throughout the city of Albany, so that, indirectly, great work has undoubtedly been done for our Cause where its opposite was intended.

The victory lately scored by our brethren in the Massachusetts Legislature was a point strongly urged by our speakers.

In connection with the above we have the privilege and pleasure of publishing a synopsis of the able and eloquent remarks of Judge Talman of Brooklyn. He said in part:—

Gentlemen of the Committee: In appearing before your Honorable Committee I wish to state at the outset that I am not a Christian Scientist; am not a member of any of its churches, and am unbiassed in my judgment in its favor. I come, untrammelled by prejudice, to speak to you upon a bill dangerous in its principles and subversive of liberty. I think I am as unprejudiced and free from bias as any gentleman on this committee. I believe in right, fairness, and justice, and when asked to appear before your honorable body in the event of eminent counsel being unable to attend, I accepted, trusting that I might suggest to you such reasons as may induce your honorable committee to take such action as shall defeat a measure fraught with disastrous

consequences to a large body of religionists in this state and throughout the United States. The interest taken in this bill, is evidenced by the large gathering here present. They come from all parts of the state imbued with one common interest.

The first question that presents itself is, Who asks for the passage of this bill? It has been suggested, perhaps in joke, that the undertakers are behind this measure because of the close alliance between themselves and the doctors, but I am inclined to think that certain of the medical profession are the real movers of this measure. They are the ones who ask for this special protection at the hands of the Legislature. Certainly the people do not ask for it.

We will then assume that the honorable medical profession, with other allies, are knocking at the door of the Legislature for this monopoly, giving to them the sole and only right to heal, making it penal for any one else to minister to the sick and save from death the thousands in our midst who are stricken with disease.

Now this being the real object of the bill, has the medical profession earned by its wonderful success in its treatment of disease, such a record that it, and it only, deserves to be regarded as the real and only healer of pain, sickness, and death to which man is subject, so that the strong arm of the state should be thrown around it; and none other, unless stamped with the seal of its colleges, should be permitted to minister to the sick and save the dying?

The infallibility of the physician is disproved by the reports from our Boards of Health, our well-filled cemeteries, and the records of their absolute inability to heal and to ward off death in so many cases. I believe there are many physicians who will admit that medicine does not cure, but it is the mind of the patient who believes in the potency of the drug that does bring the relief.

I do not believe that all the members of the profession are so narrow-minded in its behalf as to wish for this monopoly. I believe they are many who would welcome any agency which would allay suffering and ward off the power of death. I have respect for the medical profession, but it must not claim what its records will not support. Of late, the profession has been asking very much. It has asked to close the dispensaries, so that the poor will be compelled to employ a regular physician. It has asked protection against sanitariums, and now comes and asks that the strong arm of

the law should be brought to bear upon Christian Scientists.

And now comes the vital object of this bill. Shall Christian Science be squelched, and shall the thousands who to-day are thanking God for their deliverance from sickness and death, be marked with the mark of Cain, their faith derided, their ministrations ended, the doors of their churches closed, and the teaching of the Saviour of man be adjudged blasphemous? I answer in the name of reason, fairness, and the glorious religious liberty with which our land is blessed, NO.

What is Christian Science? The revival of the teachings of the early Christians. Such as the Saviour taught when he said: "Go into all the world, preach the gospel, and heal the sick." Never did he say, "Go, preach," without adding "heal the sick."

But I hear the enquiry: Can it heal the sick? It can and it does. In my own family I have had an illustration. My wife was taken down with typhoid fever, in a most serious form. She took no medicine, going through a most terrible ordeal; but to-day is in perfect health. A Christian Science healer was her only attendant. She was also cured of nervous prostration after over six years' trial of the most excellent specialists of such diseases. A majority of the Scientists have come into this faith through being healed and saved from death when given up by the doctors. They know it is true, and no legislative power on earth can compel them to call medicine to their aid. Look at this gathering. Do they look like cranks? Are they puny and sickly? Is there not health, cheerfulness, and kindness there? They have become Scientists by reason of its great healing power.

Fifty thousand in this state can bear testimony to the power of Science. Will you deny this? Can you disprove this assertion? Can the doctors deny it? The Scientists court investigation, they do their work in the light, and will you say that healing thus brought about, is a misdemeanor, and those who have adopted it are deserving of punishment?

I am not drawing on my imagination for my facts. The committee can have the affidavits of thousands if they desire it. The lame have been made to walk, the blind to see, sickness has been cured, and from the very shadow of the grave they have been called back to life. And yet you are asked by the doctors to punish these faithful, God-serving people.

The nineteenth century with all its glories is upon us. Are we going back to those days when religious intolerance burned its neighbors as witches because they did not believe as they did? The world moves. The light of a larger thought, a wider charity, is gilding the mountain-tops of our land with its influence. No religious intolerance can put out that light. Shall the preacher and the healer not go hand in hand?

The Scientist does not ask for patients. Can the Legislature prohibit the choice of a healer? Can it say, You must employ this doctor or die? Can you make it compulsory whom the citizen shall employ? Now that is what this bill does. . . .

I am not stating this proposition too strongly when I assert that this bill is a blow at religious liberty. If by an enactment you say, None but the doctor or the licensed practitioner shall heal, you stop the preaching of the Scientist doctrine. Healing is its very foundation-stone. If it is a misdemeanor to heal it is a crime to preach the word; it is a sin to proclaim the *doctrines of the New Testament*. The Scientist faith inculcates the highest morality, the purest love, the highest citizenship.

There is no need of this bill. The laws on our statute books give ample protection from the quacks; and the charlatan malpractice on the part of a doctor or healer is equally punishable. Within this week an eminent physician in the city of New York has been arrested and his case is before the grand jury for alleged malpractice. His license does not protect him, and our law reports contain many such cases, where doctors have made blunders. In the state of Massachusetts a similar bill to this has been before the Legislature and it has been killed. Why are the doctors pressing the bill? They are afraid of its taking away their practice. Will the Legislature help them in their work of monopoly? Gentlemen of the Committee, a body of earnest, God-serving men and women ask you to stay the hands of the doctors and their allies in their continued attacks upon Christian Science. It is doing a noble work. Thousands testify to it. Let no narrow-mindedness enter into your deliberations. Bear in mind the grand work they have done, do not pick out a solitary instance where Christian Science has seemed to fail, and condemn the whole body of Christian Scientists. Give it time to prove to all its usefulness. If it is false, it must die. Truth and false-

hood can never go together. It cannot live. Do not stop its work of healing and ministering to the sick and caring for the poor, but in the light of a broader religious liberty, which is invading our pulpits and our literatures, say, Go on in your Christ-like worship and work, and from the lips of thousands shall go up the song of triumph that the Empire State is true to its history, true to religious liberty and personal freedom.

I thank you for your attention, for your courtesy and patience. I leave the bill in your hands with full confidence in your action.

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## FROM THE "NEW CHURCH" TO THE "NEW-OLD CHURCH."

BY RAGNA BOYESEN.

THE blessings which I have received through the hallowing influence of Truth are so great that it is but meet that, like the one grateful leper, I should return and give God thanks. I had been a great sufferer all my life as the result of an accident in childhood, but am now perfectly well and strong. The awakening of a sheep from the fold of Emanuel Swedenborg, has not been reported recently to the *Journal*, and I shall therefore ask for a little space in its columns, in the hope that my experiences may help others.

My father had prayed long and earnestly to know where to bring up his children that they might find the Truth, for he realized with prophetic vision, that we were entering upon a new era in the world's history, and in answer dreamed on three successive nights that we were *en route* for America.

"It must be God's will, and He will show us the way," he said to mother. With a large family to be brought up according to certain well-defined family traditions, with an income which, in this country, would represent a mere fraction of its value, and fond relatives and friends never to be seen again, who can fail to appreciate the bravery of that mother heart as she replied with quivering lip, "I will do anything for the children's sake, anything that they may find the Truth!"

And thus in 1876, the year in which our text-book, *Science and Health* appeared in print, we left Norway for the land



where, in a larger sense than we dreamed, we should find "freedom to worship God."

Not long after we heard of Christian Science as the rumbling of the distant thunder, but had in the meanwhile become too darkened by the writings of Emanuel Swedenborg, the founder of the "New Church," to be receptive to the Truth.

Disease had crippled my capacities, and my daily prayer was that I might be given strength to convert the world to an acceptance of the teachings which I then thought would answer every human need. But the opening of the Massachusetts Metaphysical College in 1881, brought too great a stir in the mental atmosphere for me longer to remain therewith content, and the study of the Old Testament in the original revealed to me a God that meant to grow, to unfold, a God that could never have been, as Swedenborg teaches, encompassed by the frail confines of a human body. My prayer took this shape almost unconsciously,—

Father of law and light!  
I feel thy wondrous power  
In every waking hour.  
Guide my steps aright,  
And lead my soul to know  
The greatness of thy law.

God was Life, and Swedenborg's explanation of the internal meaning of the Word could therefore not be based upon any spiritual law, but upon a law established by the human mind. It seemed self-evident to me that language was formed from the concrete to the abstract—names of familiar objects were used to indicate words related to them in the abstract, and this seemed to me satisfactorily to account for his dictionary of correspondences. Science had taught me the relative value of color, and that a God should send a messenger to reveal to us the exact color of the wings of the angels, implied a limitation which I could not associate with the Supreme Being. My prayer was blessed of our Father. Travel brought greater opportunities for study, and later my brother, the late Prof. Hjalmar H. Boyesen, sent me to college, where, under a well-known teacher, the study of psychology interested me in particular, revealing so plausibly the limitations of the human mind. "If there were no ears there would be no sound; if no nerves, no pain. We can decline to open a telegram telling unpleasant news, why cannot we decline to let nerves talk? We do not fret about misfortunes represented on the stage: if life is but a

stage and men but players, why fret over human ills?" etc., were some of the queries which presented themselves. A great yearning to free humanity from the bondage in which it seemed to seethe as a turbulent sea, filled my consciousness, and I wrote night and day the results of my observation; but all attempts to publish these essays were frustrated by ill health. Physicians had failed even to help me, and when again I heard of Christian Science I sought earnestly to know more of its teachings. But I must have been dangerously near the false teaching, for on several occasions I was directed to persons claiming to be Christian Scientists, who taught the very opposite of Christian Science; but every attempt to form the slightest communication with them was foiled. Three years passed by and I was still in search of Christian Science. What did it mean? If it were simply the art of keeping cheerful, and thinking yourself well, as some would have me believe, then I had found it already, or had I through constant prayer, become a transparency for a faint gleam of the Truth which the Rev. Mary Baker Eddy was reflecting to illumine the darkness, and help the human mind to unwind its snarls? This last thought filled me with a strange sense of peace and joy.

Not long after I was led by an almost total stranger to one of our Mother's loyal students in this city, and the cobwebs were soon brushed from my eyes. For the first time in my life, a sense of meekness and unworthiness came over me, and I am grateful to my teacher for having taught me to grasp the meaning of Mrs. Eddy's mission to this and every age, while my heart goes out in tender pity for those who are still struggling to solve the problem of existence through the medium of the human intellect. The word *pedagogus* means child leader; but "a little child shall lead them." "For if righteousness come by the law, then Christ is dead in vain" (Galatians, 2 : 21).

Our dear Leader does not need our devotion, but we need the humility which is requisite to obtain even the faintest conception of her stupendous work. There is no more subtle argument in the hands of error, to-day, than that there is Truth to be found in all religions. The worm is beautiful only because it gives promise of the butterfly, but why crawl a helpless worm, when through the quickening of the Spirit we may gain our birthright, get our wings, and be free? How I would like to shout to the nations Paul's trumpet-speech to the Romans, beginning, "There is therefore now no

condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

My father prayed to know if he had found the Truth, and saw in a vision himself and mother in the pale moonlight while his children were suffused by the full radiance of a risen day, and he passed away with a beautiful smile on his face, happy that his great human sacrifice had not been in vain,—his children should find the Truth. And so I feel that any one who truly wants to understand the twelfth chapter of Revelation, will, by earnest prayer, be led through the Wilderness and Red Sea into the Eldorado of faith and hope.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke, 12 : 32); but this kingdom, which Jesus taught was within us, can never be found while we entertain a false estimate of the Revelator of this glorious Gospel, which binds up the broken-hearted and sets the captive free. There is but one freedom, and that is the freedom from the false self. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Revelation, 22 : 18).

My healing was almost instantaneous in one way, while in another sense of the word, it was very slow, for old conditions kept constantly returning. My Isaac had to be offered. Stories, poems, and essays, for the completion of which I had fasted, and wept, and prayed, were consigned to oblivion, and then came such a realization of the Truth, that, at one time, I was the unconscious instrument of changing a child entirely in feature, figure, and disposition. How humble this should make us feel, how earnest in our efforts to put aside "vain babbling" that we may always be meet dwelling-places for the Spirit!

The following words, taken from the address of E. A. Kimball at the dedication of the Temple in Chicago, will become historic: "Mrs. Eddy's life and consummate labor need no apotheosis by which to foist them upon the favorable opinion of men. Far out of reach of the frail estimate of mortals, Christian Science and the demonstrations of its discoverer, are engraved on the consciousness of universal humanity, and there they will remain forever."

## THE SON OF MAN

I see a simple, truthful man,  
Who walks the earth erect,  
Nor stoops His noble head to one  
From fear or false respect.

He seeks to climb no high estate,  
No low consent secure,  
With high and low serenely great,  
Because His ends are pure.

Nor walks alone, beyond our reach,  
Our joy and grief beyond;  
He counts it joy divine to teach  
When human hearts respond.

And grief divine oft woke in Him  
O'er souls that lay and slept;  
"How often, O Jerusalem!"  
He said, and gazed, and wept.

Hid in His heart some spring of grace  
Flowed silent through the din;  
The sorrow-cloud upon His face,  
Was lighted from within.

Love was His very being's root,  
And healing was its flower,  
Love only, root, and flower, and fruit—  
Beginning, end, and power.

*George Macdonald.*

## TRUTH THE SAVIOUR.

BY MARY S. C. UTLEY.

THE healing of my sister first brought Christian Science to my notice in 1889, and it seemed very remarkable to me, since she had tried all sorts of doctors, many of them specialists, only to be told she might be temporarily relieved, but never could be well. I regarded it only as a means of healing sickness, so gave it little thought, as being something I did not need to investigate.

About this time our church was beginning to have revivals and "holiness meetings," and the doctrine of sanctification as taught by those holding the meetings seemed to me to be all that one needed, so I sought with great earnestness the "cleansing from all sin," and received a blessing in April, 1888, that those in the experience said was sanctification.

After two years' studying and trying to practise the doctrine "as taught by John Wesley and the Bible," I found that the sins we are told so many times to lay aside, and which the "Second Blessing" theory says are all instantaneously destroyed, were not gotten rid of, but were all the more tormenting, because of my desire to be free from sin. And yet I did not grasp the thought that Christian Science gave the key to the problem, and so I wandered out into the wilderness of uncertainty and unbelief.

I was preparing to marry a young minister, a missionary to Japan under the Board of our Southern Methodist Church, and my sister's healer and teacher offered in a letter to my sister to make us a bridal present of the Primary Course in Science, but having learned how preachers in general, and our pastor in particular, opposed Christian Science (I have since learned that they knew less about it than my poor, blind self), I said nothing to Mr. Utley of the generous offer, and told my sister to thank her and say we could not accept.

We left for our mission field in July, 1890, and I took with me the forty-third edition of "Science and Health with Key to the Scriptures," some tracts, and a number of the Christian Science Series my sister gave me.

A few weeks later, finding I had these, my husband was

greatly displeased and said he wished that he had the authority to say I could not read such literature as that, so I began to do my reading when he was in school—he then being principal of the boys' college, Kwansei Gakuin, at Kobe, and on Sunday afternoon when he was teaching the probationer's class of boys, I read in my room, understanding a little, and hoping to see more clearly all the time.

During the year my husband came down with an attack of la grippe and nervous prostration, and the first of September, 1891, found him, according to mortal belief, in a serious condition with congestion of the brain, and so we were ordered by the consulting doctors to hasten to America never to return to Japan again, as they said Mr. Utley could not live in that climate. We started early in October, he helpless, and with a baby of five months.

I felt calm and hopeful through it all, believing that we were to find the "one thing lacking," and he even remarked before we left our home at the school, that he would like to know more about Christian Science.

I had written my sister in September, and told her to ask her teacher to treat us, and so on board our steamer in Yokohama, October 7, when the doctor and friend who had accompanied us that far were gone, my husband told me to throw the medicines into the sea, he didn't intend to take them; and I did so.

He gradually improved, and in a few months his heart turned to Japan again. Knowing the opinion of the doctors concerning his living in that country, the church offered him work at several points, but he knew that meant never to return to his mission work, and so he did not accept an appointment in this country.

For some months I read my Science and Health, but my husband did not read, nor was he willing to acknowledge that Christian Science had had any more to do with his being well than the other praying, and so I learned to be silent on the subject.

In October, 1892, there came upon me suddenly an agonizing suffering, and for three weeks I was under the influence of morphine more or less all the time, with a doctor coming three and five times a day. In the very beginning of the suffering I said if there were a Scientist in town I would ask for treatment, but not once did it occur to me that one could come to me, or that I could telegraph for absent treatment, as I have since done and always with a



sure victory on the side of Truth. So I plunged headlong into the darkness and woes of material medicine, those about me never seeming to think that more could be done than was being done. About the end of three weeks another babe came to us, strong and well, and I improved for a few days, so it seemed. Then came fears for my two babies, fears for myself—fear, fear, and ignorance, and darkness—until a month passed, and with it my baby passed away. Nobody knows the darkness I was in the day following its burial. The night before it passed away, while others watched with it, I read the fourteenth chapter of John, seeking comfort, and as I read, plainly did I see why I was so lost in darkness and fear. Because I had not kept the commandments, had not loved my God with all my heart, and as I read the last words, "Arise, let us go hence," they appeared in small capitals to me, and my heart said, "I'll go where the Lord directs, and that means into Christian Science." The following morning at break of day I went with my husband into another room and told him that I knew the little lamb was going, and that he must consent to my going somewhere for Christian Science treatment, and more to comfort me than anything else he half consented.

In the mean time letters were coming from the friends in Nashville, and relatives elsewhere, either to take me at once to some surgeon, or have one come to me, as something ought to be done at once. The doctor here, without explanation, had ceased to come three weeks before the passing on of our baby. A dear relative of mine came from a distance to take me to some city—anywhere I would name—to a surgeon, as all said the quickest, safest remedy would be to take out my finger at the hand. I thanked all for their sympathy and desire to help me, but said I had arranged to start the following Friday to Lexington to receive Christian Science treatment. My aunt returned to her home disappointed—displeased—and until the train moved out my husband hoped to see me give up. But I felt this time that *nothing* could hinder me from going about "my Father's business." My sister, little boy, and myself made the trip without trouble, though the weather was very cold, and reached Lexington the last day of December, 1892. and how thankful I was in my sense of sorrow and broken spirit at last to be with one who knew the only true way to comfort those that mourn, to bind up the broken-hearted.

and to strengthen that which was sick. Words can never express the rest that came to me as my beloved healer and teacher calmed fear and banished pain, speaking words of Truth in all gentleness, long-suffering, love, firmness, and as one having authority.

All material remedies were discarded of course, before Christian Science treatment began, though for two and a half months, night and day, they had been applied, and in a few days all belief of inflammation and ulceration had disappeared. Instead of dripping the water gently over my hand, as heretofore, I bathed it, rubbing it all over, and left the bandage off. Immediately I began writing letters with it, and it has been well ever since. During the remainder of my stay other beliefs were destroyed, and in two weeks and two days I returned home with my baby boy, changing cars, and transferring alone.

Having found God I felt as if I should like to go away from everybody and acquaint myself with Him by careful study of the lessons just received, hoping soon to be able to enter another class.

On reaching home I found my husband had arranged with the Board of Missions for our return to Japan the first of March, allowing barely time for the necessary preparation, and but for the good advice, loving counsel, and constant treatment of my dear teacher, I could not have borne it all.

Just as I felt that light was beginning to dawn, that by study and help I should learn how to put aside the old and be filled with the new, came the prayers of many church-members, the prayers of a few devout ones who were distressed to learn I had "turned from the wells of living waters to the cisterns of earth," also the tears and sadness of my loved ones that we should go so far again.

My husband, a young lady cousin of his, our two-year-old little boy, and myself sailed from Vancouver, April 3, 1893, reaching Yokohama, April 15, and Kobe the 18th, not knowing where our work would be, as the order was emphatic that Mr. Utley could not go into the school again.

After waiting five or six weeks for a residence passport we moved to East Osaka, where several appointments were included in our work; a class of boys and young men to study English at our house, and a night school further down in the city. We got into our new home about May 28, but when the intense heat of summer, with other unpleasant

accompaniments peculiar to Japan's metropolis, came, we went up to the mountains for a few weeks. The Annual Conference in July changed us to the West Osaka work, and in September we moved to the Concession.

What was I doing in Science all this time? Studying my Science and Health and Bible every day, and demonstrating over the few simple things that came up, full of hope, and joy, and peace. I had the *Journal* and *Quarterly*, and studied quietly, rarely ever speaking of Science except to my little child, who knew and talked so freely the simple truths taught him, that many of the missionaries spoke of his faith in God, but at the request of my husband I never mentioned Christian Science to any one save him and the young lady who went with us, and who took no interest in it.

In the autumn of 1893 a member of our mission who was boarding with us waiting for a passport to go to the East Osaka work we had just left, found me studying Science and Health, and expressing great surprise asked me if I really believed what it taught, and told me of a man (Norville I think) who had been a student of Mrs. Eddy, but who had found out the falsity of it all, renounced it, and was then in China, if I mistake not.

Not at all disturbed, I told him that no loyal student of Mrs. Eddy had ever found it false, and I knew only loyal ones. He of course told his wife and mother-in-law, who would never mention Science, but were continually telling the errors of the Seventh Day Adventists they had known in California, insinuating that Christian Science was in line with that.

There were times when my husband would read some, and often approve of what I was doing, even allowing me to treat him several times, and with success, but he never consented for me to talk with any of the few missionaries I met about it, partly because of the "talk" it would bring about, and he did not care to be, or have me, so generally discussed. That needy field is so full of people with "peculiar views," that I knew how he felt, though I was continually wishing to speak of the Truth to a few, hoping they would journey with me.

Another reason why he wanted me to work on in silence was the opposition of the church at home to Christian Science, and he felt bound by vow and affection to be true to her, not knowing that my silent acquiescence in methods so

contrary to the true way of preaching the Gospel to every creature could affect my spiritual growth.

During the summer of 1894 arose many things that needed systematic, Scientific dealing with, in order to be destroyed, and it certainly was not through lack of instruction and admonition on the part of my dear teacher that I did not meet and master the error more readily, but lack of understanding on my part.

I kept before me the words of our beloved Mother (S.&H. 221—31 to 222—6) knowing that our Father would open the way if I held fast to the Truth already gained, and while I seemed to have ears without hearing, I knew I must and would rise above the seeming. Thanks be to God we passed through the shadows, hope brightened, and faith became sight in many instances.

Through my teacher's treatment I, as well as my babe, was saved from death when our third son was born in the spring of 1895, and I give God all glory; distance could not hinder this demonstration of the omnipresence of Love.

In June, 1895, we called in a doctor; I consenting, not because I had the least faith in him or his prescriptions, but something had to be done, and it was necessary to get a certificate from a reliable doctor in order to get home, and it was evident that this was the necessary step in my case.

After a careful examination, he very willingly gave the certificate, and my trunks were speedily packed by friends, but after getting to Kobe, I rallied and we waited. All summer we were unsettled, because Mr. Utley felt as if he could not leave his work unless it was absolutely necessary, and appreciating this I tried most earnestly to demonstrate over the error, refusing the medicines the doctors prescribed, their absurd diagnoses being enough to cause me to do so, had I not already learned that there was no healing power in drugs.

Constantly did I cling to my Science and Health and Bible, being greatly comforted at times when my husband studied the Sunday School lessons with me, or would show how much he had gained in Science by answering the foolish arguments of some friends from China who were summering with us.

It was during this summer that he had an experience with a broken elbow, but he recovered rapidly and thoroughly the use of his arm, for which Christian Science treatment is entitled to credit, although the doctors set and bandaged it.

The doctors had a number of grave fears concerning the healing of the arm, but they didn't "doctor" it after the first two days.

In the autumn we spent something over two months waiting for our passport to move about two hundred miles into the interior, Mr. Utley having been appointed Presiding Elder of the Matsuyaura District which covered something over fifteen hundred miles travel by sea, jinrikisha, and on foot.

This short interval gave me opportunity to work more systematically, and in October I realized once more my freedom and strength in Mind, and after this demonstration sent my application for membership in the Mother Church in Boston, intending to follow it by next mail with a note of praise testifying to the great blessings that had come to us through Christian Science, but during the moving, making a Japanese house habitable for the winter, and other things that came up, mortal mind once more seemed to take possession, and in December we closed our house, returned to Kobe, and found it urgent for me to return to America. During all these experiences I know my husband was sore perplexed. He wanted me to have the Christian Science treatment and instruction, because I so earnestly desired it, but he still felt bound to his work and loved it and it looked ripe for the harvest. He had not given Christian Science sufficient thought and study to be ready to put off the old and put on the new, and so we decided I should return under the care of a friend, bringing our two small children.

In October, 1896, my husband joined us, and through all the changes in the months since we separated in Yokohama, I felt that our times were in God's hands, and my heart continually sang, "All the way my Saviour leads me," and now that the seeming clouds, and doubts, and wanderings have passed away, we are still rejoicing in the God of our salvation, for He hath saved us from the storm and tempest of mortal mind, and led us into green pastures, beside still waters, into the fold of Divine Science.

We magnify Thy name, O God, for Thou hast dealt graciously with thy children!

The efforts of preachers and people to hold me in the Orthodox church, to save us (?) to the work in Japan, and all their sympathy and prayers for Mr. Utley on account of his wife having become a Christian Scientist, are "as nothing now to me," for from beginning to end I have felt that "we

ought to obey God rather than men," and how dare they sit in judgment saying what is God's will concerning His own. Rather let us hasten on in this "land of pure delight."

Thanks be unto our Father, my husband sees the unity, consistency, and truth of Christian Science, and our one desire is being fulfilled—that we may have the same love, be of one mind, of one accord, that the Mind which was in Christ Jesus may be in us.

Thank God, the day for keeping silence "through fear of the people," be they in or out of the church, is past, and from my heart I love them with the love known only since I found Him who is Love, and hence I no longer fear them, but desire to see them following in the "Footsteps of Truth," that they may know that in losing their life they have found Life eternal.

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MARY BAKER G. EDDY.

## A CARD FROM MR. CHASE.

TO THE MEMBERS OF THE MOTHER CHURCH, —

I earnestly request that the members of the Mother Church be more prompt in forwarding their per capita tax, and not wait until the last of the year. Please bear in mind that there are about ten thousand members, and delay makes much unnecessary work. The year commences October 1, and ends September 30.

STEPHEN A. CHASE, *Treasurer.*

March 18, 1898.



## WHAT IS LIFE ?

A paper read by Mrs. Rosalie G. Amory before the Chicago Woman's Club, March 16th, 1898, by invitation.

I HAVE been asked to give the meaning of the word "Life" from the Christian Science standpoint. I feel almost helpless at the thought of adequately presenting so infinite an idea in so few moments, and yet I have an earnest desire to show you that, though it is infinite, it is infinitely simple; so simple that its very simplicity and nearness dazzle the vision at first. It is profound in that it extends over infinity and endures throughout eternity.

There is but one Principle of Life. In proportion as we understand this Principle we understand the universe; and to understand the source, nature, and destiny of even a grain of sand on the seashore, we must first learn this Principle.

In endeavoring to find the nature and source of Life mankind have, through all time, stood at the point of result, and have sought, by studying carefully and dissecting minutely forms of matter, to discover causation or Life. Even when they sought to understand the source of so-called mental life and action, the search was carried on upon a material basis, in that it took into consideration the processes of matter,—birth, growth, maturity, and decay. Only disappointment has been the reward of such labor. Lord Kelvin, one of the first, if not the first, living scientist, said in a recent address to the British Association of Physical Scientists, "There is nothing in science that reaches the origin of anything at all."

Christian Science reverses the ordinary process. It adopts the method of Jesus, the master metaphysician, who taught us that eternal Life is to know God aright. Therefore before we can gain any true knowledge of what Life is we must first learn what God is. To find God first is to begin with causation instead of result. We all to-day concede that there is but one God. Even the man who says he does not believe there is a God, will acknowledge a "First Great Cause." Herbert Spencer says that the "result of all lines of investigation point to the inevitable conclusion that there is back of all things an infinite energy;" and it is self-evident that there is but *one* Infinite.

All creation is mental. As an illustration, an architect cannot draw a plan of a house without the previous mental picture. An engineer does not try to build a bridge without the mental planning. A musician composes his symphony mentally, and an artist must have his picture in his mind's eye before he sketches it upon his canvas. Primordially it may be said, God *thought* creation, and what thinks but Mind?

We can then perceive that God is Mind, and that the one Infinite energy is Mind—God. This Mind cannot be in a form. It cannot be confined to limits, but must pervade infinity—eternity. The infinite Source, or Mind, evolves ideas, and these ideas must be co-existent and so co-eternal with their source, and God is their Life. These ideas can never lose their individuality any more than numbers lose their individuality, even though they do manifest the one principle of mathematics.

It is not enough to say that God is a living God, which would imply other possible gods. He is *Life*. Life is mind and consciousness, and all forms of life in the universe are not separate lives, but are manifestations of the one Life; and man, the image and likeness of God, is a condition of consciousness, emanating from, but forever dependent upon and sustained by, the Source—Mind. Many of you may be thinking, "This is only the spiritual Life, we all know about that, but what is the life of matter?"

To material sense these things do seem vague and impractical, but the most practical truths are the super-sensible truths. Herbert Spencer says, "A super-sensible truth is always a higher truth than a sensible truth, because the senses may always be deceived." Some one has said, "The best educated man is he who has the most sense testimonies corrected." Paul said, "The wisdom of this world is foolishness with God;" and the Master said, "Except ye become as a little child ye cannot enter the Kingdom of Heaven."

The less we rely upon the material senses the sooner we shall grasp the idea of Life as Intelligence. The super-sensible understanding tells us that there is only one Life.

As the nature of matter is understood this becomes self-evident. The unreality of matter is fully and logically set forth in the text-book of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, which was first published in 1875.

It is interesting to observe how the same conclusion is

being reached all over the world. Prof. Ostwald, an authority in physical chemistry on both sides of the Atlantic, said in a paper read before the National Convention of Scientists in Lubeck, Germany, that the atomic theory is *only* a theory, based on premises which were taken for granted, and which have never been proven, but on the contrary, "is in absolute contradiction with unmistakable and accepted facts," and that the "energetic principle" is the truer premise which, though an abstract idea, is nearer the realm of the true, and that matter is only "a manifested thought which we have ourselves constructed in order to represent to ourselves that which is real and lasting in a world of changing ideas."

These statements attracted much attention, and at the Johns Hopkins University a translation was given and it was pronounced worthy of much attention and investigation.

Sir Wm. Dawson has said, "I know nothing about the origin of man, except what I am told in the Scriptures, that God created him. I do not know anything more than that, and I do not know anybody who does."

A friend of mine, who had personal friends among the scientific men who were experimenting along the line of the Roentgen ray discovery, was one day watching them at their work, when one of these men, seeing matter literally disappear to the senses, exclaimed, "Well! what is matter, anyway?" My friend replied, "There is no life, truth, substance, or intelligence in matter" (Science and Health, 464), and the professor turning quickly to him said, "Where did you get that?"

This is too lengthy a subject to be treated here, but as an illustration of what a Christian Scientist means by the unreality of matter, let us suppose a mother journeying with her children over a beautiful country. One of the most attractive features of the scene are the cloud shadows as they flit over hill and valley and meadow. The youngest child asks, "Mamma, what is that?" and the mother replies, "Shadows." An older child says, "But what causes the shadows?" The mother says, "The clouds moving between sun and earth." Still an older child asks, "But what is a shadow?" and the mother can only reply, "Nothing."

To the five physical senses, the shadow is as visible and tangible as the sunlight,—so the shadows are something and nothing at the same time to the different conditions of consciousness that are considering them; but what kind of

thought is that which thinks the shadow real? Ignorance, is it not? And is ignorance a manifestation of Mind—Intelligence? Is it not rather the manifestation of illusion or the false mentality? It is always illusion which is conscious of anything that is not derived from God—the only Source.

As there is only one cause, there can be no effect from any other cause; and as matter is not a derivative from the Mind which is Spirit, it can only be a manifestation of the unreal mind, in obedience to the law of opposites.

Remember there is an infinite difference between the human intellect and real Intelligence which can only cognize Truth. There is only time here to assure ourselves that the time *has come* when we can say that "those who have walked in the darkness have seen a great light." Man is not forever to grope blindly and be forbidden to know God—Life.

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## CHRISTIAN SCIENCE AND WHAT IT DOES.

SO much has been said recently of Christian Science, and it has been brought prominently before the public in so many ways that even the most sceptical feel an interest in it. Still, only a few of those one meets know enough about it to be able to give any intelligent opinion of its principles, and still less of its actual workings.

At a meeting of the Christian Scientists of this city held in their church on Bowen Street last night a very good opportunity was offered to see what kind of persons belong to this faith, and to see what is done at their meetings, how their services are conducted, and to hear what was said, and listen to accounts of the work that is being done throughout the country. As the observer looked about the church, which was well filled in spite of the storm, he saw an assembly of people of evidently more than ordinary intelligence and education, just such people as are met in a business way from day to day, of whom it would be said that they were of the "better class." The congregation is clearly free from "the man of one idea," that much-described, unreasoning, long-haired individual who is himself the doom of his own cause.

Many ignorant people have supposed that the Scientists are composed largely of persons of this sort, but none such are seen here. The gathering is clearly one of representative people.

The service was conducted by Rev. E. H. Greene, and was opened with singing from the Christian Science Hymnal. This was followed by reading from the Old Testament Scriptures, and selections from the Christian Science text-book, *Science and Health*, by Mary Baker G. Eddy.

Then came a season of silent prayer, closing with the repetition of the Lord's Prayer by the congregation. Another hymn was then sung. The announcement was made that meetings were held every Sunday morning and every Friday evening, the latter being a testimonial service. Such was the meeting last night.

The services are conducted in an earnest and devout manner, and it is perfectly evident that the followers of the new faith are entirely sincere. What is their belief? Perhaps quite a good answer would be to say they believe in doing good. Have they done it? Yes.

Especially interesting was the address made by a lady of large experience as a healer, both in this country and in Europe, who read a number of letters and gave in a straightforward way the history of the correspondence. From it as given here briefly some idea can be gained of the common-sense practical work the Christian Scientists are doing in this country, of the practical results they are getting, and of the good that is being accomplished by their efforts. Any missionary society that can show such results ought to receive the heartiest praise and support.

It appears that in England and Scotland Christian Science is just beginning to get a foothold and is meeting with some opposition because the ecclesiastical tenets of the Church of England have so great a hold on the people. With this explanation the first letter will be perfectly clear. The Christian Scientists at Portland, Oregon, have been doing missionary work among the inmates of the county and city jails in that city with most excellent results. The prisoners have manifested much more interest in what the Scientists said to them than in the words of representatives of any other denomination. So on receiving such a letter from Scotland the testimonials following were easily obtained.

BARNFF. ALYTH, N. B., October 22, 1897.

DEAR MRS. H.:—I hope you will forgive the liberty I take in writing to you, but I am led to do this on account of your very interesting article on missionary work which appeared in the October, 1897, *Christian Science Journal*.

Here in Scotland we are beginning to know something about Christian Science, and there is considerable opposition to it from some quarters. One charge which has been brought against it by the Episcopal clergymen of this place is that the doctrine of the unreality of sin is a most dangerous one to preach, and would certainly tend to encourage crime if it spread to the masses. I cannot help thinking that you must have, or could easily obtain, first-hand evidence to the contrary. You speak of the jailer at Portland, Oregon, being so friendly to Christian Science and encouraging your visits. Do you think you could get him to make a written statement to you, or dictate to you? The points I would wish answered are these: (1) Judging from what you have seen of the results of Christian Science, do you think that the doctrines tend to diminish or increase crime? (2) If the former, how would you compare its action with that of the teaching of other churches? Is Christian Science more or less powerful in reforming from crime? Of course if you have, or could obtain, any statements from men or women (preferably men) who have felt the benefit of Christian Science in healing sin, they would be most valuable. Any information you can give me which would be regarded as evidence, I should greatly prize. Over here the work is still in its infancy.

Statement made by the jailer and matron of the county jail at Portland, Oregon, November 13, 1897.

Your letter of inquiry asking for written evidence from me as to the good the Christian Scientists have done in this institution has been received. In reply I can truthfully say they have, in my opinion, done more good in this jail than any other denomination. You must remember that they only commenced their work in this jail last April. I will state a few instances in which they have done good work. I had under my charge one John W. He was a very dangerous man when intoxicated, and was arrested about every two weeks for assault and battery. Finally, when intoxicated, he nearly killed a man, for which crime he was sentenced to six months in the county jail. During the early part of his confinement he was very sullen and disagreeable. The Christian Scientists read to him twice a week and left with him some of their books. He attended their meetings every Friday night and never did he betray the trust. He would pass saloon after saloon, never thinking



of buying a drink. He was released on the last of September and has not tasted any liquor since, being completely cured. He has work now and attends their meetings and tries to help others. Another case is Ed N., who was arrested for larceny. He was a cook by trade, and was about twenty-five years of age. He was sentenced to ninety days, and after thirty days I made a trustee of him. He spoke to the Christian Scientists and told them he wanted help, and they treated him in the same way. He was released on the nineteenth, and to-day he is occupying a position of trust. Another instance is John M., a United States prisoner for an act committed while under the influence of liquor. He is entirely cured, and says he never thinks of drink. Often of an evening he calls the boys around him and reads to them and says, "See what Christian Science has done for me." He was a great smoker, but now he has laid his pipe aside.

To C. L. R.

DEAR MADAM:—The ladies of the missionary committee of the Christian Science Church inform me that you write to inquire, "Does Christian Science teaching lessen, or is it an incentive to, crime?" Their teaching among the inmates of our jail certainly elevates them and lessens their desire to do evil. All who come under their care are better men and women with higher thoughts for doing right. Their treatment enables them to endure physical suffering by teaching them that the mind controls the body, and by giving them happier thoughts. Although I am not a Christian Scientist, I find them the personification of goodness and happy thoughts. I wish every jail in the land had missionaries from their church.

Letter from an inmate, County Jail, Portland, Oregon.

DEAR FRIENDS:—I take pleasure in telling you what Christian Science has done for me in the short time I have been studying it. By the reading of "Science and Health with Key to the Scriptures," it has unfolded the blessed Truth to me, and shown me by what power we are able to overcome error in all forms. For several years I have been a slave to strong drink and also to the use of tobacco, but as I began to realize the power of Mind over matter, and that God is all, I have lost all desire for either, and I find how true are the words, "For the things we once loved we

now hate, and the things we once hated we now love." I had never before found anything that showed mortal man as he is until I found it by reading Science and Health. I am still trying to gain a higher understanding of God and his goodness, and I hope that these words of truth may be the means of helping some one else to turn to the Truth of being.

From another inmate of the same institution:—

This is to certify that I, Chris Young, was born in January, 1861, and am now thirty-six years of age, have spent nearly half my life behind prison bars, and have heard many people preach and pray me to do what is right, but it never has had any effect on me until I started to read the book of Christian Science, and I know that it has done me a world of good, as I am a changed man, and hope and pray that it will be so the rest of my days. I am satisfied that it will do the same to all that read and study the book of Christian Science.

From another inmate of the same institution:—

DEAR FRIENDS:—I will endeavor to tell you what Christian Science has done for me. I had never heard of Christian Science till I got in jail, and then I thought it was like all other Christian work. I did not know the light that was hid in the little book called Science and Health, and when I first took it up to read it was with the intention to find fault. But I had not read far until my fault-finding intentions were changed, and I began to see the Truth, the new light that will guide the footsteps of the wandering sinner. I then began to look at myself in the new light, and found that I was in error, and then I began to realize the allness of God, and it is to this blessed Truth gained by the study of Christian Science that I owe my cure of the tobacco habit and the use of profane language, and have been able also to demonstrate over the belief of headache. We are taught by the Bible and Science and Health that the leaves of the tree are for the healing of all nations, and that there is no other way that we can be saved except by the power of God through the blessed truth and love of our Saviour Jesus Christ. I have been studying the Christian Science text-book for only about five months, but in this short time it has been worth to me more than its weight in gold.

It has given peace to my soul and put a new love in my heart and new words in my mouth, and as I continue to read it unfolds the allness of God more fully. It is as a light shining in the darkness, and the more we read the closer we get to that light which is God. I will close for this time, hoping that these few words may be the means of turning some poor wandering soul to the light.

The testimony of this lady was followed by other testimony from various persons in the congregation. Cases of healing were related, which would be declared to be simply impossible, but for the fact that the evidence is unimpeachable. Difficult cases of surgery have been quickly, easily cured. One of Dr. Sulzer's cases, that of a child given up as beyond any help from the bite of a poisonous spider in California, and immediately cured by a healer, was cited. This, with many others, was instrumental in bringing Dr. Sulzer over to Christian Science. Other cases still more marvelous were related, and if people at large should know even a small part of the things that have been done by Christian Science, the ranks would fill up much more rapidly than they are filling now.

The meeting closed with the singing of a hymn. The ideals of the Scientists are high, and if the world can be made to appreciate them they cannot fail to spread rapidly and do far more good than they do at present by being more universal.

The church itself is a very fine example of the modern chapel. The interior is finished throughout in oak. The seats are very comfortable. At the front is the reading desk on the platform. In a sort of alcove back of this is the organ and the choir. The floor is of hard wood and the aisles are well carpeted. The building is lighted by electric lights in the ceiling. Palms and other tropical plants adorned the platform and the steps leading up to the choir. Altogether the service was most interesting and served to dispel many incorrect ideas of the sect.

*The News, Providence, R. I., March 5, 1898.*

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THE hymn, "Feed my Sheep," by Rev. Mary Baker G. Eddy, as set to music by Mr. Lyman Brackett, is again being published by the Christian Science Publishing Society. See Publisher's Department.

## EASTER AT PLEASANT VIEW.

PLEASANT VIEW, the home of Mrs. Mary Baker Eddy, was a bower of floral beauty on Easter Sunday. The white lilies which the world recognizes as the symbol of the day were there, tall, straight, and golden hearted. Crimson roses with their deep coloring vied and contrasted with the spotless purity of the lilies. Magnificent blossoms of the hydrangea, a foot across, azaleas, lilies of the valley, amilax, all these and many other superb products of the conservatory added to the rich furnishings of Mrs. Eddy's home the touch of life, color, and glorious springtime appropriate to the day.

Beautiful were the flowers in themselves, and the motives that prompted their senders made the floral offerings the bearers of tender and loving messages. From followers of "Mother" Eddy all over the continent came these tokens of loyalty. Friends in Chicago, Toronto, New York, and Boston, led the van and many others followed. It was a spontaneous tribute of regard from Christian Science's tens of thousands to the marvelous woman who is the leader of their faith.

A few Concord people, including Mayor and Mrs. Woodworth, and City Solicitor and Mrs. Sargent, were privileged to witness the grand display and were profuse in their expressions of surprise and admiration. A gentleman who has been a florist for many years said that some of the specimens were the finest he had ever seen.

The pretty Christian Science Hall at the corner of North State and School Streets shared in the beautiful flower gifts to such an extent that no house of worship in the city was more fitly attired for the Easter day. The two handsome bay-trees upon the porch which were admired by all passers-by, were the gift of Mr. and Mrs. E. P. Bates of Boston, and came from the gardens of K. J. Kuyk, of Ghent, Belgium.

Easter Sunday was a more than usually joyous occasion to Christian Scientists this year, because the Mother Church in Boston had so recently attained its ten thousand standard of membership.—*Concord Monitor*.

## NOTES FROM THE FIELD.

SEVERAL years ago, I found myself under a dreadful bondage of sickness and pain, attended by physicians, nurses, and despairing loved ones, who ministered at my bedside many weary months, with unceasing devotion and much medicine, after the orthodox custom. Finally I got up and around after a fashion—a very poor one. Doctors said my nervous system was damaged beyond repair; that I would never be strong again. The next few years seemed to confirm this decree. One complication followed another.

However, a change of physician and treatment seemed, at times, to promise relief. I would get out among my friends a few times, then be down bedfast for weeks. Thus years passed away, pain and suffering driving me to the verge of insanity. At last the surgeon's knife promised the only relief. The attending physician said I must be sent to New York to a noted specialist, and maybe my health could be restored. My husband always drew the line of his endeavors at an operation, so this was postponed.

In the mean time, vigorous dietetics were followed, as I had grown to have acute stomach trouble, attended by spasms, which were all the time of more frequent occurrence, and every organ in my body seemed more or less diseased.

Friends who had for two or three years been trying to turn our unwilling attention to Christian Science, now began to insist upon my taking treatment. I must say that, through gross and inexcusable ignorance, I had considered these suggestions in the light of insults to my native intelligence. I actually despised the very name of Christian Science, and gave my well-meaning friends to understand as much, in no uncertain terms.

Oh, these poor, prejudiced mortals! How they do sit down in their pain-racked misery, hug the darkness about them, and so fear to relax their puny hold, "lest they should see with their eyes, and should hear with their ears, and should understand with their hearts, and should be converted," and God's blessed Truth should heal them!

Finally, all weakened and crushed in my battle with, and servitude under the belief in, a power apart from God. I yielded to treatment from a loyal student of Mrs.

Eddy, and, contrary to my expectation, began immediately to mend. The healer endeavored to give me, along with the treatment, an understanding of the Truth, as taught in "Science and Health with Key to the Scriptures." I should be ashamed to say just how loath I seemed to turn a deaf ear to error, and a willing one to Truth. But, thanks to the love and long-suffering patience manifested by the healer, I finally, after many trials and temptations, and a class course of instruction, came to recognize myself as a child of God; made in His image and likeness.

I have now been sound and well for three years. This is indeed a blessing for which I am unspeakably thankful. But even this is small compared to the spiritual uplifting and exalted joy which follow the understanding that I *am*, not *shall be*, dwelling securely in His presence, where all is harmony.

It is glorious to be free from that feeling of uncertainty and fear which is the ever-present dread of those who esteem evil as real as Good, and the constant menace of the struggler after righteousness.

How good it is to feel instead, "that peace which passeth all understanding," which blesses and sustains those who know God to be All-in-all.

*Mrs. I. G. Davidson, Portland, Oregon.*

In 1885 I was working in a mine, near Colfax, Iowa, when the top gave way, and I was very badly crushed through the hips and spine; four ribs and my right hip were broken, and the doctors could not set it. Not only was I a cripple, but I had Bright's disease. I consulted a doctor in regard to that trouble. He said I was the worst case he ever saw to be up and around. He told me to go home and settle up my business affairs, for there was no hope for me.

I went home and had nothing to do or think of, but wait for the enemy. I would swear when they said God had sent it on me. I could not believe in the religions that were presented to me, therefore I was looked upon as an infidel.

I continued to grow worse, my suffering was intense. My wife had a Christian Science friend. She said, "I think Mrs. M—— could comfort you, perhaps heal you; would you not like her to come?" I saw my wife was anxious, so I said, "Yes, I would like to have her come." She had



been in the room only a short time, when the light of Truth, flashed into my understanding, and I was healed. I got right up and walked without thinking of my cane. My broken hip was set for the first time in all the eleven years.

The friends whom I had often joined in scoffing at the little band of Christian Scientists who held meetings here, now scoffed and ridiculed me; but their scoffing and jeering did not affect me. I knew I had found the Truth, the light which all the darkened world needs. I quit the company of my old friends in their sports, and games of cards, and drinks; and when I met them and heard the profane language, it caused me to say, "How could I ever indulge in the same routine and call it pleasure?"

Then the tobacco habit came up to be judged. For forty-one years I had been a slave to tobacco. The only time I did not have it in my mouth, was when I ate and slept, and for ten years I slept with it in my mouth. It came to me one day shortly after I was healed, when I had been trying to uplift an old friend, that "you are not healed yet. You are a great slave to a false god, and while you are talking of God, and his great healing power, you are serving the god of a filthy weed." I made up my mind then and there, that that habit would handle me no longer, but I would handle and destroy this idol which I had worshipped so long. I had a hard struggle for a few days. The tempter worked hard, but I met him every time with, "Get thee hence Satan. It is written that we must serve God, and Him alone." All desire left me. I have proved victor ever since.

After my hip went into place, the thigh filled in four inches. Before this I could neither sit down nor lie down without suffering pain all the time; but, thanks be to God, it is different now; I can sleep, eat, walk, work, and no pain, no discord, no doctors, and no doctors' bills; all is Light, Life, Love, and Truth.

I never knew what life was till December, 1896. I have lived fifty-four years, but have just begun to live.

I cannot express my gratitude to God and to the teachings of Christian Science. The Bible and Science and Health are my inseparable companions.

*Smith D. Bullington, Eureka, Utah.*

From childhood I seemed to have a terrible fear and dread of all sickness, and as soon as any symptom mani-

fested itself I was frightened and took all the medicine I could hear of that was thought good for that particular disease; but I was not satisfied with taking medicine. I thought my sickness was caused by some sin I had committed, and I would pray to God to forgive me, and try harder to please Him. When a temptation would come to me again, I would try at first to resist it, and then this thought would come, "The Bible says, God will forgive seventy times seven, and I will do this and then pray to God and he will forgive me, for the Bible said he would."

I was gloomy and fretful, and wanted to see no one. My mind was affected and my head hurt me for years. My back had been injured in childhood by a fall, and hurt me nearly all the time. My throat was sore every time the wind changed, and I had other troubles that seemed to need surgical aid. My eyes were affected; I had catarrh, and other ailments I have not mentioned.

This was my condition when I first heard the name of Christian Science. I shall never forget that day; it was one Sunday morning I asked one of my near neighbors for a novel to read. She said she had none, but she had Science and Health, and offered that to me. I told her I knew nothing about it, but would take it to pass away the time. I read her book when she could spare it; I would read and then pray to know of God if it was the right way, and several days I kept on in this struggle. One night I prayed very earnestly to know if Science and Health was right, and all at once I seemed to hear a voice say, "Christian Science is what you need;" that settled the question for me, and I began the study of Science and Health in earnest.

I met a great deal of opposition. My husband thought I was going off into something dreadful, said I might just as well read Tom Paine's books, and tried hard to keep me from being led astray from the Friends' Church. My friends shunned me, and one of the church members came and told me Christian Science was a lie, and all who taught it taught lies, and they knew it. I listened until she got through, and then quietly said, "I am perfectly satisfied." She seemed indignant to think, after her effort to save me, I was so calm and well-satisfied. She went away vexed, and never came again. In less than three months I was healed just by reading Science and Health.

How happy I was to say I was well, but the physical healing was nothing compared with the spiritual regeneration

and uplifting. Now I can say I am beginning to learn what Love is, and am trying to love my neighbor as myself, for I am trying to live Love.

When I learned that God does not punish his children with sickness and death, but sin brings its own punishment, a great burden rolled off me. I feel like a bird that had always been in a cage, and has been set at liberty. It seemed as though my feet scarcely touched the ground when I was first turned out of bondage, and I wanted to tell everybody I saw what Science and Health had done for me. Now I am trying to live Christian Science more and talk less.—*D. L. B., Wichita, Kan.*

IN the spring of 1895, I received a letter from a sister residing north, stating that she had become a Christian Scientist. Had she announced her intention of becoming a nun, I could not have been more surprised.

From time to time she wrote me letters containing little else than Christian Science. I suggested that she write me a real sisterly, gossipy letter once more. It never came, but instead an occasional word of Love.

Later on I went north, glad of the opportunity (as I supposed) of rescuing this loved one from the error into which I believed she had fallen. I suffered the usual inconveniences of a sea-voyage, and reached my destination limp and wilted,—a fit subject for Christian Science. It did not take me long to discover that I was the one to be rescued. I lived for two weeks in an atmosphere of Love.

The greatest surprise was the large church (for I attended a Christian Science church to please my sister), filled with good-looking, refined, intelligent men and women. What a revelation! I had never before seen so many really happy faces together, especially at church. Each face proclaimed, "He that is of a merry heart hath a continual feast."

I had heard Christian Science defined as "the hysterical religion." I failed to see anything of that nature here. The silent and interested attention to the reading of those Scriptural passages, suggested the disciples sitting at the feet of Jesus.

The music was beautiful. There was something here I had not found in other churches. After services each one that took me by the hand spoke of the beauty of the lesson, or of God and Love and Life, and was ready to give a reason for the hope that was in him. These are subjects usually held

too sacred for talk outside of the pulpit. I was surprised, too, that all seemed to think the same thoughts, to hold the same belief, and to love one another. I felt, "There is a beauty in their lives that makes me ugly." To be in their presence was at the same time a benediction and a reproach. I had the sense of having escaped from something by finding a people whom I could trust, and of having received a new lease of life.

During the summer I was not with Scientists, therefore had much time to reflect, doubt, and question; but always found myself on the defensive when a word opposing Science was spoken.

My intention was to return to Florida in the fall, but Truth opened the way for me to remain north. In November I entered a class. My health was good except deafness in my right ear. This deafness was of several years' standing. Having experienced little inconvenience therefrom, I had never deemed it necessary to take treatment of any kind. At the testimonial meeting during the class session, I listened to cases of healing that were, to my sense, miraculous. I had an intense longing to possess even a little of that power. The divine Love reflected at that meeting forced me to accept the Truth of Christian Science without limitation, by opening my closed ear. I awoke in the night and found my hearing fully restored. I have never doubted since, and my daily prayer is, "Shepherd, show me how to go."

*Mrs. Sophia Way Baker, Winter Park, Florida.*

OVER a year ago I was led to Truth. For five years I had been in wretched health, having, as I had been told by five of the best surgeons of St. Louis, a growth in my side, from which I suffered a great deal of pain. After spending some time in a St. Louis hospital, I was dismissed as cured, only to find myself in less than two weeks in the same condition as when I entered. One eminent surgeon confidentially told my husband that an operation was inevitable.

I was persuaded by a young lady in Chicago to visit a Christian Science healer, and to show what a slight conception I had of Truth. I can remember distinctly looking behind me while taking the first treatment, to see if there was anything unusual.

When she asked me about myself, I gave her a long list of ailments, and then thinking I wanted all for the money I

could get, spoke of my eyes, never thinking that they could be healed. I was wearing two pairs of glasses, but suffered all the time, and one of the best oculists had refused my case.

After leaving the healer, all my diseases came forth with redoubled force, even my temper was stirred, and when the young lady at the house asked how I was, I told her I had had all the Christian Science I wanted.

I was to have gone to the healer the next day but spent it in bed. The following day I went down town and accidentally met the healer in a store. I tried to avoid her, but she looked at me so pleasantly, that I was soon sitting by her side, telling her that I guessed I would not take any more treatment, that I really thought she was doing me more harm than good, explaining how I felt. However, I promised to call on her the next day, and after leaving, felt a little provoked that I had promised.

It had been impossible for me to walk any distance without my side giving me much pain, but that day I walked from 9 A.M. until 6 P.M. without the slightest inconvenience, and when I arrived home in the evening, to my great astonishment, I was not even tired.

I filled my engagement bright and early the next morning, that being my last treatment, as I left town on the following day for a short visit.

Those two treatments are all that I have had, and since that day I have not touched medicine in any form, have not spent one day in bed, have not had my glasses on. I can't begin to tell how I have been helped physically.

I procured a Bible and a copy of Science and Health; and the book I had said was not to be compared with Emerson's "Conduct of Life," I find filled with Truth of which I had not the slightest conception.

I am so thankful for the dear friend who led me into Science, and still more grateful to Mrs. Eddy, who has given us the "Key to the Scriptures" which has unlocked for me the pages of the Bible, giving me a spiritual understanding.

*Mrs. E. J. C., Peoria, Ill.*

THREE years ago I was healed of heart trouble and nervous prostration by a friend who had known me as the wife of an Episcopal clergyman. She came to us at a time when we seemed to be in the greatest need. My husband had been compelled to give up the ministry through failing eyesight, the oculist giving him but one year before he would

be totally blind, and I an invalid; but the Truth healed us both,—healing me in one treatment. I shall never forget the joy of finding myself suddenly well, or the peace that came to me as my husband and I began to study "Science and Health with Key to the Scriptures." We laid down the old teaching for the new, and found what we had always been seeking. While in the Episcopal church, we were loyal to its teaching, and tried hard to be consistent Christians; but it was very up-hill work, and most unsatisfying to us. Spiritual growth seemed uncertain, but I felt sure faithfulness would have its reward hereafter. The unfolding of this Christ-Truth, has been truly beautiful, smoothing down the seeming rough places we have been passing through.

A short time ago my husband and I were looking back over the past three years, and we could both say we were thankful for every step we had taken in those years. What if it did mean laying aside clerical robes, and working with pick and shovel on the streets for the husband, and sewing and house-cleaning for me? We were working for Truth, and Truth sustained us. False pride was left behind with the old life, and contentment came in its place.

We have had many beautiful demonstrations since we began the study of Christian Science. Last May a baby boy came to our home, and as there was no time to send for a Scientist—my husband and I being alone—he realized the Truth for me. I had no pain whatever. When the child was born my husband asked if he should call a neighbor to attend to it, but I told him no, I knew I could do everything required for it. I knew the One Physician was with us and I could not fail. When the Scientist came fifteen minutes later she pronounced the work perfectly done. I never experienced such a happy, peaceful season, as I did the days following. I remained in my room four days with my books, and on the fifth day, took up my work again as though I had never left it.

God has been good to us, and has been with us all the way. He has gently led us out of a seeming claim of lack. My husband is now engaged in teaching. Our hearts are full of gratitude towards Mrs. Eddy for all she has done for us through her writings, and to the dear Scientist who has been so patient with us.

*L. A. Vincent, Salt Lake City, Utah.*

For several years I was under the care of doctors and



received no permanent benefit. Then one doctor said, "It is necessary that an operation be performed, and I think you will be all right; but of course there is always more or less danger connected with such things." Not knowing of any better way I submitted to the ordeal under the influence of ether. The operation proved of no benefit, and after another year of medical treatment a second operation was performed then a third, and I was worse off than ever. I spoke to the M. D. under whose care I had been for four years, about trying some other mode of treatment, and his reply was, "If you resort to other means your case will prove hopeless." About six months from this time another disease set in, and I was compelled to remain in bed until I began to think I never should be well.

I grew steadily worse, and about this time a dear friend wrote me how she and others had been healed by Christian Science, and that a great work was being done all over our land and in foreign lands by Christian Scientists in healing sickness as well as casting out sin. But I had not suffered enough yet to trust something I knew nothing about and feared might be wrong. In other words, I could not trust in God alone to heal me, but whatever Christian Science might be, I thought it could not reach my case. I only had to suffer a little longer before I came to the point where I knew something must be done right away. I stopped taking medicine and requested Christian Science treatment. Within one week after treatment I could dress myself and go about the house, which I had not done for several weeks. I steadily improved, and although doubts and fears at times tried to assert themselves, the ever-present Good was ready to help in time of need, and with no medicine but divine Mind I am well. It is three years since the light burst through those black clouds and caused them to roll away.

Being a farmer's daughter I am sometimes called upon to help with hard work, and it does not make me suffer as it used to do. I have not only been able to do much material work, but find that with my little understanding of Christian Science I have been enabled to meet severe cases of sickness in others. Christian Science is more to me than anything else; it is Christ's pure teaching which alone overcomes the world, the flesh, and the devil. If our surroundings seem to be hedged by opposition, we knew "the true light now shineth."

*Ella L. Waltman, Laddsburg, Pa.*

My attention was first called to Christian Science about six years ago, when a sister, who had been healed of cataract of the eye, came to this city, in response to a call to come quickly, or she would never see our mother alive, as she was in the last stages of consumption, and about to pass from us.

My sister, who had been making Christian Science her constant study, and had been quite successful in cases she had taken in her neighborhood, did not take the stand we did in regard to our mother's illness. After two weeks' work which only a Christian Scientist can know, mother was healed, and to the astonishment of every one, particularly the doctors, returned with my sister to her home in Denver, where she spent three months studying this Science which had done so much for her. At the end of this time she returned to St. Louis, and for a short time we all seemed interested in Christian Science; but we did not understand, and did not want anything to do with it, and it was all forgotten until, about eighteen months ago, it was again brought to my notice through the healing of my husband.

After many months with doctors and medicine, he was told by one of the M.D.'s that they could not help him; that the only thing left was to travel; that his particular case of stomach trouble was beyond medicine. After more suffering, he became aware that what was to be done had to be done quickly. He went to the mountains; growing worse, he took all kinds of baths, and after a month of trying everything suggested, he at last gave up and was about to return home a sick, sad, discouraged, miserable man.

Now, in his desperation, he remembered the advice of our sister, and mentioned this last hope. We talked it over, and thought as long as we were so far away from home no one we knew would ever hear of it, and we might try it. My sister was at that time located at Eureka, a small mining town in Utah, endeavoring to establish a church for the people of that place. We found her busy, happy, and in good health. We stayed ten days, then returned home, he a perfectly well man. As for myself, I was all upset; but I did not stay that way long; I finally got righted. I want to say, also, that with the disappearance of all my husband's bad claims, the tobacco habit left, and he has felt no desire for it since.

For a year or more we have been led into ways of pleasant-

ness, and into paths of peace, and find out each day that "knowledge is power."

*Eunice E. Higdon, St. Louis, Mo.*

Six years ago I was a helpless invalid. For eight years I had been searching for health in travelling, change of climate, in hospitals, under learned surgeons, suffered the torture of two abdominal operations for ovarian abscess. The shock of the operations induced nervous prostration, I had peritonitis three times in one year. At last I came home to die. The family physician said I had not more than twenty-four hours to live.

My mother was interested in Christian Science, and to give her the satisfaction of feeling that she had done all she could for me, I let her go for a Scientist. Twelve hours after the first treatment, my temperature was normal, my bowels moved, and I was resting easy. On the tenth day the swelling and all pain suddenly left me. After five weeks I was able to go alone a three days' journey by rail.

I wish to tell what comfort and joy I had in Mrs. Eddy's dear book, "Christ and Christmas." After my healer had been coming to see me every day for ten days, and my mother had been reading to me from Science and Health, I was shown "Christ and Christmas." For the larger part of a week I kept turning the leaves, thinking how good God was to send such beautiful thoughts, to cheer and comfort poor mortals. At that time I was not able to read or to hold the book, but had it propped up before me with pillows. Since that time I never have been able to catch a glimpse of a copy, and hail with delight the great privilege now granted me, of owning one.

My healing was not as rapid as many I have known of, but with spiritual growth, came complete physical healing. Five months after my first treatment, I was fortunate enough to have class instruction from a loyal student of Mrs. Eddy, and since have been able to destroy claims for others, and am constantly striving to keep the command, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matthew, 10 : 8).

Three weeks ago I was sent for to treat a man for bronchitis. He had been unable to swallow or speak for five days, and given up to die by his physicians. He was treated at ten o'clock, Friday night; Saturday night at seven he spoke

aloud, and at twelve the same night, he went on duty, being a night watchman. He has had no return of the claim. A chronic claim of bronchial consumption has also been healed.—*F. D., Dallas, Tex.*

I wish to tell the readers of the *Journal* how a testimonial of Mind surgery in the September, 1897, number, helped me to make a somewhat similar demonstration.

One of my twin boys, nearly four years of age, was playing near a pile of wood when the largest log rolled on him, knocking him down, and putting his right shoulder out of joint. I was tempted to send for a surgeon to put it in place, or ask some other Scientist for help; but I met it all and knew that God could do more than any human being, and that I was privileged to get all the light there was.

I read to him about little Harold, in the *Journal*, and then said, "Now, Rufie, if the Truth could help that little boy, it can help you, too, for you are one of God's children, and can reflect *nothing* but Good."

While I was treating him he fell asleep; but I kept on working and soon felt so free from fear, and so *sure* that he was healed, that I picked up some mending I had been doing and finished it.

When he awakened, about an hour later, he still seemed in pain; but as I lifted him from the bed I heard a snap, and knew the shoulder had gone back in place. In a few minutes he began to use his hand, and within two hours after the occurrence we went out for a drive, and no one in the house knew what had happened. He even went out and helped his twin brother carry a small gasoline stove, without seeming to feel it in the least. Later in the day he complained somewhat, but I told him that if God was *all*, there couldn't be any other power.

Two or three days later, he complained of his neck, and I found a swelling over his collar-bone, and concluded that had been fractured too. I again met error with Truth, and in about a week's time this was gone.

It is seven years since we first turned to Christian Science. We have seven children, but not one has ever spent a day in bed, during all these years.

We have a regularly organized church here. The membership is small, but we feel that God is with us.

How beautiful it is that though we may be scattered the world over, yet in Truth we are all God's children! I feel near to all who believe in Christian Science, and have deep love and charity for those who as yet do not care to listen.

*Mary Emma Chisholm Bennett, Geneva, Illinois.*

WHILE with my family visiting friends in an Eastern city, my daughter was taken suddenly ill with inflammation of the bowels, burning fever alternating with cold perspiration, accompanied with prostration, all the symptoms aggravated by the intense heat of the climate. I had never undertaken so severe a case, and my first thought was to send for help, but there was no Scientist nearer than three hundred miles that I knew of. The case being urgent, and my husband "holding up my hands," I went to work to allay the fear of all concerned, realizing the power of the Truth to destroy error. Our hostess, in the kindness of her heart, urged that we have a physician or the child would die, as the disease was prevalent, many fatal cases in the neighborhood, and what would people say? My husband told her we did not believe in medicine, had not used any material remedies for six years previously, and that he had faith in my understanding of the Truth. On the evening of the second day after treatment began the patient was down stairs, and the third day drove out, sat at table, eating what she chose, to the amazement of our friends, one of whom I found examining the pulse and tongue of the child to convince herself it was a genuine cure. At the end of a week from the first attack, we started on the homeward journey by rail, two thousand miles away; my daughter enduring the excessive heat of mid-summer, irregular meals, and other discomforts without detriment.

This triumph of Truth was all the more gratifying because it occurred in the home of my childhood, where, under the supervision of the same member of our family who now was in possession of it, I had taken my last material remedy, and had also, six years before, made my first demonstration in the Truth, where the atmosphere was antagonistic to progress in spiritual things, where it was said of me, "If J—— does not go along and attend to her family, and stop trying to find out something or other, she does not know what, and give up running after those nonsensical sciences and things, she will land in the lunatic asylum."

This demonstration proved I was taking care of my family, attending to their best welfare, and convinced my critic there was a Power she had never seen demonstrated before.

*J. M., San Jose, Cal.*

I HAVE been shown very positively lately the truism, that, as we look upon people or things so are they to us, but very often not so in Truth.

A sense of gratitude and a rebuked self leads me to send this account to our ever-welcome *Journal*.

It is my present lot in life to travel in company with a party the size of which varies on each trip. There were seventeen of us on the trip just concluded, and we were *en route* about four months.

In the formation of a party it had been my custom to look about me for those who would seem likely to be attracted by Christian Science, that I might drop a few words to them in its favor; but I seemed to feel that, on this trip, there would be few whom I could convince of the Truth, and that the prospects were I should have but little Scientific conversation for some months. I satisfied myself with knowing the Truth, with reading, and by speaking of it to only one of the party.

After being out about two months we met a gentleman and his wife, who had recently received the privilege and benefit of a visit to Mrs. Eddy. Their presence and encouragement, and their description of their interview with her, seemed to reflect so much hope and light, that the work in our party immediately began in earnest, and now, at the close of the trip, seven copies of Science and Health, four of "Miscellaneous Writings," and other literature, are at work, and the healing resulting therefrom has included one very remarkable case of impersonal healing, besides the cure of rheumatism, sprained ankle, earache, blood poisoning, neuralgia, sore throats, granulated eyelid, piles, locomotor ataxia, fever, severe symptoms of grip, and the departure of chronic troubles, not to mention the marked sense of harmony more apparent in the daily affairs.

This outcome from what I looked upon as unfavorable ground, is a source of much happiness to me, and teaches me very practically the significance of the text, "Judge not."

*Geo. H. Trader, New York, N. Y.*



I AM a commercial traveller, and have represented the house I am connected with through the West, for ten years.

I was born in Scotland, and was of course brought up in the Presbyterian faith. I want to tell to the world that Christian Science did for me in twenty-four hours what *materia medica* failed to do in eight years. It healed me of the worst kind of stomach trouble, after having tried every kind of a remedy that I had heard of, including hot water and graham bread, and instead of getting better I grew worse. During the last three years I took some kind of medicine nearly every day. One physician told me that I would have to give up business for six months and go to Europe, as I needed a change more than medicine. He was right, I did need a change, not of climate, however, but of thought, and I got it; for soon afterwards Christian Science came to me through a customer in Colorado while on one of my trips through that state.

After several talks with him I began to see that there was something radically wrong with my sense of Christianity.

In the fall of the same year (1896), I went through a class, which was taught by one of Mrs. Eddy's faithful students. While going through this class the revelation dawned upon me, that all is Mind (God).

The last night of the class I spoke to my teacher about the disease mentioned, for it was still with me. He said he would attend to my case in the morning, on account of having other work that night. It is now eighteen months since that "morning," and that was the last of my eight years' stomach trouble—it simply vanished like a dream, and I haven't seen nor heard anything of it since. Several other troubles have gone since then.

I am now a member of our Chicago church, and trying every day to imbibe more of the Spirit which giveth Life. The disease I speak of being common among commercial travellers, I hope my experience may be the means of leading some of the "boys" to investigate Christian Science.

*Lawrence Donald, Chicago, Ill.*

I HAVE been admitted to the corridors of the Washington Jail, and have found a ready soil for the good seed. Two men to whom I gave the *Journal*, on my second visit last winter, gladly accepted the Truth, and when later I gave them each Science and Health and the Bible, they began to study for themselves. My daughter also gave one of them

"Miscellaneous Writings." They pleaded guilty at their trial in court, and were sent to the State Prison at Trenton, N. J., for three years. But the blessed Truth went with them, and they are both earnest disciples of Christian Science to-day, and have been healed of all physical claims, and rejoice in their freedom from the bondage of sin. They had both been victims of drink, one confessing to me that he was a drunkard at the age of twelve, and had had delirium tremens.

On my way to New York in July last, I visited them at the State Prison, and my heart overflowed with praise and thankfulness to God to see what a change Truth had wrought. I receive a letter from each every month. They study the Sunday School lessons and look eagerly for the *Journal*.

We know that Christian Science is a practical religion and can really help the prisoner and teach him the way of escape from the bondage of sin, sickness, and death, and to realize his God-given heritage of true freedom. Science and Health and "Miscellaneous Writings," are now in the State Prison library.

*Adelia Wills Francis, Washington, D. C.*

SECOND CHURCH OF CHRIST, SCIENTIST, in Buffalo, N. Y., was organized in April, 1891, under the name of Central Church of Christ, Scientist, and was legally incorporated October, 1897, under the name of Second Church of Christ, Scientist.

The growth of the church has been gradual. Until March, 1895, our services were held in a hall, but at that time we secured the lecture room of the Twentieth Century Club, which was formerly a Baptist church.

In April, 1896, we took a room in the Mooney and Brisbane Building, as a Reading Room, Dispensary, and for our Friday evening meetings.

This room has become too small, and larger rooms are being fitted up for us in the same building. We expect to move into our new quarters in a few weeks. Our Sunday School has nearly trebled in the last three months. We have started a building fund, the nucleus of which was collected by the children of the Sunday School, and the first addition to it was a thank-offering from one of our number for benefits received.

The work is opening in various directions, and we are

thankful for the understanding of God which breaks the bonds of material sense, and sets the prisoner free.

*L. M. Chulcott, Buffalo, N. Y.*

ABOUT two years ago we began to hold experience meetings. Many came seeking the Truth, and all through an unusually hot summer our meetings grew in interest and numbers.

Several cases of severe and seemingly incurable diseases have been met and conquered. Four ladies have laid off their glasses, and have no use for them.

Strangers passing through the city have attended these meetings, and were not only healed at the time, but later have sought the Truth for themselves.

A mother came from curiosity, yet with a longing for something that she did not possess, and before six months had gone by, she came out boldly for Christian Science. Her youngest daughter, twelve years of age, was healed. Next came the oldest daughter, a life-long sufferer from asthma; then the son was healed, and all are now loyal Christian Scientists.

One of our number, the wife of an M. D., is healing all her family, and the husband acknowledges that one case was beyond his medical skill.

*Mrs. A. J. Roe, Fort Worth, Texas.*

ON February 18, it was decided by a unanimous vote of the church members, that the contribution offerings on each Communion Sunday should be forwarded to the Mother Church as a "Love offering." Also that the contributions of the first Sunday of each month (exclusive of Communion Sundays), should be set aside for a church building fund.

It was also decided to enlarge our present church quarters, as our hall has been too small to accommodate the people comfortably for some time. When enlarged and repaired the hall will accommodate about two hundred people.

This is the fourth time since the organization of our church, four years ago, that we have had to enlarge our borders.

The attendance is steadily increasing at the Sunday services, and the Friday evening experience meetings are proving helpful to every one. For all that our expenses have increased the past year we find Truth supplies every

need. By sending a Love offering to the "True Vine," the branch will be nourished more abundantly.

*Mrs. L. J. Enell, Tacoma, Wash.*

I FIND that many of the Scientists whom I meet have an idea that all doctors are bitterly opposed to Christian Science. A physician, a resident of this city, is supposed to be a serious antagonist to our Cause, and yet, last winter, when a man whom I had treated, but who was unwilling to be considered well, went to this physician hoping to be confirmed in his denial of health, the doctor told him he had undoubtedly splintered a cord in his back, but that no matter *who* or *what* had healed him, the work had been *done* and *done well*; all there was left of his ailment was his *notion* of it. If we could only realize how much of this dreaded opposition from men in power is our belief of it, how it could be vanquished.

*Louise DeLisle Radzinski, Northampton, Mass.*

AN abscess on the lung of twelve years' standing, quick consumption, kidney trouble, female weakness, nervous prostration, and dyspepsia have all been destroyed by the power of eternal Truth, and the "half has not been told," for many minor claims have been met, and sins that were being indulged have been uncovered and are fading away.

Many times the darkness has been so great, the path seemed lost, but the Light was all the brighter when the clouds disappeared.—*D. M. S., Horton, Kan.*

In the spring of 1897 a few Scientists in Stockton, met weekly to read the Bible and Science and Health.

March 4, 1898, we organized as First Church of Christ, Scientist, Stockton, California, with a charter membership of sixteen.

The attendance at the Sunday service is about twenty-five, and at the Friday evening meeting thirty.

*JESSIE M. STRINGHAM, Clerk.*

ON March 23d we organized as First Church of Christ, Scientist, of Worcester, Mass., with seven charter members. Sunday services are held at G. A. R. Hall, 35 Pearl St., at 10.45 A.M., Thursday evening meetings at 306 Main St., at 7.45 P.M. Our average attendance is about fifty.

*WM. F. TUCKER, Clerk.*

## EDITOR T A B L E.

WE will say for the information of the Field that we have no copies of the decisions of the courts affecting the rights of Christian Scientists to carry on their work that can be said to be authority such as would be binding upon other courts. No single case against a Scientist has yet reached an appellate, or court of last resort, and it is only the decisions of these courts that become authoritative as precedents.

In Nebraska there was rendered some years since a decision by the Supreme Court of that state which was adverse to Christian Scientists. It arose out of the celebrated Buswell Case; but inasmuch as it was based upon exceptions submitted by the Attorney General of that state, and did not go up on appeal, it amounted to little more than a mere dictum, and can scarcely be regarded as a precedent. It in nowise affected the result of the trial in the lower court, which, as all familiar with the case will remember, was favorable to Mr. Buswell, the Scientist tried.

There have been some convictions of Christian Scientists before police magistrates, but, so far as we are advised, in every case that has been appealed from such decisions, there has been an acquittal in the upper or trial court. These courts, however, not being appellate courts, their decisions are not preserved in such a way as to become precedents. We make this explanation because we receive many inquiries for decisions, the impression seeming to prevail that there have been a great many.

We have from time to time published the results of trials in the lower courts; in fact have published all that have been sent us, with the exception of a case which arose in Washington, D. C., last year, and we publish herewith the decision of the police court in that case. Contrary to the usual custom in the police courts, the decision in this case was preserved, and we have been favored with a copy of it.

The decision fully explains what this case was, and no further explanation on our part seems necessary. The case attracted considerable attention and interest, because it was the first of the kind ever to come up for decision in the District of Columbia. Ex-United States Senator Blair of New Hampshire was of counsel in the case.

Following is the full text of the decision:—

IN THE POLICE COURT OF THE DISTRICT OF COLUMBIA.

WASHINGTON, D.C., December 15, 1897. 1 o'clock, P.M.

The United States vs. Sessford.

Present on behalf of the United States, Mr. Baker.

Present on behalf of the defendant, Messrs. Blair and Thom.

OPINION BY JUDGE MILLS.

THE COURT. Although the court has had ample time to consider this case, and to examine authorities presented by both sides, the very fact of our having had that amount of time has probably been the cause or source of the court's finding itself almost totally unprepared, taken by surprise, owing to the limited time that I have on the bench.

This act to regulate the practice of medicine and surgery, to license physicians and surgeons, and to punish persons violating the provisions thereof in the District of Columbia, is an Act of Congress passed June 3, 1896. The Act itself is one of vast importance to the people of the District, and to persons who have the privilege of practising medicine.

This complaint is brought under Section 13, which provides that:—

"After the passage of this Act, any person practising medicine and surgery or midwifery in the District of Columbia, or who shall publicly profess to do so, without first having obtained a license and registered the same as herein provided, for a violation of any of the provisions of this Act, or any of the rules and regulations made by authority conferred herein, or whose license or registration has been cancelled by order of said Board of Medical Supervisors of the District of Columbia, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punished for each offence by a fine of not less than fifty dollars or more than five hundred dollars, or by imprisonment in the District Jail for a period of not less than ten nor more than ninety days, or by such fine and imprisonment.

"It shall be the duty of the United States District Attorney for the District of Columbia to prosecute all violations of the provisions of this Act."

It is not denied, or rather, it is conceded, that this defendant was not such a licensed physician; that she had no certificate and no right to practise medicine. The conten-



tion on behalf of the United States is that this defendant was practising medicine without that necessary pre-requisite, the certificate.

The only testimony that we have is that of Dr. Walsh, upon the fact of her practising; and that is a statement made by Dr. Walsh, which was not controverted, that when he called about the time of the death of the child, the defendant admitted that she was in sole charge of the invalid, or had been, and said that she was a Christian Scientist.

This act is in the nature of a penal act, and this is a quasi-criminal matter. The statute will have to be construed as all other statutes are having relation to criminal responsibility or liability. They must be construed in accordance with the plain meaning of the language of the act.

I have here Bishop on Statutory Crimes, 2nd edition, paragraph 190 (e):—

"A penal statute cannot be extended by implication or construction to cases within the mischief, if they are not at the same time within the terms, of the act, fairly and reasonably interpreted."

Paragraph 193 reads as follows:—

"The law delights in the life, liberty, and happiness of the subject; consequently it deems statutes which deprive him of these, or of his property, however necessary they may be, in a sense odious. For which and for kindred reasons, as well as because every man should be able to know certainly when he is guilty of crime, statutes which subject one to a punishment or penalty, or to forfeiture, or a summary process calculated to take away his opportunity of making a full defence, or in any way deprive him of his liberty, are to be construed strictly. And the degree of strictness will depend somewhat on the severity of the punishment they inflict.

I find in paragraph 193 a note to which there are several references appended:—

"The rule that penal laws are to be construed strictly is perhaps not much less old than construction itself. It is founded on the tenderness of the law for the rights of individuals; and on the plain principle, that the power of punishment is vested in the legislative, not in the judicial, department. It is the legislature, not the court, which is to define a crime and ordain its punishment. It is said that,

notwithstanding this rule, the intention of the law-maker must govern in the construction of penal as well as other statutes. This is true. But this is not a new, independent rule, which subverts the old. It is a modification of the ancient maxim, and amounts to this, that, though penal laws are to be construed strictly, they are not to be construed so strictly as to defeat the obvious intention of the legislature. The maxim is not to be so applied as to narrow the words of the statute to the exclusion of cases which those words, in their ordinary acceptation, or in that sense in which the legislature has obviously used them, would comprehend. The intention of the legislature has to be collected from the words they employ. Where there is no ambiguity in the words, there is no room for construction. The case must be a strong one indeed, which would justify a court in departing from the plain meaning of words, especially in a penal act, in search of an intention which the words themselves did not suggest. To determine that a case is within the intention of a statute, its language must authorize us to say so. It would be dangerous indeed to carry the principle, that a case which is within the reason or mischief of a statute is within its provisions, so far as to punish a crime not enumerated in the statute, because it is of equal atrocity or of kindred character with those which are enumerated. If this principle has ever been recognized in expounding criminal law, it has been in cases of considerable irritation, which it would be unsafe to consider as precedents forming a general rule for other cases."

Marshall, C. J., in *United States vs. Wiltberger*, 5 Wheat. 76, 95, 96. "When the law imposes a punishment which acts upon the offender alone, and not as a reparation to the party injured, and where it is entirely within the discretion of the lawgiver, it will not be presumed that he intended it should extend further than is expressed; and humanity would require that it should be so limited in the construction."

Johnson, J., in *The State vs. Stephenson*, 2 Bailey, 334, 335. And see *Commonwealth vs. Loring*, 8 Pick. 370; *United States vs. Wigglesworth*, 2 Story, 369; *Strong vs. Stebbins*, 5 Cow. 210; *Verona Central Cheese Factory vs. Murtaugh*, 4 Lans. 17.

I find in the *American Encyclopedia of Law*, under the caption "Criminal Negligence," this statement:—

"Every person who does an unlawful act carelessly or

negligently, or a lawful act in a grossly careless and negligent manner, or who, through wanton or reckless conduct or wilful misconduct or neglect, or gross want of skill and attention, or through wilful omission or neglect of duty, endangers, or causes to be endangered, the life or safety of another, is guilty of a crime."

And that crime is defined to be manslaughter. There are very many illustrations and precedents where persons have been convicted for recklessly and carelessly driving, so as to cause death, and many kindred evidences of negligence.

So that the Court has arrived at this conclusion: That although there is evidence here of gross neglect, and such as might be indictable under the common law, and while there may be some offence for which the laws of the United States would make this defendant responsible, in the judgment of the court it does not come within the purview of this statute, because only those things that are mentioned here and that are prohibited, are the ones that we have any right to conclude that Congress had in its mind at the time of passing this act. Therefore I think it is the duty of the court to dismiss this case against this defendant.

While, as we have said, this decision is not of itself authority for other courts (only so far as they may see fit to respect it), yet it is valuable because of the soundness of its deductions; these deductions being based upon standard text-books of criminal law and decisions of courts of last resort. These authorities will be of aid to counsel who may be called upon to appear in the courts for Christian Scientists. Until a better conception of what Christian Science is becomes more prevalent, we suppose Christian Scientists may occasionally be brought before the courts charged with "practising medicine without license," as has already been done in some cases.

We may be pardoned for saying that in the above case, we suppose, the court thought there was evidence of gross neglect because a regular medical practitioner had not been called. If the child had passed away under the treatment of a licensed physician, we assume the court would have found no evidence of neglect. This is one of those strange inconsistencies that we may sometimes expect until the courts, as a whole, get a more enlightened understanding of Christian Science. Its failures are so comparatively rare, that it were great injustice to assume that because there

was a failure in this particular case, there was therefore gross neglect. We say this without pretending to be familiar with the specific facts in this case. We speak rather on general principles.

It seems to us to be approaching hard upon the ridiculous to prosecute a Christian Scientist for "practising medicine without a license," when medicine is the last thing in the world a Christian Scientist could be induced to practise. Medicine is expressly prohibited in all Christian Science practice. This of itself will be a sufficient defence to all such prosecutions in every court that is free from bias and before every fair-minded jury. It has already proved sufficient, as we have said, in all other than some of the police courts.

Should we receive any more decisions that might be of aid to the Field we shall publish them in the *Journal*. Meantime we trust we shall be exempt from frequent calls for decisions which we do not possess.

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It is always a pleasure to read a sermon or discourse which is the product of a liberal mind, especially when it is evident that the author has boldly set aside the traditions and trammels of a stereotyped theology and struck out upon broad and independent lines. The people are growing more and more weary of the old theological plough and harrow. They long for new implements having a sharper point, broader share, and longer teeth. What matter if some new stones are thrown to the surface and some roots cut that were not formerly known to exist? The people are not alarmed at this. They are actually coming more and more to enjoy the sight of a new bright stone, and a fresh, crisp-looking root. They do not at all object to the smell of a deeper soil than that to which they have been accustomed. It has about it something refreshing and wholesome. And if the new harrow have somewhat longer teeth, it will nevertheless smooth down the rougher earth thrown up by the sharper point and deeper share, and the field will, after all, present a not less attractive surface than formerly.

We have been much interested in looking over a field recently plowed and harrowed by new implements wielded by the strong hands of the Rev. Frank L. Phalen, of the Second Congregational Unitarian Society of Concord, N. H. He has thrown to the surface a number of new, bright-

looking stones, and cut several roots that have heretofore lain too far beneath the surface to be reached by the old plough-point. See how boldly he cuts down and how firmly he holds on to the handles in these sentences:—

"No argument is needed to prove that the religion of Jesus has been violently and almost brutally disregarded. No argument is needed to prove that Jesus himself has been misunderstood and misrepresented. The Jews declare it. The Catholics declare it. The Protestants declare it. The sceptics declare it; and nobody whose opinion is worth consideration denies this indisputable fact. It is an historic platitude.

"Any one who takes the slightest interest in the history of the Christian church and the faith once delivered to the saints, may discover without much effort how the church has been corrupted and how the religion of Jesus has been misrepresented. I do not hesitate to say that I think the larger part of theological opinion which passes in the popular mind as Christianity to-day, was never taught by Jesus of Nazareth, and is, therefore, no part of his religion. On the contrary, it is a mass of tradition and theological opinion which hides him and his religion from the minds and hearts of men."

The above sentiments will receive the hearty approval of all Christian Scientists. One of their first experiences in the study of Christian Science is the sharp awakening to the fact that the teachings of Jesus, nay, of the Bible as a whole, have been misunderstood and misrepresented. They see how superficial has been the ploughing, and how shallow the furrow all over the theological field. So sudden and radical is this awakening that it requires time, patience, and the broadest charity, to dull the keen edge of sorrow and regret that Christian teaching (so-called) should have fallen so far short of its true mission; that the real Gospel of Christ should have been so little apprehended and its great depth so sadly overlooked. When Christian Scientists see those of other denominations, and especially members of the clergy, awakening in a similar manner, it at once fills them with a feeling of brotherly sympathy.

Let us look at another plunge of Mr. Phalen's ploughshare:—

"The theology of the church is like a mist which beclouds the reason of men and hangs between them and the man Jesus, like the morning fogs which hide the summit of some

sky-piercing mountain. . . . People say, 'Why disturb a man's belief if it seems to do him good?' Because a false belief, or a belief half false, can never be as productive of good as a true belief. Because the mythical Christ who is seen through the mist of a church theology is not the real Jesus at all, and the love and praise lavished upon this artificial Christ ought to be given to the historic man who lived, and taught, and suffered, and died, to bring men to God."

In the main, Christian Scientists will also sympathize with this statement, although they would substitute the Christ—the Christ Jesus—for the man Jesus, or the merely personal Jesus. The false worship of Jesus as a personality has led to more misunderstanding and misrepresentation of the Gospel of Christ than any other single misconception of theology. It is the eternal Christ—the Christ-Principle—demonstrated and put into vital activity by Jesus that the world must learn to worship before it will have the fundamental knowledge of Christianity. This worship is stripped of all merely personal adoration, but reaches out toward that Christ-Truth which does the works of healing sickness and sin that Jesus did and taught. This becomes the only true worship, and infuses into human consciousness that Spirit of Truth, or the Comforter, that Jesus said should follow his personal ministrations and teachings. This is that worship "in spirit and in truth," which Jesus prophesied. Let the Christian world, then, learn to distinguish between the worship of Jesus' personality—which he strictly forbade—and the higher worship which he expressly enjoined and said would come.

Again Mr. Phalen cuts deep:—

"The fog of theology beclouds our spiritual vision. What we want is the daylight of history. We have groped long enough in the dim twilight of the traditional theology. It is time now to see how things look in the broad high noon of God's gracious light." Mr. Phalen then invites his hearers to a view of "that divine man of Galilee, whom the common people heard so gladly." "I want to approach," said he, "as near as possible to the historic Jesus who lived and taught in Galilee, and to forget and put out of mind the mythical Christ of supernaturalism, who has usurped the place in religion that rightly belongs to the man of Galilee. I appeal from theology to history and science. I advocate the cause of that despised and forgotten man whose place



in the world's affection has been unlawfully taken by an imaginary theological being. I know there are many people who question the value of such attempts, and who say the Christ of theology has so long absorbed the thought of the Christian church that it is too late, and too unkind, to disturb the faith of men. They think there is beauty and sentiment in the old traditional beliefs, and that new views are not likely to increase or strengthen the religious life. I respect these feelings when I see them in honest minds. But let me ask a question. Does the antiquity of an error change it into a truth? Does a wrong become a right if you give it plenty of time—say eighteen hundred years?"

Pertinent questions indeed. If it be vitally necessary to *know* the Christ-Truth to be saved from sickness, sorrow, sin, and death, then truly is it a mistake to perpetuate wrong conceptions of Jesus and his teachings, however soothing or pleasing they may seem to mortal sense. The great mistake of the latter-day theology is that, in its radical swing away from the horrible doctrines of infant damnation and eternal punishment, it has gone to the other extreme, and now lulls its devotees into a false security by throwing around Christianity and the personal Jesus a halo of human sentiment and human love. So much is this the case that Christianity in its common application has become little else than a social sentiment. This fine sentiment has quite lost sight of those severe rebukes administered to the same mortal quality which undertook to surround the personal Jesus in his sojourn and labors. Witness a few of these rebukes.

To the young man who asked of him, "Good Master, what good thing shall I do, that I may inherit eternal life?" Jesus replied, "Why callest thou me good? there is none good but one, that is God."

When Jesus meekly requested John the Baptist to baptize him and the Baptist demurred, Jesus simply said, "Suffer it to be so now." A plain implication that the personal ministration was not to be continued.

The sternest rebuke he gave to the tempter was this: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

His frequent command was, not "worship me," but "follow me." That is, "Do what I am doing; live as I am living,—this is the only sense in which you *can* worship me." To the lone Samaritan woman he said: "But the hour cometh, and now is, when the true worshippers shall

worship the Father in spirit and in truth: for the Father seeketh such to worship him." When the Jews sought to kill him he said to them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." Again he said, "If I bear witness of myself, my witness is not true."

So all through his sayings we find that he points away from his personality, or its worship, to the one Good, God. See, too, how he frowns upon the human sentiment some sought to thrust upon him: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Which, then, is the true test of Christianity? that false human sentiment against which Jesus constantly proclaimed, or that worship which finds its expression in "following him" and emulating his example. If it be error to disobey his express commandments, surely the sooner that error is abandoned the better, however long-continued may have been its indulgence.

We, therefore, most earnestly endorse Mr. Phalen's well-fortified position that it is right to abandon false worship—however disagreeable such abandonment may be to human sense—in order that the true may obtain.

In view of what we have said it will be readily seen that we are prepared to unite with Mr. Phalen in this query:—

"Often and often, as I listen to the hymns and prayers which describe the Galilean as God and Deity . . . I wonder what that Hebrew teacher would say if he could speak to us out of the unseen? He, who believed and worshipped one and one only God."

While we cannot accept in full all the deductions which Mr. Phalen has made in his able discourse, we are glad to see a clergyman sincere and bold enough to stand up for his honest convictions regardless of public opinion or carping criticism. This spirit of fearlessness is one of the great hopes of the age.

With Mr. Phalen's concluding thought we are in most hearty accord:—

"What a revolution would be wrought in our modern world if the good people who worship in our Christian churches from Sunday to Sunday would remember the man of Galilee; would strive to embody his spirit in the laws of

the land, in the details of their business, in their politics, in their home life, in their treatment of one another, in their hopes, in their sorrows, in the training of their children, in the problems of crime, good citizenship, and religious manhood!"

We feel sure that our friend will pardon us for suggesting that he should have added to this grand list at least one more subject, namely,—“in their sickness.”

The above extracts are taken from a sermon delivered by Mr. Phalen in his church on January 9, 1898, and published in pamphlet form. His subject was: “The man of Galilee.” Text: “The common people heard him gladly.”

At this writing the war clouds hang heavily over the horizon. We have hoped that war would be averted. Whether it is or not, we desire to express our deep appreciation of the lofty position of Christianly statesmanship adhered to by President McKinley. He surely did all he could to avoid a clash of arms.

It is to be regretted that the principles of true Christianity could not have prevailed. The national honor might have been preserved on the Christ platform. Here is the “code of honor” which Jesus taught:—

“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.”

IN *The Washington News Letter*, published in Washington, D. C., of April 9, 1898, appears a letter of apology from the Hon. W. L. Green, M. C., of Nebraska. We take especial pleasure in publishing this letter, as we made some comment on Mr. Green's remarks in our last issue. It always affords us pleasure to do the *amende honorable*. Mr. Green's letter is as follows:—

HOUSE OF REPRESENTATIVES, U. S., March 13, 1898.

Editor *News Letter*, Washington, D. C.

*Dear Sir:*—Some days ago in some remarks in the House I alluded by way of illustration to the society known as

"Christian Scientists," or rather what they believed as I understood it.

I was very sorry to learn that some of these good people felt that I meant an affront to them or their teaching. I beg to assure you, and through your paper to others, that nothing was further from my intention. It would be furthest from my purpose to reflect upon any body of Christian people. I know many of the people who believe in the faith held by that class or body of Christians, and know them to be honest, honorable, devoted people—people for whom and for whose opinions I have great respect, and I feel, therefore, that it is not only a duty, but a privilege, to correct any misunderstanding which may have arisen from the allusion.

I am, with great respect,

W. L. GREEN.

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A SHORT time since we sent out to those interested a letter of which the following is a copy. For the information it contains we publish it in this number.

EDITORIAL OFFICE OF  
THE CHRISTIAN SCIENCE JOURNAL,  
95 Falmouth Street.

BOSTON, MASS., March 31, 1898.

*Dear Friend:*—You have the bound volumes of the *Christian Science Journal*. The binder made a mistake, and instead of putting in the title-page belonging to each of the volumes, he inserted the page beginning with the thirteenth volume. This volume contained, for the first time, the names of Mrs. Hanna and myself as editors. Looking at the title-page one not knowing when we became the editors would naturally suppose we had been the editors during all this time. The fact is, our editorial work began November, 1892. We do not care to be held responsible by future readers for editorials with which we had nothing to do, and we wish the matter corrected. May I ask that you will cut out this title-page down to the eleventh volume? This will remedy the matter and do no injury to your numbers.

Yours in Truth

S. J. HANNA.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVI.

JUNE, 1898.

No. 3.

THE UNITED STATES TO GREAT BRITAIN.

BY MARY BAKER G. EDDY.

**H**AIL, brother! fling thy banner  
To the billows and the breeze;  
We proffer thee warm welcome  
With our hand, though not our knees.

Lord of the main and manor!  
Thy palm, in ancient day,  
Didst rock the country's cradle  
That wakes thy Laureate's lay.

The hoar fight is forgotten;  
Our eagle, like the dove,  
Returns to bless a bridal  
Betokened from above.

List, brother! angels whisper  
To Judah's sceptred race, —  
"Thou of the self-same spirit,  
Allied by nations' grace,

"Wouldst cheer the hosts of Heaven;  
For Anglo-Israel, lo!  
Is marching under orders;  
His hand averts the blow."

Brave Britain, blest America!  
Unite your battle-plan;  
Victorious, all who live it, —  
The love for God and man.

*Boston Herald, Sunday, May 15, 1898.*

Copyrighted, 1898, by Mary Baker G. Eddy.

## TO THE CHILDREN-CONTRIBUTORS TO THE MOTHER'S ROOM AND FLOWER FUND.

*My Beloved Children:*—Tenderly thanking you for your sweet industry and love on behalf of the Mother's Room in The First Church of Christ, Scientist, Boston, I herein say: The purpose of God to youward indicates another field of work that I present to your thought, whereby you can do much good, and which is adapted to your present unfolding capacity, namely: From this date that you disband as a society, drop the insignia of "Busy Bees," work in your own several localities, and no longer contribute to the Mother Church flower fund.

As you grow older, advance in the knowledge of self-support, and see the need of self-culture, it is to be expected you will feel more than at present that charity begins at home, and will want money for your own uses. Contemplating these important wants I see that you should commence now to earn, for even a higher purpose, the money that you expend for flowers. You will want it for academics, your own school education; or, if need be, to help your parents, brothers, or sisters.

To further encourage your early, generous incentive for action, and to reward your hitherto unselfish toil, I have deeded in trust to the Mother Church, in Boston, the sum of four thousand dollars to be invested in safe municipal bonds for my dear children-contributors to the Mother's Room. Said sum is to remain on interest till it is disbursed in equal shares to each contributor, when he or she shall arrive at the legal age to receive his dividend with the interest thereon up to date. Provided, that this individual contributor has complied with my request as above named.

With love, Mother,

MARY BAKER G. EDDY.

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## COMMUNION IN BRANCH CHURCHES.

WE are authorized to say that after July, 1898, the branch churches shall hold their communion services twice each year, on the second Sunday of June and December.



## REFORMATION.

BY LEWIS B. COATES.

**I**N this age, forms and ceremonies are rapidly giving place to better manifestations of Truth, and to the silent cultivation of its virtues. Although all ways of doing and forms of worship are merely "a figure for the time then present," a better sense of Life cannot appear while such beliefs and ways of mortals are unyielding; for none of these ways can make the worshipper thereunto perfect. They are merely "a shadow of good things to come." Any individual who clings hard to the symbol is, in that, giving evidence that he has but little of the real and that he does not want his lord taken away.

Every age has been a dissolving present, a disappearing of the beliefs of mankind, and a consequent change in symbols of worship. As it has been with each age, so it is with each individual on every plane of thought.

As we rise, the symbols disappear;  
The feast, though not the love, is passed and gone;  
The bread and wine remove, but thou art here —  
Nearer than ever — still my shield and sun.

The experiences of the Israelites from Egypt to Canaan, and their symbols, possibly, prefigured the experiences of each mortal from fable to fact, from belief to understanding, from evil to Good.

What the Israelites seemed to do in matter, we are doing to-day in Mind. They freed themselves from the bondage of the Pharaohs, crossed the Red Sea, murmured in the Wilderness, entered Canaan, and even then had to drive out all the Canaanites before they could be at peace. They were frequently instructed not to keep any of the spoil, and to drive out *all* the inhabitants of the land, and to destroy *all* their pictures, and to destroy *all* their molten images; but if they would not drive out *all* the inhabitants of the land, those which remained would be pricks in their eyes and thorns in their sides. (See Numbers, 33 : 52, 55.) To their sense of existence, Pharaoh was a personality, the Red Sea was water, the Wilderness, a desolate land, and the Canaanites were troublesome personalities in a land they wished to possess.

That false sense of Life listens with its material ears and judges after the sight of its material eyes. To such a false sense, matter is substance, evil is entity, and Spirit is shadow. Controlled by such carnal and self-deceived conditions of belief, mortals capture, enslave, and behead each other, meanwhile calling upon their god to witness their honest intentions and pure motives.

In whatever degree mortals are, to-day, unkind, unjust, merciless, sensual, and manifesting envy, pride, hatred, selfishness, greed, and are looking upon Good and evil as personal and finite, they are the representatives of the same carnal beliefs, accusing and excusing themselves, not knowing what is influencing them.

What seems to take place with nations in this illusive march out of matter, or out of beliefs and their symbols, is taking place in epitome with the individual. Hence it is that, from the experiences of the Israelites in their transition from darkness to light, we may gather many useful hints as to how the righteous are never really forsaken, and how error entraps itself and falls of its own weight.

Every mortal must some time, sooner or later, free himself from the Pharaohs of belief,—from the slavery of the habits, customs, teachings, practices, appetites, and passions of this false sense of Life in matter, a false claim to a power apart from Good. If we do not begin this honest and earnest effort for freedom from these mental task-masters (the illusive beliefs of pleasure and pain in matter), we may go on and serve them four hundred years, as did the Children of Israel in Egypt, and even then they will not consent to let us go. They will say, "You should not use will-power to get out;" "You cannot jump out;" "I don't believe any one has demonstrated over that error;" "emerge gently," etc., and thus perpetuate their illusive existence and tyrannical rule.

The way in which error has been most indulged, often becomes the most relentless master, and persists in saying, I will not let go.

It is difficult for many who have not been fully healed to believe that any are really free from so-called physical ailments. It is also hard for those who have not freed themselves from many of the inclinations and practices of material living, to believe that any one has really risen above such forms of evil. By nature, mortal mind is a doubter

and an accuser. It is a view, not only narrow, but wholly misleading to think the mission of Christian Science is to heal sickness and leave mortals in sin so that past experiences will be repeated. Indeed, is it not a serious misapprehension of the teaching of Christian Science, to think that the Christ is more at war with pain and sickness, than with pride, ambition, ignorance, indolence, fear, hatred, malice, selfishness, self-will, self-justification and all other phases of sensualism?

Those who begin in Christian Science to master these beliefs of pleasure and pain in matter, and to remove sin and its effects from mind and body, will learn through their own struggles and discouragements, joys and triumphs, to be more charitable with the Israelites who, while murmuring in the Wilderness, frequently returned to their old customs and idols of belief, and preferred Egyptian bondage to that illusive warfare with the beliefs of sense.

In establishing the kingdom of Heaven in the affections of man, we may learn there is a cross that must be carried patiently, humbly, honestly, cheerfully, and courageously. We may learn that peace is the fruit of conquered sin, and that we are at peace only as the beliefs in the pleasure of sin are silenced. We may gather many useful hints from the experiences of the Children of Israel who first suffered in the Wilderness, and afterward had many hard-fought battles with the inhabitants of the land before the peace and rest of Solomon's reign could appear. So may every one who is working faithfully in the line of Christian Science have many struggles with the false claims of sense,—the doctrines, ologies, isms, inclinations, appetites, passions, likes and dislikes of mortal mind before he will discern that this is the spiritual baptism, the transformation by the renewing of mind, uncovering and silencing the errors of belief. Peace and prosperity in Good will appear in proportion to this reformation and moral cleansing, and not without them.

Solomon gained worldly wealth and honor; but he asked with his whole heart that he might "discern between good and bad." (The Kingdom of Heaven first.) Mortals may earn peace and rest, the foretaste of Heaven, but they must not expect to avert the immutable law of moral purification, and to have the full fruitage of Love at the first step. We must break up the fallow ground, sow the seed of pure mo-

tives, cultivate honest hearts, and learn to labor patiently, and to wait for God's way before we are ready to enjoy the blessings of Love. We must first overcome the little errors in daily life that are uncovered. As we do this, we shall learn that this life-problem is not solved in a day; that one sacrifice is not sufficient to insure continued peace; that we cannot silence all the *pains* of sense while going on in what belief calls the *pleasures* of life; that the mere intellectual discernment of the statements of Christian Science has but little efficacy; but that the manifestation of Love makes "a way in the wilderness, and rivers in the desert." Mortals will learn the mockery of living amidst known errors, but "treating" against their surface or bodily effects.

Recently, I was much impressed with what a Scientist said along this line. In substance, he said, "The first lesson for every Scientist to learn is that the best thing he can possibly do for the Cause is to get himself into Science, and not be trying to club others up to a position he has not reached himself."

As this transformation of thought goes on, delivering us from forms, ceremonies, and the beliefs of material living, and awakening an earnest desire to manifest more of the divine nature, the voice of Truth continually appears saying, "To what purpose is the multitude of your sacrifices unto me? . . . Bring no more vain oblations; . . . I am weary to bear them . . . wash you, make you clean, put away the evil of your doings."

Theories which thousands cherish,  
Pass like clouds that sweep the sky;  
Creeds and dogmas all may perish;  
Truth herself can never die.

This appearance of Truth, in moral purification, which destroys sin and therefore heals sickness, does more for mortals than a multitude of forms and ceremonies with myriads of material offerings and cries of "Lord, Lord."

As Mary and Joseph sacrificed earthly preferences for the care and protection of the child Jesus, so must each mortal subjugate and destroy error in himself that the Christ may be born; for unto each must this Christ-idea be born, freeing mortals from the self-imposed bondage to the beliefs of sin, sickness, and death.

What seems to be the Red Sea and Wilderness to mortals, may prove to be the appearance of Truth destroying error

and thus becoming a message of Love, "to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no . . . that he might make thee to know that man doth not live by bread only."

The Israelites were cured of idolatry in the Captivity, through suffering and sorrow. If such experiences should seem necessary to wean us from earth's idols and inclinations, that we become willing to drive out *all* the inhabitants of the land, and to divest thought of *all* its graven images, should we not be thankful for such experiences? In the indulgence of the false beliefs of material living, "ye shall have tribulation: but be of good cheer," the Truth overcomes and destroys these Pharaohs of belief to-day, as effectively as it did in any age.

### MRS. EDDY'S GIFT.

REV. MARY BAKER EDDY has given \$100,000 for the construction of a church edifice to be used as the home of the First Church of Christ, Scientist, in the city of Concord.

In response to an inquiry from the *Monitor*, the following reply was received this afternoon:—

"On January 31, 1898, I gave a deed of trust to three individuals, which conveyed to them the sum of \$100,000, to be, at some future date, appropriated in building a granite church edifice for a First Church of Christ, Scientist, in this city.

"Very truly,

"MARY BAKER EDDY."

*Independent Statesman, April 28, 1898.*

### NOTICE.

ALL communications to the clerk of the Mother Church on matters pertaining to the Church, and applications for membership with the Church, should be directed to 95 Falmouth Street, Boston, Mass.

Letters requiring an answer should contain stamp.

No acknowledgment will be made of application for membership in the Mother Church.

After candidates are received into the Mother Church they will be notified of their admission.

WILLIAM B. JOHNSON, *Clerk.*

## "HE THAT TEACHETH."

BY WILLIAM P. MCKENZIE.

THERE are two widely different ideals held in regard to teaching and its method, which may be characterized as the dogmatic and the educative.

That favorite method of teaching the young a formulated system of often abstract truth by a catechism, is practical dogmatism. Sometimes a true teacher is called upon to "teach" a religious formula which he does not himself understand, and he finds that all he can do is to cause the children to blindly memorize the given words; and this grinding method gives him pain. But it is the delight of the dogmatist, for he is thus relieved from the responsibility of explaining, and, what is really important, of *illustrating* the truth. There are some alive to-day who can remember being "taught the catechism," when the alleged teaching consisted of threats of punishment if so many inches of a conglomeration of unintelligible words were not memorized; and when it came to repeating these words the one who halted over faint visions of meaning was condemned by the dogmatist teacher or parent; while commendation awaited him who in rapid utterance and sanctimonious air most nearly approached the standard of the parrot.

The educative method of teaching has no standard short of wise, true, loving, and intelligent humanhood. The very word *educate* suggests a latent goodness and power which is to be *drawn forth*, rather than a series of doctrines which are to be crammed in. Education means development,—unfolding of the qualities of mind which manifest intelligence and love; dogmatism leads to repression of intelligence, casts out love by fear, and is satisfied with a reverence which is at best superstition.

It is dogmatic teaching to cram a catechism into the weary memory and rebellious mind of a child; educative teaching is illustrated in the happy life of a child in a true kindergarten. The true kindergartner inspires and guides her little ones in their unfolding life as a Providence of love and wisdom. The operations and the plays of the school have every one a significance. They are parables by which the



divine life is unfolded. Each child is regarded as a distinct little flower, whose individuality is to be preserved; and the secret of this true method is the circulating life that comes from tender-heartedness. It is a dead school where there is a teacher merely letter-wise, for such an one enthrones herself above the children in self-conscious pride, and issues judgments of condemnation where the heart-wise teacher would find occasions for specially tender love.

None of us, we shall find, can escape being teachers; there will always be some looking to our lives for the help of love and the guidance of wisdom. It is a noble thing for one to accept this responsibility and hold steadfastly to the true ideal of teaching. The true teacher of the ages was Jesus, who recognized God as the source of Good. The teaching condemned by him was based on self-righteousness and the traditions of men. Forever opposed must be the ideals of the Christian and of the Pharisee.

The verbal teaching of the dogmatist may sound well, and may be correct; it is the method that is wrong. Of the Pharisaic expounders of the law of Moses, Jesus said: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they *say*, and *do not*." They were making a show "to be seen of men," and in this hypocrisy, or acting, was their condemnation. They could not be educators of the people, for in education the important element is illustration. A model or ideal is to be shown to which the pupil will be drawn; to "say, and do not," is worthless arrogance. In its best sense education is the drawing out of the inherent goodness and latent love of childhood, so that "sweet reasonableness" may be manifested in the life; it is the unfolding of the qualities of man unfolded in the child till it is made manifest that all are "partakers of the divine nature." Great and glorious is the work of the educator, the *leader forth* of the qualities of mind. Whereas the work of the dogmatist who sits in his chair announcing theories, and denouncing those who make mistakes, is petty. Was not the model leader one who called men everywhere to better living and more certain hope "by his own glory and virtue"?

What has the Christian Scientist to do in and for the world? To say, he must be a teacher, might cause misapprehension, because of the official use of that term to mean one who instructs classes *ex cathedra*,—yet teacher

he must be, that is, educator. This is the simple and generous ideal for every one who sees divine Principle. This vision of Principle and great patience are required to fit one for the gracious work. If a man will spend years in patiently training his horse, the educator of man may well plan to "let patience have her perfect work." If he be certain that he is sowing the seeds of the Christ-life among men, he has the assurance of harvest to comfort the waiting years. And if he have humility whereby to appreciate love, he can be certain about the "precious seed;" whereas the dogmatist makes failure because of the pride which keeps him from knowing lowly love, wherein the divine Love is reflected.

The heart that has never been refreshed by humility is hard, cold, severe, and barren with *self-rightness*. How can one be a leader, a true educator, till he has learned to say, "I have sinned." Then out of a glad heart he can proclaim God who "forgiveth iniquity and transgression and sin;" and his leading will be to that source of Love. The humble heart looks to God and leads to God; the self-satisfied mind "teaches for doctrine the commandments of men"—opinions instead of vital truth. The educator seeks to bring out such light and life in himself and all mankind that God may be glorified; the dogmatist desires importance for himself, and personal following. To the educator the fee or charge is a test for the pupil whereby his willingness to learn may be shown; to the dogmatist it is payment for personal instruction, and the perquisite of the teacher. One fears to instruct those not ready to learn; the other fears to teach those not ready to pay. One works for results (the revelation of the sons of God) in humility; the other works for rewards (power, prominence, money) with self-complacency.

The world is full of confused noise, "the tumult of the teachers." There seem to be innumerable light-bearers amid the darkness of human thought. The revivalist swings a smoky torch, proclaiming a hell-fire as much keener than his torch to pain the body as the torch's burning is keener than painted flame; while the formalist lights on special occasions only his richly decorated lamp. There are dancing lanterns of many sects; if you follow, expecting to be led to some certainty, they go out at the critical moment; yet each torch, lamp, and lantern has its circle of believers who try to rejoice in the light thereof.

Let us carefully note that Jesus did not say, *Ye are the lights* of the world, and we shall realize how, in true Christianity, sects are impossible. We shall also see how futile are common methods of "doing good." The revivalist thinks that men are to be converted by a jerk; the propagandist is generally "instant . . . out of season;" the dogmatist would convert with a club, and the Pharisee goes forth to "condemn the world." On the contrary, the light-bearing of Christianity requires continued love, considerateness, gentleness, and humility. To such demonstration every Christian Scientist is called. The call of the Leader of this great spiritual movement is found in *Science and Health*, page 366, where it is said that the place of the true Christian Scientist is that spoken of by Jesus, as "the salt of the earth;" "the light of the world."

"Ye are the light of the world." This light is one and the same, even as the glory of the day-star is one wherever reflected. John says, "We announce unto you that God is Light." He may well be listened to, for he is termed, "John, the divine," or more accurately, "the theologian." How simply he declares the highest truth: "God is love; and he that dwelleth in love dwelleth in God, and God in him." The dogmatists of the ages have obscured this view of God, and called their adumbrations theology; but Christian Science "restores the intuition." The loving heart is at home in God, "and God in him." Then God must be manifested by reflection through that love, so that the one who "dwelleth in love" becomes "light of the world." Clearly there cannot be lights many, but one Light, since God is one.

The real teacher is God, Love; there cannot be teachers many. Our work is to draw out from sin and ignorance those whom we can help by leading them to Love. We cannot be educators in this way if pride remains, for the Pharisee pushes others aside. We need the humility which values love so much above all else that it gives love to enemies, and patiently waits for God to "create the love to reward the love." When from judgment of others we "come to ourselves," and each one can say, "Father, I have sinned," and we really feel ourselves to be of no worth, the purification by the Infinite Tenderness will bring us that humility whereby we become lowly in mind and tender of heart.

This purification is a process, so that the refreshing joy of humility is "new every morning." Thus we are led day

by day to correcter views of Principle, which increase our faith in Good as the only power. It is easy to see that such faith will cause us to entertain thoughts of Good only, and to "deny ungodliness;" and that of necessity our light must shine out in a love that is pervasive and persuasive as sunshine. We can even get beyond being "tolerant of the intolerant," and love them—though they may not know it; for the curse of the Pharisee is that he is blind to love-light because engrossed with the sin of self-love. The Christian Scientist, because he is an educator, must in every case go on loving, for how can faith in God be manifested better than by patience with man? Patience in educating the thought of the world is really faith in the revelation of Good, and requires the true vision of the Omnipotent Love.

We are all to be teachers, then; that is, teachers by example, or educators. Christian Science is not an occult and mysterious system to be learned from a favored few; it calls for a life of such evident beauty of love that every sight of the life will enlighten. Jesus set us the example, bidding his followers do the same for others, and show men how to "live the divine life in human relations." In this work of teaching by life, educating by love, let us be aware of the temptations we have to face:—

1. Pride, which seeks to conceal sin, and by hypocrisy to gain place and power; and considers the despising of others to be a proof of goodness.
2. Dogmatism, which is the verbal utterance of partial truth, accompanied by arrogant condemnation of other views. The opinions of men have to be supported by arguments and casuistry, while truth needs only to be illustrated.
3. Impatience, which is a belief in the power of error, and the sense of having to fight it with will-power.

The ideals of the Christian Scientist, the true educator, are the converse of these mistaken methods, requiring:—

1. Purification. The high and holy place where God who is Light is dwelling is "with him also that is of a humble and contrite heart." Confession of sin and humbleness enlarge the life in its reality, which is goodness, and so make it really influential.

2. This view of divine Love as Principle. The unsettled, unsatisfied world accepts and casts away ten thousand theories; the vision of divine Principle will bring all mankind into "the unity of the faith." The educator having gained

this vision by humility must illustrate it and demonstrate its power in the destruction of sin and all its consequences.

3. Patience. He must have faith in God for man, and so be patient with man for God, knowing that the divine image will be drawn out as man is drawn unto the uplifted Christ.

## THE WASHINGTON NEWS-LETTER,

Edited by Col. Oliver C. Sabin, 512 Tenth Street, Washington, D. C., has the sharp, righteous ring of both law and gospel. I recommend that every Christian Scientist on *terra firma* subscribe for this scintillating newspaper for one year, commencing in 1898. To read what comes from Colonel Sabin's able pen on the general or universal good, in its relation and application to current topics, is to draw a moral in favor of Christian Science, as by equitable decree.

MARY BAKER G. EDDY.

## TAKE NOTICE.

I HEREBY notify the public that no comers are received at Pleasant View without previous appointment by letter. Also that I neither listen to complaints, read letters, nor dictate replies thereto which pertain to church difficulties outside of the Mother Church, nor to *any class of individual discords*. Letters from the sick are not read by me, nor my secretary; they should be sent to the Christian Science practitioners whose cards are in this *Journal*.

MARY BAKER EDDY.

## NOTICE.

ALL the churches of Christ, Scientist, are hereby notified to hold their weekly Friday Evening Testimonial meetings on Wednesday instead of Friday evening, commencing the second Wednesday in June, 1898.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., May 11, 1898.

## THE PROBLEM OF BEING.

BY J. O. S.

**T**HROUGH all ages mankind has searched for the solution of the problem of Being. There are probably few who have not at times pondered the great question, Why? when the ills and errors of life were more than usually rife. In spite of the blighting influence of blind submission, this desire for something better, the belief in some higher power, this inherent spiritual sense of a great controlling Principle has manifested itself through all human strata. No race of human beings has been found that did not possess it in some degree.

The search has passed through the three great channels of thought—philosophy, science, religion—and the world has welcomed with more or less eagerness any new theory or departure from the old lines only to experience successive disappointments. With the expansion of material knowledge comes the unvarying accompaniment of increased sin, disease, and discord; and human research has proved utterly helpless to afford any permanent basis for improvement. Let us consider for a moment the results attained.

The summit of all ancient or modern philosophy is said to have been reached in these words of Socrates: "No harm can come to a truly good man." And this was said to mark the keystone in the arch of human wisdom. A life-long seeker for truth in its simplicity, and believing in God as a great creative Intelligence, or Mind-force for good, he stood even in the vestibule of Spirit, yet he failed to discern and understand the living fact that to one supreme Good, Infinite, Omnipotent, there could be no real power opposed. His was belief without understanding, hence his statement lacked proof. Is it not self-evident that true knowledge must be self-protecting? but philosophy does not afford this proof, else the great Athenian would not have died of poison in the midst of his enemies. Jesus said, "If they drink any deadly thing it shall not hurt them."

Has scientific research afforded anything of practical value toward the solution of this problem? Certainly the proofs are not in evidence, and it may be sufficient to quote the words of the greatest of living authorities who has recently said: "There is nothing in science that reaches the origin of



anything at all." Yet the Scriptures say, "Ye shall know the Truth, and the Truth shall make you free." They also say: "Dust [nothing] thou [material knowledge] art, and unto dust shalt thou return." As for the science of medicine, authorities are numerous among its own professors in support of the conclusion that for the treatment of disease it has no absolute value. Again the Scriptures say, "And the leaves of the tree [which are the words of Life as taught by Jesus] were for the healing of the nations. And there shall be no more curse." Material knowledge, when put to the test, has ever proved itself a broken reed, a false trust.

Probably by far the greater number of people look for their answer through the church, yet no one would think of claiming that the church is solving this problem, obeying Jesus' commands, healing the sick and cleansing the lepers. When sending his reply to John the Baptist, Jesus recounted first the physical healing as proof of his divinity, and later said, "No other sign shall be given;" but the generations come and go and no sign is given that the prevailing religion to-day is potent to heal disease and error, as the Bible demands. This must warrant the conclusion that failure comes from lack of understanding. It cannot be said that divine authority is lacking for the statement that this is the initial work of the church, and the only test of true foundation. Without these proofs and these fruits, is not mankind to-day in the position of one who endeavors to attain the science of mathematics without a knowledge and application of its first principles?

What is the logic of this situation? The principle of Right can never vary even in mortal sense. Shall it be denied that Life has an absolute Principle, and that Principle must be absolute in application? and is the Science of Life less than the science of mathematics, in that Truth will not correct error in the one as well as in the other?

The great question, "What is Truth?" was answered for all time by Jesus, who demonstrated with immortal proofs the Life divine, harmonious, triumphant over all human error and human hate, but the spiritual dulness of the time comprehended it not, and the ages continued the search for a manlike God, while the preaching and practice of the godlike man passed unheeded save by a noble few to whom this applied Christianity bearing the fruits of Spirit appealed at once.

To the people in general the unseen things of Spirit did not appeal. They dwelt on the evidence of things seen; theirs was the education and cultivation of material sense and self that can never point the way to eternal harmony; hence the Principle of Jesus' teaching did not long survive among them, and had again to be discerned and demonstrated before the great question of Life could be answered.

To-day this answer stands revealed in Christian Science. To-day this Truth has again been discerned and proven, and its scientific rule and application given to the world for all time through the might and majesty of divine Principle as revealed in that inspired and inspiring book, the text-book of Christian Science, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

This clarion call of Truth is ringing through the world, rousing latent understanding. Full and free its triumphant tones are sounding the cause of man's freedom from all error and his establishment as one with God.

The ground for these positive declarations is manifest by the fruits its teachings yield. By these shall ye know its authority. With unerring finger it points the way to God's kingdom. Briefly stated, this book teaches absolute adherence and obedience to the two great commandments: Thou shalt have no other gods before me, and, Thou shalt love thy neighbor as thyself. Hereby hangs all the law, and not one jot or tittle shall pass (Jesus). Now this preaching is not new, but while it has not lacked preaching it has lacked the practice that would have proved its value to heal and save.

Our Christian Science text-book shows us that this is because of the belief that the teachings and demonstrations of Jesus were intended for that time only. This leaves the letter without the Spirit, the body without the Soul of Christianity, and merits the judgment passed upon the barren fig-tree: cut it down. The teachings of this book are identical with the teachings of Jesus. The process is simple, but the rule is absolute, and its application unvarying.

It enables us to know and understand God as infinite Life, Truth, Love; "With whom is no variableness neither shadow of turning;" to know and understand that the Principle of all good never did and never could create sin, disease, or error; and to know, understand, and prove, that this Divine Principle loved and lived is as potent to-day as in

the time of Jesus to destroy every ill of mind or body, and to lift man into his God-given dominion over all the world. There is no royal road in Christian Science. A noble woman has truly said, "There is no I in the Lord's Prayer." The wisdom of this world can afford no aid or clew to God.

Christian Scientists holding the key to the kingdom of Truth through Science and Health, are daily solving the problem of Being, walking in the light, working out the ends of eternal Good, proving their way.

It is not the purpose or scope of this article to deal with the practical application and workings of this great Truth, but rather to emphasize the fact, if need be, in some consciousness, that the problem of Being has been solved. That ignorance can no longer excuse, for the way has been shown out of the wilderness of human beliefs, the Egypt of mortal thought, into the divine light of spiritual understanding that reveals God as the Scriptures declare him, an *ever-present help*, that Christian Science stands to-day an open door through which all who will may find their true estate, and perchance to guide some spirit of honest investigation into the straight and narrow way.

## TO THE FOUNDER OF CHRISTIAN SCIENCE.

### OUR "MOTHER."

"My wellbeloved hath a vineyard in a very fruitful hill."

"For the vineyard of the Lord of Hosts, is the house of Israel."

"But Israel shall be saved, shall be saved in the Lord."

THROUGH thee, the Christian Science Light pours forth in  
sweet concord.

Through the windows in the Heaven of the tender Mother-  
Love,

Goes forth the peace on earth to men, in the blessings from  
above,

And the ark is lifted up again, upon the mountains high.

In the valleys low, of Love and Truth, we hear no sob, or  
sigh.

Triumphant churches rise for us, like trees on Lebanon;  
The branches and the vine are one, the husbandman the Lord.  
O Father-Love, and Mother-Love, and Christ-Love—Trinity!  
God's womanhood has taught us all, His true Divinity.

*Alfred E. Baker.*

## WALKING IN DARKNESS.

BY MARTHA H. BOGUE.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. — Isaiah 9 : 2.

To walk is to be in action or motion, to progress, to revolve, to turn, to pass through, over, along or upon. It implies standing erect, for one must first stand in order to step; in other words, get on his feet, and be balanced. So, to be walking in darkness is very different from sitting or lying in darkness.

Eleven years ago, I was sitting down and lying down in as great darkness as ever came to a mortal; in the depths of despair, and only too glad if it were the shadow of death for myself and child. Although a member of the Presbyterian church, always at prayer-meeting, always ready to take my share of the work, striving to live as a Christian should, no light penetrated the darkness, and, as the clouds of depression, disappointment, sickness, suffering, and failure came darker and heavier, I felt that the promises were almost a mockery. The more I trusted *my* God, the more error raged; the harder I tried to serve him, the more I was mocked, until finally, almost alone in a large city, I felt that if much more came, I should seek refuge in Lake Michigan; in fact, even reason was tottering. When, to human sense, the end had almost come, I clung to the Bible with all my power. Then it was that the words "Christian Science" were first spoken to me.

At first, it seemed absurd; if my prayers had seemed so futile, why should I pay some one to pray for my child and myself? But finally I was prevailed upon to go to one who has since proven a false Scientist, and at that time was not loyal. I was prevented from keeping my appointment with her, and after three months more, called a young student, just beginning a course of lectures with a normal student. I said to her,—

"I don't see what your prayers can do more than a mother's should, but I will try it."

In one of the first interviews she said, "God did not make this condition; He doesn't permit it. This is mortal mind."

I did not in the least comprehend her meaning, but I grasped at those words as a drowning man would a rope, and for days said them over, and, finally, because now I was getting on my feet,—rising up in the darkness,—I caught a glimmer, a tiny ray, of the Light. I had clutched the Word that I had in the darkness, and that which I had thought the end, was the beginning, for, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God” (John, 1 : 1, 2). It was the same Word, but a different sense of God was beginning to illumine it. Never shall I forget that moment. *God was Good*, and I had something to hope for, something to go to. It was only a ray, but it was light, and, as “In him was life; and the life was the light of men,” so, from that moment, both the darkness and the shadow of death began to disappear, and I began to take my first step, to “walk” in the darkness, up out of and over human belief. But I was not alone; many, many others had seen this ray and had started to walk.

Looking back we see that the whole world, the whole of mortal mind, taken individually, collectively, universally, believed that life, substance, and intelligence were material and confined in that which they expressed. Soul was believed to be in body; intelligence in brains; life in the blood; sin, sickness, and death were realities, and “just as sure as death,” a truism. This darkness was believed to be light; this error of belief was called truth; there was no way of escape from suffering known to mortals except through death, and so the “land of the shadow of death,” was a common dwelling-place. All this time the Light was shining in the darkness, although the darkness comprehended it not. But there was one who was seeking for light—seeking to walk in the darkness—not satisfied to sit down and wait for a light beyond the grave; dissatisfied with the explanation given of Being; looking right into the darkness, *as* darkness, not calling it truth or light. She was searching, turning and overturning the testimony of personal sense as to the Scriptures; wanting to know why the promises of the Bible were not fulfilled; why, if death were abolished, it should seem to go on as though it had the sanction of God; and, if greater works than Jesus of Nazareth had done, were to be done, why they were not done. This woman dared to question the five personal senses as no one had ever done,—dared

to seek, dared to obey the call of her convictions,—convictions that were from above and not beneath—from the spiritual and not the material sense.

This search was rewarded. "And God said, Let there be light: and there was light;" and this Light was named Christian Science. In this search, we must remember that our Leader when literally dwelling in the "valley of the shadow of death," saw this great Light, demonstrated it by being healed, and offered it to all mankind. Does any one ask, Why did she find it? No one had ever before demanded it or questioned what seemed to be. It is enough that she saw it, and we know that she was striving, walking, and declaring that if it was with Jesus of Nazareth it was also with her. She stood alone with God; she alone seeing the Light, and she the only one that *walked* in the darkness; not blindly groping, stumbling, or falling; but with the sure tread of one who knows the way.

Following her leading, many thousands of people have, in some degree, learned to walk in the darkness. In proportion as they have followed, demonstrated, all who have named the name of Christian Science with any degree of understanding have to some extent seen this great Light, and, in proportion as they have seen it, the darkness has disappeared. To the people that *walk* in the darkness, it is light all the time. To us, as working, walking, demonstrating Christian Scientists, these words come with wonderful import. They are not figurative to us, but literal, demonstrable words. It is the proof that Christian Scientists have, in some measure, walked in the darkness, that the Word is God, that it makes all things, that the signs have followed, and that to-day people of all nations are hearing and seeing.

The promise is that if we believe and are baptized, we shall be saved, and the signs shall follow. In order that they may follow, we must keep *walking* in the darkness, or through the seeming clouds of human belief. Then, following the dear Mother, who has walked before us every step of the way and led us on, we shall continue to see and abide in the great Light.

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Life's a vast sea

That does its mighty errand without fail,  
Panting in unchanged strength though waves are changing.

George Eliot.



## LIGHT TO THE WORLD IS GIVEN.

BY FREDERIC W. ROOT.

Verses set to the music of Summervell's "Shepherd's Cradle Song."

LIGHT to the world is given,  
Light from the God of Heaven;  
The light of life now shines abroad,  
Man now may truly walk with God;  
Light to the world is given.

Hope to the world is given,  
Hope from the God of Heaven;  
All fear and doubt are swept away,  
And sin and death no more hold sway;  
Hope to the world is given.

Seek we the Heav'nly Light!  
Why dwell in error's night?  
The truth by clouds of sense concealed,  
Is now to a suff'ring world revealed.  
Why dwell in error's night?

Peace to the world is given,  
Peace from the God of Heaven;  
Now may we know Christ's promise true  
"My peace I give unto you;"  
Peace to the world is given.

## TRIBUTE TO WOMANHOOD.

OF man, the glory; of Divinity, a type and kind;  
Thy purity, Love, and Life, is Substance found in Mind.  
'Tis thine to lift the soul above blind passion's sway,  
'Tis thine, the mourner's tears to wipe away,  
'Tis thine to give new hope, where hope itself hath fled;  
And thine to heal the sick by Love-light fed;  
To give to earth its charm, to life Soul's zest,—  
One gladsome task—to bless and to be blest.

*E. R. Hardy.*

## REJOICING HEARTS.

BY SOPHIA J. WOODWARD.

**K**NOWING the great benefit we receive from reading the varied experiences of others through the columns of our dear *Journal*, permit us as a family to contribute our mite for the edification of those who are in bondage and are seeking the light of Truth.

I was brought up a Methodist of the straightest sort. I learned to revere the church discipline, and was taken into membership when a mere child. I remained within its pale many years.

More than two years ago we were found weighed down with many diseases. In spite of church fellowship or orthodox creeds, I was bound down with rheumatism, neuralgia, catarrh, together with a cancerous tumor, beside other claims which had taken such a firm hold of me, that my hopes of recovery had well-nigh left me. It was only a question of a few months at most, according to church teachings, when God would remove me from this world of suffering to the home of the blest on high.

I called on a physician, who examined me in regard to my cancerous trouble. He said, if it proved to be what it seemed, it would have to be cut out. He told me to call again in three or four weeks and he could then tell what had to be done.

But lo! a light penetrated the darkness, gloom, and despair into which I had seemingly drifted. It was Christian Science.

One night, as I lay on my couch of suffering and pain, I thought of a Mrs. B——, who had told me some months before that she had been healed in Christian Science of a fever-sore on her leg of thirty years' standing. I met her in the road later on, when she jumped from the wagon unaided, and came and talked with me.

I thought if she could be healed after being crippled so many years, why not I? I then resolved, instead of going back to the doctor, I would try Christian Science. Accordingly, December 28, 1895, I sought out one of its standard-

bearers, who was teaching and healing. He gave me a few treatments, and I was free, those blind beliefs obliterated, relieving me of pain and suffering. My thoughts changed in a twinkling, while he showed me the way. Oh, how happy, as the scales fell from my vision!

Yes, healed without the cutting and carving of human skill. It was indeed a glorious change to me. I had read the Bible much in former years, but now its pages were illumined by the light of Truth heretofore unknown to me.

From that moment I realized that God was nigh at hand, and a present help in times of need. I also procured "Science and Health with Key to the Scriptures," and as I pore over its pages in connection with the Bible, my heart wells up with the profoundest gratitude to our dear Mother, Mary Baker Eddy, who wrote this book with an inspired pen, thus bequeathing to the world a rich legacy to bless mankind in this age and ages to come. I now read the *Christian Science Journal*, and also Mrs. Eddy's works, and am trying to live the life of a Christian Scientist. The way is glorious.

My adopted daughter, with whom I now reside, had grown up from infancy possessed of a very frail constitution. Her father had been an assistant surgeon in the army, and had practised medicine fifteen years thereafter.

Her mother passed on when she was two years old, and her father placed her in my charge. As she grew in years medicine was her constant companion, though of little or no avail.

She had nervous prostration, spinal trouble, consumption, and very poor eyes, which had troubled her since she received a partial sun-stroke several years ago.

Before her father passed on, four years ago, he told her she had ailments that medical aid could never cure. Said he: "I have done all I can for you, but take my advice; employ no more doctors than you can help, for they are always experimenting, which will only tend to shorten your days. It will doubtless be your lot to suffer much what little time you have to stay here."

Her husband had been an invalid for over two years, could scarcely get about at all. Physicians had been consulted far and near. They had told him he had lung trouble bordering on consumption, together with paralysis of the lower limbs, from which he had suffered much. Doctors and drugs failed to do him any good, and he grew worse.

They knew nothing of Christian Science, and now finding it so different from the teachings of their childhood days they were bitterly opposed to it.

But seeing the relief I gained from investigating Christian Science, they were induced to "buy the Truth and sell it not." They sought help of the same healer, and in January, 1896, they too were free. Little Carrie, their infant daughter, then not two years of age, whose feet were crooked from birth, was taken to the same healer. Her feet were straight as any other child's in three days, which was the first time we had thought to notice them.

We all give God the praise, and bless his name for the new understanding we have reached; the freedom from our blind beliefs, raising high the standard of Life, Truth, and Love, while we trample beneath our feet the pitfalls of error. We can see much to be grateful for, and we are all well and happy. Doctors and drugs have been discarded for over two years. Oh, how thankful we are that we have found Christian Science! We exclaim like the Psalmist of old, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

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## THE TEMPTATION TO WORRY.

BY MARY K. LINCOLN.

ALTHOUGH earnestly endeavoring to live and demonstrate the teachings of Christian Science to the best of my understanding, and with a sincere desire to fulfil the wishes of our dear Teacher and Leader, out of deep gratitude for all she has done for me, for mine, and for humanity, it has only recently been strongly impressed on my thought that I had neglected one duty certainly in not writing for the *Journal*, which always brings to me so much refreshment and help. Error has suggested that there were plenty of Scientists, doubtless, who were sending in articles, and that possibly the editors had more material than they could publish, but I should have known that no matter whether my contribution went into the *Journal* or not, if I did my duty, if I was obedient, it was all I need concern myself about, except to try to write some word which might help another, in case it ever should reach the

pages of our monthly. Therefore I submit the following few thoughts upon that mischief-maker,—worry.

I think it is an error that at times presents itself to almost every one, and yet it is so useless and harmful, that every Christian Scientist must see the necessity of destroying it at once and forever.

What is the definition of worry? Worcester gives it, "To harass, to tease, to fret, to trouble, to indulge in idle complaining."

Now when we worry about things or circumstances concerning ourselves or others, we harass, fret, or tease ourselves, or, in other words, we allow and encourage error or mortal mind to harass, fret, or tease us, thus depriving us of a higher sense of things, and blinding us to the harmonious working of the law of God. Then this is surely not only foolish but wrong.

I have had people say to me, "But how can you help worrying, when things do not seem to be going right, and all looks dark and chaotic?"

We can help it by realizing that God is the one power, that He can and does govern His universe, and if we are willing to be led by Him, things will be right. In fact, worry seems to me to show lack of faith in God, and a doubt within ourselves that He can and will care for His own. It seems to me to be a sin, and should be handled as such and crushed out. It may be called one of the little sins (if any sin can be called little), and I can truly say that during the many years that I have been among Christian Scientists, I have seen less of it than in any other body of people; still it is not entirely destroyed, as it should be.

The temptation to worry comes to some because there seems to be a lack of something, or they fear there may be a lack; to others, because they have erred, and they do not realize that sin, truly repented of, is destroyed, for God is Good. Others may be tempted to worry because they do not seem to be doing all they might, under different circumstances, for the dearly loved cause of Christian Science, and they fear they seem inactive. Can Christian Scientists be inactive, even if just living and demonstrating the Truth in their own little home corner, bringing out there greater love, harmony, and peace, and gaining a clearer understanding of their God, so that when called upon to do any other work for Truth, it may find them ready? All are working

for Truth, some in one way and some in another, if diligently letting our light shine, wherever we may be. Some have lessons to learn by waiting, before going into the field of greater apparent activity, and every moment of waiting is valuable in preparation.

Sometimes one's home circle needs the strong, constant thought of Truth in its midst, and I am confident that great love and harmony expressed through a faithful disciple of Christian Science will finally break down all barriers and antagonisms, should they seem to exist. Do not let us neglect our dear ones, in the desire to go out and minister to others. "Charity begins at home," and let us see to it that we so live in our homes that the light may shine there, and then it cannot fail to shine elsewhere.

Some, however, are called upon to meet the outside world, and for a time to leave home, where they probably are not so much needed, but all are working, if doing whatever may seem right and best from their highest spiritual standpoint.

If God is all, as we firmly believe and know, what is there to worry about? Our real self, sure of the protecting power of Divine Mind, knowing that all is *now* harmony, cannot worry, fret, or anticipate trouble, but calmly, confidently, trustingly meet one moment at a time, leaving it with Truth to lead us aright.

We do not hold ourselves ready to be guided by Love, if we are afraid that Love will not fulfill for us all our rightful desires, so let us strive for that mind to be in us, "which was also in Christ Jesus."

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Corinthians, 10 : 13). "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor" (1 Corinthians, 3 : 8).

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs, 3 : 5, 6).

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WERE half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts  
Given to redeem the human mind from error,  
There were no need of arsenals or forts.—*Longfellow.*



## LITTLE THINGS.

BY PERLITA.

THE happiness of attending the January, 1898, Communion Service at the Mother Church in Boston, was mine. There I learned many things, and the uplifting of the occasion is with me still, a very palpable presence. One of the thoughts which clings most is to "despise not the day of its small beginnings." This took hold of my consciousness upon hearing these words of our Mother, read from her beautiful letter to the Church. "Seeing that we have to attain to the ministry of righteousness in all things, we must not overlook small things in goodness or badness, for 'trifles make perfection,' and 'the little foxes spoil the vines.'" It came home to me with overwhelming force that while I was waiting for some *great* demonstration to tell, I was entirely overlooking and making of no account the sweet *little* victories of Truth and Love over their seeming opposites which were taking place daily around me, and had failed to see how, because of their very simplicity, these would soonest reach the untutored thought, and be productive of good.

Thinking them unimportant, we are apt to keep back the "small beginnings" in Christian Science, forgetting that each trifling (?) demonstration of the power of the God-thought means the overcoming or destruction of one of those "trifles" which are said to "make up the sum of human affairs." One of the sweetest things about Christian Science is the way it has of rounding out the little sharp edges of daily life, and nothing being too insignificant for its application, its opportunities are many, even in the best regulated lives. Perhaps an angry thought has to be arrested, before it manifests itself in an angry word (S.&H. p. 448, line 26). I remember myself as a very quick-tempered and impetuous child. Under these moods I often said things for which I was sorry afterwards, and my mother would say, "Child, when you feel angry, count ten before you speak, and then you may not have to regret speaking." I tried this often, but generally by the time I reached seven, I was angrier than ever to think of my lost satisfaction. Now in such a case how quickly Christian Science prompts the only *real*

alterative, "God is Love. I *can* and *must* reflect Him," after which mental declaration, to voice an angry thought would be to deny my Christ, and this no Christian Scientist dare wilfully do. If we "seek," we "shall find" in our blessed "little book" a precept for every temptation, backed by the Love which makes a demonstration thereof possible.

How can we be grateful enough to that dear Mother in Israel, who, "slumbering not nor sleeping" discerns the need of her children and supplies it before they have time to ask! It is noticeable that since we received that letter, the testimonial meetings have become much more spontaneous and pithy, because we have all learned that no demonstration, however small, is without its significance and place in the human struggle from sense to Soul, and is therefore worth speaking of. In this connection, let me tell of one which filled me at the time with a sweet and quiet happiness, though no great sense of its meaning came until after my visit to Boston.

One afternoon I went to give the usual bi-weekly music lesson to a little niece, and found her mother, my sister, in bed with a very sick headache. She had been subject to these from girlhood, but this seemed to be a particularly severe one. The house was very quiet, and the room darkened, and when I stepped in to see her, she said in a feeble voice, "Never mind the lesson to-day, but come and sit on the bed by me. You always do me good." So I did as she asked, and, entirely ignoring her condition, commenced speaking of things in which I knew she was interested, but before long the conversation turned to Christian Science, as is always the case when she and I are alone together, and in its course I said, "Yes, the time will come, and I feel that it will be soon, when Christian Scientists will not have to make a conscious effort in giving treatments, for through the constant desire and endeavor for a Christ-like Life, their consciousness will have become so purified that the healing will go forth from them as naturally as the perfume from the flower to those who are ready for it." "Well, upon my word, I think it has gone forth from you now, for my headache has entirely left me." Saying which, she arose, and we finished our talk in the parlor. There she told me that she felt the time was coming when she would be prepared to throw off all fear of ridicule and opposition, and openly proclaim herself a Christian Scientist.

Surely this was ample reward for seven years of patient

striving to bring the Light of Truth home to the family circle, and those who have had a similar experience can picture my joy and thankfulness to God, to our Mother, and to all who, through individual effort are collectively striving to establish the "Kingdom of Heaven [harmony] on earth," knowing well that "what blesses one blesses all."

Oh, let us "despise not the day of its small beginnings." Let us instead make them the foundations for great achievements in Truth. Let us drink so deeply of the divine afflatus that all who come within the radius of its overflow may find a perfect healing. Above all, let us so think, and live, and love, that we in turn, as does our Mother, our dear present Exemplar, may find many to "arise" and call us "blessed." Only thus can we prove our loyalty and gratitude to her and her teaching, which has brought to this age the comprehension of the Mind "which was in Christ Jesus."

## THE WORK IN BOWIE, TEXAS.

BY JACOB N. HOPPER.

**A**BOUT five years ago Christian Science was first brought to the notice of the public in Bowie, Texas. At first it was received with open arms. It seemed as if every one was willing and anxious to accept it. All workers were busy in breaking bread to the hungry and healing the sick.

This continued about a year, when some of the ministers, with a wrong impression as to its teachings, opposed it, with a view to its extermination. One minister in particular preached every night for a week against Christian Science, denouncing it in unqualified terms; becoming personal in his remarks, warning people against it, and especially against a certain lady who was doing much good healing, and was an earnest and faithful worker. There were other healers and workers, but she seemed to be the favorite target. During these meetings, however, there were several hundred Christian Science tracts distributed thereby sowing the seed in the ground that was being so vigorously ploughed by our opponents,—to bear fruit in good time. After this there were class instructions given to quite a number of persons, by one of Mrs. Eddy's loyal students, thus laying the foundation for a branch of the Mother Vine. From that

time the faithful ones have been put to the test in many ways. Public sentiment seemed to be against the Cause, and they were subjected to unjust criticism and comment upon the streets and in public places.

But in this the Scriptures are verified. "They shall drink of my cup, and be baptized with my baptism." Through all these seeming persecutions they stood firm. Regular services were held, and the work went forward. About a year ago a number of the students moved away, and the services were discontinued. In October, 1897, the remaining students, with a few others who were interested, resumed the services, and again the work went forward. On January 2, 1898 (Communion Sunday), a First Church of Christ, Scientist, was organized with twenty members, a very noticeable feature of the new branch being the perfect harmony and love that prevailed.

The work was now on a more solid basis, and all felt much encouraged; still, public sentiment seemed to be against us, although in not quite so aggravated a form. Believing that "Love was the liberator," we all felt that, some time and in some way, "Christ would command the wave." Relief was at our very door, but we knew it not. For the one who stands upon the watch-tower, heard that human cry for help, and it was not made in vain. In the *March Journal*, notice was given that a board of lectureship had been established, and class teaching resumed; showing in this, as in all her doings, the wisdom of our Leader.

As a church we were of one mind as to the need of a lecture here, in order to disabuse the minds of the people of erroneous views as to the teachings of Christian Science. We had, like many, the claims of poverty to meet; and it was met in a manner that was a surprise to us all. On the morning of March 20, Mr. Norton was telephoned at Fort Worth that we wished him to lecture here. He set the date for the 24th, thus giving us a little less than five days to do the advertising and raise the necessary money (for we had none on hand). All went to work, however, with a will. The lecture was free to all; but after all the bills were paid we had nearly five dollars to go into the church treasury.

The lecture was well attended and listened to with the greatest attention, and has done much good. First, it has purified the mental atmosphere to such an extent that the change of sentiment can be felt. Second, it has been a

benefit to us as Scientists, for, in working together that others might be benefited, we have been uplifted and the bond of love has grown stronger and bound us together more firmly as a church, so that we are very fast becoming a unit in working for the cause of Truth. Last Communion Sunday, April 3, there were seven new names added to our membership.

We have a good Sunday School started, which is growing in numbers and interest, also, at the same place where the services are held, we have established a reading-room, which is open daily from 10 A.M. to 3 P.M. with a regular attendant in charge; so we feel quite well established, especially as the Legislature has so emphatically recognized our rights as Christian Scientists.

## SUNDAY SCHOOL WORK IN NEW BEDFORD, MASS.

BY E. V. D.

FOR the benefit of the little ones who like to know what other children are doing, I will tell how this small band has increased since we organized, and the work it has done.

We began with an attendance of two; we now average twenty each Sunday, divided into four classes. These little workers have bought a clock for the Christian Science Reading-Room; placed a copy of Science and Health in the Home for the Aged, and one in the Young Men's Christian Association; a copy of "Miscellaneous Writings" in the Public Library, and one in the Millicent Library in Fairhaven, across the river.

The older children are in my class. I asked them a few Sundays ago how many had been healed by the Truth, and every voice bore testimony. My gaze rested on the little boy about whom I told you in the *October Journal*. I will now tell you more about this case, for it has taught me much. The claim was a large abscess on the face. The child had been taken to a physician and had been frightened on hearing that the swelling should be lanced immediately. They had two hard nights and days with him, then he asked for me. The pain and distress was relieved after the first

treatment, and he was able to play out of doors, read, and amuse himself as he wished. The whole neighborhood was in commotion. People talked to the child when they heard he was having the Science. They told him he would die of blood-poisoning and lock-jaw; but the family held firm, and although the feeling ran so high that one of the neighbors said if the boy died, the father and myself should be arrested, we bear witness that God protected us all. In three weeks from the time it first appeared, it disappeared, leaving no scar, and the boy was back in school. The peace and security in the Truth that came to that household was wonderful.

My glance rested at last on my own little boy, and I thought of the many battles we had had with error in the presence only of the Master. He is all that is left to us out of a family of three, two having passed away before we heard of Science. At one time, when I first studied, I had not lost my faith in drugs. I had asked my teacher to help my boy, but I had kept a few croup powders, and one night I mixed one with water and handed it to him. He looked at me with clear, earnest eyes and said, "I thought I was under Christian Science treatment. I am not afraid!" I threw the powder away, with tears at the loving rebuke, and in a few moments the difficult breathing was gone. How true it is the pure thoughts of the children do always behold the Father's face.

It has been my privilege in these later years to see people more ill than he was, healed by the Truth. When mortal sense whispers discouragement, memory recalls this battle, and I tell it for the help of other mothers.

I look on our little band each Sunday with love and gratitude, knowing that I have stood beside some of them in dark hours, but they are still here, growing into a knowledge of the Truth that heals, and they will go into the world as brave workers in this Cause. These children are Busy Bees, and are very thankful for the privilege of sending their love-offerings to the Mother's Room, in loving testimony of what has been done for their mothers and themselves.

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If there is anything that will endure  
The eye of God, because it still is pure,  
It is the spirit of a little child,  
Fresh from his hand, and therefore undefiled.

*R. H. Stoddard.*



## THAT CASE IN WASHINGTON, D. C.

*Dear Journal:*—The *May Journal* has just been read. Referring to the case which we had here a year ago in the courts on the charge of "practising medicine without a license," I want to say that, whatever the Court meant in the statement, "evidence of criminal negligence," so far as Christian Science was concerned there was none. Substantially and briefly these are the facts in the case. The patient was the son of a poor man, a day-laborer, and was in the hands of a "regular" M. D., until he told the family that the boy would live only a few hours, and that he could do no more, so the family reported. At this juncture a neighbor, a woman over seventy years old who had been very kind to this family in their trouble, came in and advised the father to try Christian Science. As the physician had no hope, they decided to do so. The first Christian Scientist that was sent for was not at home, but one of the family recommended another one, who happened to be one of our young students who had just commenced practice as a Christian Scientist. The student was asked to take the case, and went at once to the house. She found the child in great suffering, and the family in sore distress of mind and fear. The fever abated with the first treatment, and very soon the membrane was expelled from the throat, and the patient was resting quietly. The family began to have great hopes of the child's recovery, and the student of Christian Science felt sure of bringing out the case. At this point a representative of the Board of Health appeared, to place in the house disinfectants and post a card marked "diphtheria" on the outside. This had not been attended to before. The representative asked the Scientist if she was a doctor. She replied, "No, I am a Christian Scientist." He remarked, "Well, if the worst comes, as is likely, it will probably be very unpleasant for you."

This had the effect of alarming her, and she left the house long enough to come to see me, and ask if she should go on with the case. After learning the facts, and what had been the result of her treatment, I advised her to hold her ground and meet the fear in her own thought. I have never

given up a case myself from fear of consequences of the law, or persecution, and do not think that a Christian Scientist should, and so advised her. However, while she was absent from the house malicious error seemed to get in enough work to prevent the demonstration, and the boy passed on in a few hours, but without any of the suffering or distress usual in such cases under physicians. At first I felt that perhaps my advice to a student of so little experience was not wise; but so much good has resulted to our Cause as the outcome of this case that we are inclined to feel and know that "All things work together for good to them that love God."

Our Cause and church are prospering in this city, despite the predictions that the teachings of Science and Health would never gain a permanent foothold in Washington.

May we all demonstrate more of the faith, courage, and patience in tribulation that we have witnessed in our Leader's life! She is our Mother, Leader, and Guide, and the more closely we follow her teachings, the greater our love and obedience shall be.

ELLEN BROWN LINSKOTT.

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## JESUS AND THE WOMAN OF SAMARIA.

BY HENRY A. MANNING.

John, 4 : 7-15.

THIS familiar picture of the scene where Jesus sat at the well, while he conversed with the woman of Samaria, illustrates how naturally the carnal mind takes the material view of spiritual things. It is not strange that this woman did not understand the Christ. His own disciples were dull and slow to comprehend his meaning. (Verses 32 and 34.)

As the woman said to him in verse eleven, so the doctors of divinity to-day, making common cause with the doctors of medicine, seem to say, "The well of material and medical science is deep, and you have not the skill to draw from it the resources of *materia medica*, nor the learning to apply these remedies which our God has provided in nature for all sickness and pain, for every ill that flesh is heir to."

And Christian Science answers back in tones confident and clear, "If you but knew the gift of God, and who it

is that speaks again in the voice of Truth to this age, you would ask of Him and He would give you that living water, whereof, if a man drink he shall never thirst again,—the purifying, restoring, and sustaining water of Life."

The so-called Christian world has been dull and slow to understand the full meaning of the Messianic prophecy and mission. But the arm of God is not shortened in this nineteenth century. It is still outstretched to save, and to save in a way that the world has little comprehended—not a far off rescue in some remote period of another sphere of existence, but an always present salvation here and now, from sickness and suffering, from sorrow and sin.

Our beloved Mother-Leader has said, "In the sacred sanctuary of Truth are voices of solemn import, but we heed them not." Methinks as her eyes survey the field to-day her heart is gladdened as she sees that many thousands are now hearing these voices and heeding them, and are entering this field which is "white, already to harvest," and still, "The harvest truly is plenteous, but the laborers are few," in comparison with the abundant work before us. This whole fourth chapter of John's gospel is luminous with Truth, in the clear atmosphere of scientific understanding; and the same teaching and healing to-day "in His name" are gaining widespread acceptance and gratitude.

The light of Christian Science is coming into new hearts every day, and its benign rays are shining forth, so that it shall spread out until it covers the broad earth, even "as the waters cover the sea."

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#### A CARD FROM MR. CHASE.

TO THE MEMBERS OF THE MOTHER CHURCH,—

I earnestly request that the members of the Mother Church be more prompt in forwarding their per capita tax, and not wait until the last of the year. Please bear in mind that there are about ten thousand members, and delay makes much unnecessary work. The year commences October 1, and ends September 30.

STEPHEN A. CHASE, *Treasurer.*  
Box 136, Fall River, Mass.

March 18, 1898.

## THE MEDICAL TRUST.

THIS is the age of Trusts. The trust permeates every department of industrial and professional life. We have the oil trust, the sugar trust, the grain trust, the political trust, trusts controlling substantially every branch of industrial enterprise throughout the entire country. The advocates of trusts make the claim that they are a benefit to the people in this, that they combine the manufacture and sale of the product into a smaller compass, thereby decreasing expenses of manufacture and sale, thus benefiting the people by giving articles to them at less price than can be given under the old system of competition. The great money trust, having its headquarters in the city of London, has its ramifications throughout every civilized nation; Paris, Berlin, the United States, and other nations having extensive branches. This money trust is enabled to fix the price upon all commodities, whether raised from the earth or manufactured by the ingenuity of man, and to a large extent controls absolutely the output and prices. So true is this that the wealth of the country is being fast accumulated into the hands of a few to the detriment of the great body of producers and manufacturers and consumers of the world.

The Medical Trust is the one of which we now propose especially to treat. This trust is formed by the organization of all the physicians of the United States into what is known as "The American Medical Association." The first organization of this trust was something like twenty-five years ago. It was originated among the physicians known as Allopaths. They sought, by the passage of laws, to prohibit the practice of medicine and the cure of the sick by any other class of persons or physicians than those who had been graduated from an Allopathic medical college. This, after a few years' trial was found to be impracticable, because of the influence of other physicians who were graduated from the Homœopathic, Eclectic, and other schools.

The contest was one of great bitterness, but finally was compromised by allowing all physicians to enter the trust who were graduates of any school of physicians.

The national organization of this trust has sub-societies in every state. They meet as other business organizations meet and devise ways and means for securing themselves

against all competition. They advance the argument that they are the only ones who have a right to alleviate suffering, and to that end have secured the passage of laws in these states giving themselves a monopoly in the art of healing, and fixing prices for which their services shall be compensated.

In the District of Columbia the medical trust has obtained the passage of laws through Congress which absolutely prohibit any person from practising medicine or healing the sick who is not a member of this medical trust. In order to obtain admission to this "right of healing society," the applicant must not only be a graduate of the accepted schools, but he must in other ways be agreeable to the board of censors of this special local organization. They have in furtherance of their self-assumed rights established a scale of fees, than which none may charge less, but may charge as much more as each individual member desires, and if any of the poorer people who employ any member of this trust are unable to pay the enormous charges of these physicians, they are put upon what is termed a black list, and thereafter no member of the trust will practise medicine in such family.

In the State of South Dakota, for example, a state by the way which is filled with poor people, many of them living in sod houses, who are put to great hardships to obtain food and clothing for their families, and to build up their little frontier homes—in this state this trust has established the following prices: A physician is allowed one dollar per mile for every mile traveled, two dollars for the personal services to the sick—it matters not how many patients may be in line, a dollar per mile for each is charged by the physician—and in order to collect these outrageous, inequitable, and monstrous charges, all exemptions are obliterated and the physician has the legal right to aid in the collection of his bill, to sell the coat from off the back, the bed upon which the sick lie, the last article necessary for the sustenance of life, and the last crumb of food which the poor patient may own. If a person is sick, or his family is sick, and he feels that he can doctor his own family, or that he has not the means to employ a physician at such exorbitant prices, such person is liable to criminal prosecution upon the complaint of any person who will set forth the facts that a physician was not employed. The employment of an irregular physician will not exonerate the citizen unless a member of this medical trust be employed at the same time. This trust

claims that these privileges have been granted for the alleged protection of humanity.

Every other class of citizens of the State of South Dakota, farmer, business man, laborer, merchant, lawyer, all are compelled to meet the usual competition.

The laws of exemption are considered among the most humane upon the statute books of all states, and they are guarded with jealousy. But this trust strikes them down, and this, too, in the name of humanity.

In England, for example, there are no such laws. The practice of the healing art is regulated, as it should be, upon a broad, liberal basis; as between physician and public there is no law to intervene, and the people have the right to employ any one whom they may desire, and there is no law prohibiting any person from practising the healing art. The English law creates no monopoly in medical practice. This is largely true of every civilized country excepting the United States. If there is any country on the face of the earth where the people should be free and whose government should protect the liberty of the citizen, that country is our own.

Aside from the fact that this medical trust stands squarely against the rights of the people, it is also in the way to prohibit all scientific progress. Apart from the fact that it is unjust and a legal wrong, the financial injustice to the people of the United States is sufficient cause for its removal. This enormous trust annually extorts from the people of the United States more than twenty million dollars. This is shown by careful statisticians who have, from wide experience, compiled the facts. What is true of the State of South Dakota and of the District of Columbia is substantially true, to a greater or less degree, in every state in this Union.

Suppose the lawyers of this country should form a trust whereby no one could write a contract for himself, or make a trade of any kind or character without the employment of a lawyer and payment of enormous fees, the case would be no better, no more outrageously unjust, than is the practice of this infamous medical trust.

The press of this country is largely responsible for the passage of these laws. If the law of justice, reason, and common sense had been followed, not one of these laws could have been passed in any of the states, and the legislators of such state would not have dared to permit the enslavement of their people.



Will the press of to-day assist in the undoing of this infamous trust, and return to the people the legal liberties to which they are entitled. The *News Letter* will consider it an especial kindness if all the editors commenting upon this article will send to us a copy of their journal.

OLIVER C. SABIN.

*Washington News Letter, May 7, 1898.*

## METHODS OF ST. LOUIS CHRISTIAN SCIENTISTS.

It is one of the wonders of Christian Science that its adherents will gladly stop in the midst of their daily cares of business and talk with you about God and Christ and the healing of mind and body.

In the big office buildings of this city a number of busy men have fitted up little side rooms where they can receive and consult those who desire to be healed. This is no part of their daily business except that they consider it their duty at all hours and under all circumstances to spread abroad life, and health, and truth.

Up in the Fullerton Building, for instance, the elegant offices and busy clerks and bookkeepers of the Logwood-De Camp Company give no sign that there, at the smallest suggestion, one of the partners will accompany the visitor into a side room especially fitted for that purpose, and apply the gift of divine healing to the sick, the hurt, and the hopeless.

"We could not think of conducting our business successfully without Christian Science," said James A. Logwood. "It is a religion that one must carry with him into his every detail of living. Only then does he truly live."

And then he goes on to tell you about it in quiet, simple tones that are thrilling with earnestness. He tells you that physical ailments are by no means the only error to which the rules of Christian Science are to be applied.

"I know a woman in St. Louis," he says, "who was cured of total blindness, and I could talk of men and women who have been marvelously healed when all physicians of the body had failed.

"Go up to our church, near Twenty-eighth and Pine Streets, on Friday or Sunday evening, and hear the testimony

of the saved—the saved from sin, from body and mind disease.

"The world needs a religion of practical demonstration in business, a religion men are glad to talk about whenever and wherever met, that shall become an all-absorbing theme, and make men live for each other in the largest and truest sense. It is found in Christian Science."

The Christian Science department of the Logwood-De Camp offices is elegantly fitted up. Behind a door marked "Private," is a reception-room, in the center of which is a table covered with books and tracts. Just off from this room are two smaller rooms, not larger than 4x6 feet, containing two chairs and a stand.

"Those who apply to us for healing," said Mr. Logwood, "or for a conference on spiritual things, are received by my partner or myself. If neither of us should be in there are several of our helpers competent to serve in our place. The visitor is taken into one of these side apartments merely to be away from distractions and there is given the benefit of the healing science that is our religion.

"The public is familiar with the processes, more or less exaggerated and misrepresented, wherein the sick are made to understand that matter is insensate and that pain is a delusion which can be overcome by a complete harmony of the spirit with God. If those who are interested will get from the libraries or the book-stores Mrs. Eddy's text-book of Christian Science they will be fully informed on the subject."

J. E. McKeighan, one of the busiest and best-known corporation lawyers of St. Louis, takes pleasure in discussing and urging Christian Science.

"I am not a member of the church," he says, "but I attend its meetings and find much profit and pleasure in the study of its religion."

The church at 2726 Pine Street has a membership of four to five hundred persons, representing intelligence and high character. William Morgan, of the Ely-Walker Dry Goods Co., is the First Reader, he and the Second Reader presenting alternately excerpts from the Bible and from Mrs. Eddy's text-book of Christian Science.

The congregation is never disturbed by a discussion of church finances. Members give all they can without a word of request or suggestion, and in consequence their treasury is always full and their debts always paid promptly.

"We give," said one of them modestly, "because we love to give. We give promptly and swiftly just as we see to it that our individual house rent is paid. It is not the business of all but the business of each."

Maybe there is something in the idea which other churches might find profitable.

"Christian Science," said a prominent member, "levels the world into a community of immortal fellow-travelers among whom there is no distinction, neither jealousy, malice, envy, ambition, nor fear. It should not be difficult to understand that matter has no sensation. The human body in its natural state is dominated wholly by the mind. With the mind possessed of the spirit of God and Christ there can be no pain.

"The Christian world never has understood the words of Christ: 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' It has rarely had answers to the prayers it makes, because it has prayed for material things first. Christian Science has discovered the prayer for the spiritual life, within which all the material blessings are contained."

There are now six hundred thousand of these Scientists in this country, and the list is swelling daily, especially in the cities where men have opportunity for immediate and practical application of the principles.

*Sunday Post Dispatch*

DR. JOSEPH PARKER of London once said, "You never get through the Bible. You get through all other books, but you never get through the Bible. We see that we cannot exhaust the Bible, because we cannot exhaust God."

To him who in the love of Nature holds  
Communion with her visible forms, she speaks  
A various language; for his gayer hours  
She has a voice of gladness, and a smile  
And eloquence of beauty, and she glides  
Into his darker musings with a mild  
And healing sympathy that steals away  
Their sharpness, ere he is aware.—*Bryant.*

## NOTES FROM THE FIELD.

FOR nine years I was a hopeless invalid, the greater part of the time as helpless as an infant, not able to move, and when moved the pain was so severe that my screams could be heard a long distance.

I was attended by ten of the best physicians of our state (North Carolina). One said it was rheumatism; another, "I don't know what it is. I will see if I can read up on the case;" another thought it was enlargement of the bone, as my joints were enlarged, as hard as solid bone, and much inflamed and sore to the touch. But all they said did not wholly discourage me, for I felt that God had the power to heal me and that He would at some time. I tried to read my Bible but my suffering was so intense I could not read much and could not comprehend what I did read.

In May, 1895, we moved to New Bern, North Carolina. The M. D.'s thought the change might help me. My mother came to see us and told us of a friend who had been healed by some new method, but she knew nothing of it. She wrote to him, and he sent pamphlets. She read them to me, and I caught at it, thinking it my last hope. My husband opposed it, so I gave it up. One morning a friend came in, and my mother asked her if she knew of this kind of healing; she said, "Yes, right here in this town, there is a lady that professes to heal all diseases through the power of God." She added that she had no confidence in it; if it were God's will, he would heal without anything like that, and that she was willing to do her own praying.

In a few days another visitor came and said to me, "Mrs. H—, there is a lady in this place who is healing every known disease. Why don't you try her?" Mother wrote a note asking her to call. She came and talked very lovingly and kindly, but what she said sounded very strange to me, although it gave me hope. She said she would send me some Christian Science tracts and, after reading them I could decide as to taking treatment, and she would call again in a few days.

One week had passed and she came. She explained Christian Science to me and I decided to be treated. She began December 1, and the same day I got off the bed and was carried to the table on my chair. My stomach and bowels be-

ing in such a bad condition, I had not dared to eat; but that night I ate fish and it did not hurt me, and from that time I began to improve. Miss H—— loaned me Science and Health, which I read, but it was some time before I could understand it. I continued to read and improve, and in ten days I could move my feet and raise them from the floor.

No one can imagine my delight but those who have suffered and been blessed as I have been. My husband noticed my improvement, also that I was more cheerful and hopeful; but I did not let him know the cause of it, as I feared he might oppose it. Sixteen days after treatment was commenced, it seemed necessary that we should move to Virginia. My improvement was steady, and in January I was sewing on the machine. I was beginning to understand that Christian Science was the teaching of Jesus. I steadily improved. Every one said it was the change of climate and the fine water that was helping me; but I knew it was none other than the power of God.

As I studied the Bible and Science and Health, and followed the advice patiently given me by letter (for my healing has all been absent except the treatment given before coming to Virginia), the light came gradually until I learned that I was not to be healed of sickness only but also of sin. I could not understand that, for I thought I was as free from sin as anybody could be in this world, but by the healer's constant uncovering of error I found that I was not half as good as I thought I was.

Daily have I gained, crutches are laid aside, and I go all about the house and yard doing any kind of work. I have not a swollen nor enlarged joint. I am as stout as I ever was. Only one trouble remains. In walking I stoop, because one limb is shortened; but I know that God never half did anything, so I am sure that my limb will be straightened, and I shall be made "every whit whole."

I was healed of severe stomach trouble, which was never mentioned to the healer. My brother has also been healed of liver complaint, and has become deeply interested in Science. My mother is now a firm believer. We have the *Quarterly* and study the lesson together every Sunday. Sometimes it seems hard to be so far from others who are in Truth, but we do the best we can, and know that God is with us. I was twenty-nine my last birthday, and I feel better than I did at eighteen, notwithstanding all these years of suffering.

I am so thankful that my husband opposed the first "method," for it was some kind of mesmerism, and not Christian Science.—*Mrs. Fannie Hinnant, Crewe, Va.*

I WAS so nearly blind that glasses made to order lasted only three days. I could not discern any one's features, and had not read for months. I had other ills for which an operation was suggested. To this I objected on account of the intense fear I held for ether, or any anæsthetic, and hoped that some other way would be shown me.

I gradually grew worse. I prayed with earnestness that God would make Himself known to me in some way that I could understand.

In about three days Christian Science was presented. It was explained a little, and the lady read some aloud, and I asked for treatment. After the fourth treatment, I read from Science and Health. I took seven treatments and soon was able to read the finest print. Error has tried to claim me many times since, but with a few declarations of Truth, it is dispelled. I find we must work continually in the Truth if we want to be in peace and harmony. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah, 26 : 3).

I would like to express my gratitude for the help our family has derived from the Sunday School through my two little boys, aged five and seven years. They commenced with this Truth with me a year and a half since. Four weeks after I had thrown away all remedies (which was done the day after I began treatment), my eldest boy fell from a high pump backward, with one arm under him. He screamed, and then was silent; I rushed to him and found him unable to rise. I got him on my lap, and then came the thought, What remedy? Like a flash came the words, "There is no life, truth, intelligence, or substance in matter" (S.&H.). I repeated the whole of the "Scientific Statement of Being" aloud, and when I had finished, the child rose and said, "I'm all right now, mamma." The little one seemed greatly impressed with what he had seen, and joined me in repeating what he knew of the Statement.

A few weeks later he had learned the little prayer, "Mother's gift to the little ones," and had an occasion to use it. I was purchasing some cayenne peppers, which he admired very much. I said, "Be careful, don't touch them;



they burn dreadfully." A moment later he was screaming, and strangling; he had chewed and tried to swallow one of the peppers. In my fear, I handed him a glass of milk that was on the table, and forced him to drink a little. He grew worse. I handed the milk the second time, when, looking up through his tears, he gasped, "No, mamma; say that little prayer." I shall not forget the rebuke. I asked him to repeat it with me. The pain ceased before we had finished, and in a very few minutes all was forgotten except the beautiful lesson learned.

Since then error has tried to manifest itself in the use of profane language. All material punishment failed to reach the required results. I asked him to repeat the commandment, "Thou shalt not take the name of the Lord thy God in vain," etc., whenever error tried to tempt him. He made the demonstration.

Since then the error of telling falsehoods or deceiving was begun. I told him I had that error to fight, for I, too, told falsehoods when I voiced error of any kind. While I was searching for a helpful verse in the Bible, I glanced around, and saw him with his head bowed on his little hand, and soon heard him saying, "Thy Kingdom come; let the reign of Truth and Love be established in me" (Church Manual). I saw plainly how those lines given by our dear Mother are fitted for *all* our needs. Only a short time before this I had remarked that I could get less from that prayer than from anything our Leader had ever given us. But I continued to try, knowing that the light could not remain obscured, and it was revealed by this little babe.

*Lucille Hipple, Denver, Col.*

SIXTEEN years ago I was very low from nervous exhaustion and general debility. Having but little faith in medicine, I tried hygienic methods,—dieting, etc.,—but without avail. Becoming alarmed I finally went to an M.D. Receiving but little benefit from his treatment, and hearing of a Spiritualist who claimed to be something of a healing medium, I took treatments and was soon to outward appearance, healed.

Mentally, however, my last condition was worse than the first. Soon after this, in the spring of 1882, I read in a Boston paper an account of some wonderful healing.

In reply to a letter of inquiry the editor gave me Mrs.

Eddy's address, to whom I wrote for information, receiving a reply from Dr. Asa G. Eddy. I at once ordered *Science and Health*, and received a copy of the third edition.

As I was just going into business, I did not pay much attention to the books, but would read a little in them once in a while. From the first I had no doubt of their truth, but it seemed impossible that an ordinary person like myself could ever comprehend or demonstrate it. I subscribed for the *Journal of Christian Science*, as it was then called. Business reverses coming on, I lost confidence in myself and fellowmen, and drifted along, with no object in life. I can now see that Christian Science was helping me even then, for there has always been with me something of that faith so beautifully described by Whittier in the lines,—

I know not where His islands lift  
Their fronded palms in air,  
I only know I cannot drift  
Beyond His love and care.

Eight years ago I was again led to take up the subject of Christian Science. I found that great progress had been made in the Cause. *Science and Health* had been revised, so I procured a copy and subscribed for the *Journal*. Then it was that I began to see that it was possible for even me to demonstrate Truth. I tried to interest others in the subject, but without success. Up to 1895 I had met but one Scientist, but I wish to acknowledge the many kind and encouraging words received from my fellow Scientists to whom I have written, and also the great helpfulness of the *Journal*.

Two years ago it was my privilege to take a course of lessons with one of Mrs. Eddy's loyal students. Surely, if slowly, I am learning to demonstrate the way in Science. There are many problems to solve, but the outlook grows brighter.

So, fellow-Scientists, let us not be discouraged, but let us press on, to use the language of our Mother in Israel,—

In the way Thou hast, —  
Be it slow or fast,  
Up to Thee.

W. M. Burns, Morrison, Ill.

I WAS afflicted with granulated eyelids for four and a half years. I was treated by several specialists, spent a great

deal of money, and received no benefit. As I had passed my three-score years and ten, I supposed that I should be blind the balance of the time allotted me to live.

I had a son living in Nebraska who had a very sick child. They had employed three doctors who held a consultation, and concluded that the child would die. They advised the parents not to grieve, for it would be the best thing for the child, as there was not one in a thousand that had the disease it had that could get well; and if it did get well it would be an idiot. With this consolation the doctors left.

Now there was a Christian Scientist present who told the parents to write to a Christian Scientist whom she felt sure could cure the child. They did so. In three days the child was well and has remained so ever since.

Now it so happened that they had two years of drouth in that section of Nebraska, in which time the farmers raised nothing. I wrote to my son to bring his family to Iowa, until they raised something again. When they came my son told me what had been done for their child, and insisted on my writing for treatment. I finally concluded to do so, and in three days' time I could see to read. This gave me courage, and I bought "Science and Health with Key to the Scriptures," and commenced to read; but it was so different from what I had been taught, I thought it claimed too much, and I became something like a doubting Thomas. I got my eyesight so miraculously that I could not deny that. I read, studied, and wondered if *all* that Science and Health stated was true.

Finally I had a demonstration that removed all doubts. I am in the monument business. One day we were setting up a monument and I got one of my fingers under a twenty-nine hundred pound monument which mashed it to a jelly. Every one present advised me to go to a doctor and have that finger taken off, as they said I could never use it again. By this time I found out that we had a healer living in our city. I paid no attention to the advice I had received, but went to see the Scientist. I asked him if he could do anything for that finger. He said, "Yes." He gave me a treatment, and in five minutes the blood stopped and the pain was gone. I did not lose any time, but went on with my daily work, and my finger was all right in a very short time. That removed all doubts from my mind, and it made me a full believer in Christian Science.

*D. Neiswanger, Washington, Iowa.*

NINE years ago, after my wife was healed by reading that blessed book, Science and Health, we began the study of Christian Science. With the understanding I received from reading Science and Health, and with some treatment, I was enabled to get rid first of one disease and then another.

The first claim to leave was the sinful, foolish habit of profanity, which dropped off like a cloak. Then indigestion of years' standing followed. During the first year I had to fight against chronic liver trouble and chills and fever; but Truth enabled me to overcome them, and from the first day I began to study Science and Health I have not taken a dose of medicine, nor has any member of my family. This was a great change, for we kept a small-sized drug-store in the house all the time, and patronized it daily. For five years I was troubled with eczema, which several M. D.'s had tried to cure. This, too, disappeared. I had used tobacco since I was twelve years of age, and at that time was chewing a dime plug and smoking from fifteen to twenty cigars a day. First I gave up chewing and then smoking, and have never wanted either since; while before I heard of Christian Science, when I tried to discontinue the use of tobacco, which I did three or four times, I was the most miserable creature in the world, angry with everything and everybody, including myself, and always returned to the habit with increased appetite.

Also heart trouble was overcome; and one after another of the beliefs of pleasure and pain in matter disappeared, and from living in sickness and working for the benefit of the doctors and druggists,—for they got nearly everything I made for nine years,—Science has changed all things, so that from the day we took up the study of Science and Health I have had no expense for doctors or drugs, nor has one of us been in bed a day from sickness. Now is it to be wondered at that we love and praise our dear Mother, Mrs. Eddy, for the great blessing she has given us and all mankind in revealing to the world the beautiful Truth, Christian Science? How can we show our gratitude except by trying to *live* her teachings and follow in her footsteps as nearly as we can?—W. P. A., Nashville, Tenn.

I BECAME interested in Christian Science through being healed, and can truly say that I owe my health, strength, and happiness to the new understanding of God as revealed to

me through "Science and Health with Key to the Scriptures." I have had many experiences in the healing work.

A lady sent for me last July who had been a great sufferer from female troubles for ten years. She had been treated by physicians in Canada and the States, spent a part of last winter in the general hospital, undergone three surgical operations, and came out from there in February, still a great sufferer. In addition to this, she was having much distress, because the chloroform that had been given her at the hospital had affected her stomach, so that she could not eat any food, even a piece of bread, without suffering pain. Christian Science was a new thought to her, and when she had finished telling me this, she said, "You need not tell me this is all my imagination, for I know it is not, but is very real to me." I made no reply, but sold her a copy of Science and Health, and gave her a treatment. From that hour she took no thought of what she ate, and did not suffer. At the end of one week's treatment she was healed of all her diseases. Since then she has been a faithful advocate of the Truth, telling others the good tidings, and is able to overcome many of the temptations that come to her daily. || 41

Another case of a girl who stepped on a nail, which passed through her shoe into her foot. She had been treated by her physician for a month, poulticing, etc. He then said he could do no more, but would be obliged to cut the foot open and remove a piece of leather that he believed to be in it, which was preventing it from being healed. The mother not wishing to have this done, consented to try Christian Science. When the daughter came to me, her foot was very much swollen and inflamed. After receiving treatment for some time, she was perfectly healed, without the leather being removed. A few weeks after she discovered something dark underneath the skin, and picking it open found a piece of leather.—*Clara P. Schreck, Buffalo, N. Y.*

Six years ago, I first heard of this Truth. I immediately took treatment for my eyes, as I had been under the oculist's care, and had worn glasses for four years. I took them off after the first treatment and have never worn them since. I have been able to do fine sewing, reading, and writing, without limitation.

For fourteen years I had been accounted an invalid, scarcely being free from pain an hour at a time. I had

taken every medicine that was suggested, and had tried many noted health resorts. Even after my eyes were healed through Christian Science I took a journey abroad, thinking by that means to find some rest. Health was out of the question, so mortal mind decreed, for the parting words of the family physician to my husband, were, "Take good care of her; you will not have her long."

Upon our arrival in London we became acquainted with a very noted physician, of high standing in the London Hospital, who told my husband the very same thing.

At this time I knew but little about the Science, but the little I had must have upheld me, for with all the laws which had been made for me, I should have succumbed, had not a higher power sustained me.

Upon our return from abroad, I began to look into the Science for myself, and in May, 1894, I took class instruction. I began rapidly to mend. I have had many wrappings with error, but have never been tempted to turn back. I am so positive I have found the Truth, that never a doubt enters my mind, and I know no matter what the error is that presents itself, Christian Science will overcome it. I have proved enough to know that there is no other way under heaven, whereby man shall be saved than by the understanding of the Bible gained through the study of "Science and Health with Key to the Scriptures."

*Mrs. George E. White, Chicago, Ill.*

ONE year ago this month I went to see what this Science was. I thought if the lady only said the word I would be well, but I soon saw that there was something for me to do.

I took up Christian Science and began to search for what I had to get. I thought I was a pretty good Christian; I was in the Baptist Church where all are taught to get ready to die and meet our God in heaven. But as I studied, to my surprise, I found I was to live. Then one after another the old patches had to be laid off. First the electric ring, then the charm, the medicine, the cotton (for my feet had to be all wrapped in cotton so I could walk), and bandages of all kinds, and all the kinds of washes I had to use so I could get around a little faster than a snail, and when I did make myself go faster I suffered for it. Only to think what mortal belief can do, and with all I was sad. Now I know that my heaven is everywhere if I but love the Lord.



I found health only by believing that God is my life. To my great joy I don't have to stay in the house. As long as I took medicine I had to stay in for fear of taking cold and getting stiff. Now I take the Truth that is found in the Bible and Science and Health. When I think of Life, Truth, Love, then new life springs up in me. Now I know I must get "Out of self and into thee"—get out of all of the old land-marks such as rheumatism and all of those things that error brings. I know that God is my life, and knowing it has made me free. I know in whom I live and move and have my being, for I am better both physically and spiritually. The old patches are all thrown away, and I am adding new truths each day from "Science and Health with Key to the Scriptures."—*Mrs. H. Quinter, Pottsville, Pa.*

CHRISTIAN SCIENCE has brought me such wonderful blessings, that each day my thought goes out in silent prayer that Truth will lead the mothers throughout our land into Christian Science. I often see a mother, carefully attending to the wants of her little family, worried and careworn from sleepless nights and many seeming cares. Then I realize more truly what a "pearl of great price" I have found, and thank God anew that I have been led into the fold. I long to tell those mothers of this glorious liberty that has been brought to me that it may be theirs also, if they will seek the truth as it is revealed to us in "Science and Health with Key to the Scriptures."

My son is nearly four years old, and I have not lost a night's rest with him, or given him one spoonful of medicine. Once, about midnight, the nurse girl brought him to me, and said that he seemed very ill, and she felt alarmed about him. I arose, took him in my arms, and told her to return to her bed. I treated him, and in one hour he was resting quietly. In the morning he arose at the usual hour and played all day. Previous to my studying Christian Science, I had had some experience as a nurse, and I knew from the symptoms it was mumps in a severe form, as the fever was high, and the glands swollen badly. The healing, however, is a small part of the benefits derived from Christian Science. If baby seems cross, or stumbles and falls down, our remedy is always safe and close at hand.

If there is an unusual amount of work to be done, Christian Science shows us how we may accomplish much with-

out becoming weary. By teaching us the allness of God, and the nothingness of error, it brings peace and harmony into the home-nest.—*Mrs. C. M. Nenno, Buffalo, N. Y.*

ABOUT two years ago I was scrubbing my kitchen floor, when a large splinter ran into my finger under the nail. A glance at it assured me there was no possibility of getting it out except by cutting down the entire length of the nail. Seizing the brush again with the same hand, I continued scrubbing, realizing the nothingness of both finger and splinter. At the end of four or five days I examined it, and then saw that either the nail had risen, or the wood had shrunk, as the splinter was lying quite loose in a little raised tunnel. With the point of a needle it was easily drawn out; it had caused no discomfort after the first moment's pain.

Another instance is that of a man who works in the baggage room at the Union Depot. Four years ago he was engaged taking down a large, heavy trunk which was piled on top of others, when it slipped from his grasp, and fell with great force, corner down, landing right on his foot. He was only a beginner in Christian Science, and came to me for help, as he was suffering great pain. As he told his story a wondrous gleam of the *unreality* of matter came to me, and I said, "Why was not the trunk hurt; it had as much reality and feeling as your foot? Life is spiritual and not material." A smile broke over his face as he said, "I never thought of it that way." He was instantly freed and returned to his duty, and had no more trouble. This man's face fairly beams now with the Truth that is lived and loved in his household.

These small beginnings prove to me the truth of what our beloved Teacher has written, and that Truth is applicable to every human need.—*T. N., Denver, Col.*

WHEN Christian Science found me last October, I was a hopeless, forsaken woman. The previous March, I fell to the floor sick. I was put to bed, and had the best doctors attending me, but received no benefit. I became almost totally blind. My husband did all he could in procuring the best medical advice, and used up every dollar we had, but my eyes became so bad that I had to sit in a darkened room. The loss of my sight was a great blow to me, as I had been employed in fine needle work, and also accompanied my husband's music, he being a musician.

The following August a still heavier blow came to me, in the passing away of my husband, after a few days' illness; then everything seemed a blank to me.

It was at this time that Christian Science found me. My case seemed slow and not encouraging at first. I had been in darkness eleven months; I also had a claim of fourteen years' standing, had internal convulsions, and would be startled at every little sound, with a constant fear of some harm befalling me. I was afraid to be alone for any length of time, and was so feeble that I could not walk two blocks. Poverty stared me in the face. I did not know that I had a friend or brother in the world.

But now I am clothed in my right mind. I can see to read and write, am not afraid of anything, and shall start next Tuesday for Savannah to my brother, whom I have found again, through the power of Truth and the love of God, learned through Science and Health.

The greatest healing has been the binding up of the broken heart which all these afflictions had brought upon me.

*Mrs. Margaret Arinold, New York, N. Y.*

FIVE years ago I was in the depths of despair, having been a sufferer from dyspepsia and other severe troubles for a number of years, and finding no permanent help in the many remedies I had tried.

About that time a cheerful little Scientist came to our town. She told me of many wonderful cures and encouraged me to try it. In a short time I did so with gratifying results. I received my first treatment, and the next day began to aid in house-cleaning. Previous to this I had scarcely been able to drag around. Although I was greatly benefited in every way, the claims did not yield at once. At times the terrible burning in my stomach would seem to come back for a long time, but through the help of a patient sister Scientist and the faithful study of the Bible and Science and Health, it has been overcome, and I now realize a greater degree of health and strength than I ever did, and I am still gaining physically and in the understanding of the Science.

I was delighted from the first with the beautiful theology, and wished to become a healer immediately; but I found that there was much in self to be overcome before I could see to cast the mote out of my brother's eye. I have had the privilege of studying with one of Mrs. Eddy's loyal students.

The people here have been slow to take hold of the Science, but three of us meet each Sunday to study the Bible lessons.

We all take and enjoy the *Journal*.

*Mrs. Ida Sheldon, Beattie, Kan.*

It is four years since I first heard of Christian Science. Two years previous to that time I broke down completely. I tried five of the best physicians, but in spite of all their efforts I was fast failing. I was persuaded to try Christian Science, and in two weeks I was healed. Since that time I have not taken one drop of medicine, and have not been one day in bed. The Truth given in Science and Health has met every need.

My aunt was taking care of a baby boy who was brought to her from the hospital. He had undergone an operation for perforation of the bowels, and the doctors feared that consumption of the bowels might set in at any time. When my aunt saw that I was improving so rapidly, she thought she would try the same treatment for him. He could not bear the weight of his body on his feet. In two months he could walk, and in a few months he was a big, fat boy. After a while he was taken from her, and the people to whom he went did not know much about Christian Science. He took the whooping cough, and had it for some time. My aunt was sent for to take him back again. On Wednesday congestion of the lungs set in, and Sunday it seemed as though he would pass on, but through Christian Science he rallied, and the next Wednesday he sat up in a chair. The next day he was dressed, and has not had a day's sickness since. If any little trouble comes to him he will go off by himself and treat.—*Mrs. G. Lindsay, Ottawa, Ontario.*

*Dear Journal:*—I am one of the Busy Bees, and my name is in the Onyx Bee-Hive in Mother's Room. I have a badge and a piece of marble from Mother's Room too. I never knew anything but Christian Science, and I am eleven years old. Mamma has always treated me for any troubles, and I never tasted medicine at all.

We have a nice Sunday School, and there are seventeen members in it. At the public school I spoke the piece by Keyes Becker, "At Easter's Dawn," and I got ninety-nine per cent for it. I never go below ninety in my report, and I think it is Christian Science that makes it so.

Once the coal-box cover came down on my hand and broke one of the smaller bones. After it was treated it was all right, and in half an hour I used the hammer and I pounded sticks in the ground with it, and used the hand at school (the right one), and everywhere, and it did not hurt me at all.

I have "Pulpit and Press," and we sent a picture of our Sunday School to Mrs. Eddy and Miss Campbell. I like to read the Notes from the Field very much.

We have had meetings since I was four years old, and I have missed but two Sunday meetings—one Sunday I was in the country and it rained, and one Sunday I was trying to *un*believe a belief in measles.

This is my first letter to the *Journal*. Our Sunday School put a copy of Science and Health in the jail here.

*Leola M. Werner, Neligh, Neb.*

AN aged lady with typhoid fever, whom the best doctors had sentenced to lie at least twenty-one days before the fever could be checked, and who declared that her recovery was very doubtful even with the best medical attendance and care, was healed by Christian Science in a few days.

In another case, a child lay at the point of death with typhoid pneumonia, had had two congestive or sinking chills, and the doctor, with tears streaming down his cheeks, said, "I have done all I can do, everything is against her and she can not live through another chill." He told the father if there was any other doctor or any other treatment he wished to try, to do so at once. The father asked him what he thought about Christian Science. He answered, "I don't know anything about it, but try anything you choose, for I can do nothing more." The child was put under Christian Science treatment that evening, and the next morning the fever had entirely disappeared. That afternoon she sat up and had her playthings, and the next day she was up and dressed and played around the house, and has been well ever since.

Another case in which a tape-worm, many feet in length, was removed—head and all—by three weeks' treatment. This was a year ago, and there has been no re-appearance of the parasite to this date.—*E. L. Ballou, Larrabee, Iowa.*

ONE day, after a somewhat laborious day's work, I re-

turned home, to find that discord in one of its most hideous forms was rampant there.

The claim was that of drunkenness bordering on delirium tremens. A relative who was stopping with us, had been a sea-faring man, and falling in with some old sea-captains, he drank himself into this condition.

When I came upon the scene with my own claim of fatigue and fretfulness, I could not see why this should be tolerated in my home, and declared that the protection of the law should be sought. If you have ever poured oil on a fire you can realize, in a measure, what happened when I expressed that thought. It was so virulent that I thought, "This will never do." I remembered I was a Christian Scientist, and with that remembrance came the thought of love,—love for God and love for man. In an instant my whole attitude was changed from hate and fear, to love and trust, and I can truthfully say that from the moment I realized that Love controlled, the man was quiet, and in ten minutes I had him in his room, and in half an hour he was completely sober, and thanked me for what had been done, and asked God to forgive him.

*E. S. B., Wollaston, Mass.*

I WAS an invalid for four years, and had been told that I would never be a well woman. I had rheumatism, dyspepsia, and dysentery. For months a small piece of bread and half a cup of tea was all I could eat for a meal, and often that little would make me suffer terribly for hours. Doctors had told my husband that I was liable to die in one of those sinking spells, but since I received Christian Science treatment all these have gone. I have become strong and well.

My boy, thirteen years old, had the whooping cough. The doctors said he had ruptured some canal and the pain in his head could not get better until he underwent an operation. As Science had done so much for me, I asked a Scientist about him. She treated him that afternoon, and the next morning his sufferings had all gone. It is ten months since he was healed, and to-day he is stronger than most boys of his age.

At this time I was reading Science and Health, and it taught me so plainly that God does not make us sick that I wondered if my little boy, four years old, could not be



healed. He had been troubled with fits for two years, and the doctors could not cure him. I wrote a note to the Scientist and she treated him, and he has never had a fit since.—*Mrs. A. Rodgers, Lansingburgh, N. Y.*

LAST summer in cherry time, two little girls were playing one afternoon. As they were climbing trees, Grace fell from a high tree to the ground. Eunice came running with white face calling, "O Mrs. B——! Grace has fallen from the tree and will not answer when I speak to her." I replied, "Be not afraid," and declared the Truth silently. We found her unconscious, in a little heap, having struck on her side. We got her into the house and on the bed. Truth and Love were very real; the seeming accident very unreal. She regained consciousness, and they were soon talking and laughing, but as she looked very white, I asked her if she felt all right. She said her back and side hurt her very much. I declared Truth, when she soon said, "I just felt the pain go away," and that was the last that she ever suffered from the fall. Her face regained its natural color, her eyes and face were bright and beautiful all the afternoon. This all occurred in about half an hour. Both little girls said when she was falling they thought immediately of Christian Science, as they had become interested through us.

We are students of Science and Health, and have most of Mrs. Eddy's writings, also the *Journal and Quarterly*.

*C. A. B., Kimball, Ohio.*

In January, 1897, my little son came down with the measles, at the same time having a bad cold. We had two physicians attending him, but he grew worse, until pneumonia set in. He lingered all through the winter and early spring, when one day in April the doctor said he had consumption, and could not get well. We could plainly see that he was slowly wasting away. We called another physician who made a thorough examination, and pronounced it quick consumption, saying there was no help for him.

A dear friend insisted that I should try Christian Science, and as a last resort I consented, having little or no faith. The physician who was present at the time inquired if the Scientist was able to write out a death certificate, adding that it would be only a short time before she would be

called upon to do so. The treatment commenced at once, and from the first the child improved, and at the end of one month was comparatively a well boy. To-day he is as hardy and happy as can be.

I am no longer in doubt, but know there is life, health, and peace in Christian Science.

*Mrs. Mary A. Clary, Denver, Col.*

DURING a visit in the mountains last summer I was tempted to believe in the reality of a serious hereditary ailment. My sister had undergone a surgical operation for the same difficulty, and I was full of fear. No one in the town knew of Christian Science, and in my distress I thought I would send to my home for the help of a Scientist. The question came to me, "What can I do alone so far from home and friends, and with no one to call upon for treatment?" Then came the thought, "I have God and Science and Health, what more do I need?"

The suffering seemed very great, and the ailment developed rapidly, but I took my Bible and Science and Health, and daily I read and pondered. Lifting my heart to God, I strove to understand more of His allness, and the nothingness of evil, matter, and fear, and at the end of a week the abnormal growth and all bad symptoms disappeared, and have not returned.

Alone with God I proved the power of Truth, as revealed in Science and Health, to heal. I have still many mortal beliefs to overcome, but this demonstration of divine Love encourages me to persevere unto the end.

*A. F. R., East Orange, N. J.*

I HEARD of Christian Science in 1891, but did not manifest much interest in it till two years ago, when the healing of a brother-in-law brought it forcibly to mind.

From that time we began studying, and one year ago last March my husband and I went through a class; he, while studying, having been cured of infidelity.

Since that time we have had many manifestations of the healing power of God. Our son was cured of astigmatism. A specialist had doomed him always to wear glasses, as he could not read correctly anything on the black-board without them. This year he did not think of the glasses, not having worn them during vacation, until two or three weeks had slipped by, and he was reminded of them by a schoolmate. He has no use for them now.

Our daughter was healed of deafness and the loss of the sense of smell of long-standing.

I want also to speak of one of our neighbors who, through the study of Mrs. Eddy's writings and a little talk about Christian Science, is healed of a claim that baffled eminent specialists. And most of all is the spiritual healing that has come to us.—*Carrie H. Hubbard, Algonac, Mich.*

FIVE years ago last month a Scientist friend came to visit our home. I was at that time suffering from a number of claims, consumption being one of them. I had doctored for years, and taken every patent medicine recommended, with very little benefit. Finally the doctors gave me no hope.

I was a member of the Baptist Church, earnestly striving to live a Christian life. I had often stopped taking medicine for days, and tried to trust God to heal me; then I would get discouraged, thinking I did not have faith, and always blaming myself.

I had heard of Christian Science before, but was afraid there was something wrong about it. Every passage in the Bible that, to my sense, condemned it, came up with great force, so there was a continual argument going on in my mind.

When this Scientist friend came and explained it to me, I could see at once that it was right, began to take treatment, and was healed in a short time. There has been no medicine used in our family of seven from that time, Truth overcoming every claim.

*Mrs. Mary A. Elliott, Park River, N. Dak.*

To show how readily the innocent mind of a child reflects Truth, I will tell of a beautiful demonstration made by a child five years of age, whose knowledge of Christian Science has been gained by attending our Sunday School.

The child seemed to have a severe cold, and his parents, who have not demonstrated Science as thoroughly as the little one has, were becoming quite anxious, when the child went to his father and asked, "Papa, will you please read Science and Health to me? I am sure it will make me well." The father was busy and heeded not the childish demand; but the little Scientist was not to be thus deprived of the benefit he felt sure was to be gained therefrom, and so he took the book and in his own innocent way read, "God is love," and

repeated "The Scientific Statement of Being." The next morning the cold had entirely disappeared, and Edward was well and happy.

The above is but one of the many beautiful demonstrations the little one is making each day, proving that "God is love."

*H. A. Morrison, Saratoga Springs, N. Y.*

AFTER years of sickness and months of intense suffering I was induced to try Christian Science. When I commenced treatment I had stomach trouble in the worst form. I could not eat, sleep nor walk, and morphine was all that gave relief from pain.

Two years ago I had an operation performed on the glands of my neck for tuberculosis, and for a time it seemed to help me, but later it went to my bowels and the pain was unbearable. The physician said that medicine would do no good, and ordered me East. While making preparations to go, I tried the great Physician. From the first treatment I slept, and from that time, which was nine months ago, I have never taken a drop of medicine. Christian Science is the medicine that heals. To-day I am perfectly well, and can eat, sleep, and walk almost any distance. I am so thankful to God to know the blessed Truth can and does cure any and all false claims. The great Physician is ever near for all who are ready to accept.

*Nettie McKnight, Denver, Col.*

A BRIEF history of the Christian Science Church recently organized in Marlboro, Mass., may prove interesting to the readers of the *Journal*.

In June, 1890, three women, who had been healed through Christian Science, resolved to meet each week and go through the Bible lesson. The number began to increase, some coming in through healing, while others came from reading the works of Mrs. Eddy, until in September, 1895, the regular attendance was eighteen. At this time a Christian Science Society was formed, Readers were appointed and officers elected, and the members pledged a weekly offering to meet the expenses. This onward move roused a deeper interest in the Cause, and the attendance, as a natural result of united thought, increased so rapidly that in December of the same year it was found necessary to procure a hall in which to hold services.

On April 2, 1898, the members of the Society numbering about forty, organized a church and obtained a charter.

FORREST A. CLOUGH, *Clerk.*

I FIRST heard of Christian Science in 1889. At that time I was smoking fifteen cigars a day, and although I desired to quit, I felt as though I could not give them up. I finally concluded to have a Scientist treat me, and after three treatments, I had no more desire for tobacco, but a great desire to know more about the Truth. Not long after I went through a class. What a blessing Christian Science has been to me and to my family all these years. I have had some good demonstrations of the power of Truth. I was helping a workman move a large stone, so large that we could scarcely lift it. I slipped and the rock fell on my leg. I treated myself at once, then had the man help me into the house, and the next day I was as well as ever. The workman thought I would be laid up for several weeks. Christian Science is a blessing to our home and my business, and words fail to express the gratitude I feel for what it has done for me. I am each day striving to put down self, and to demonstrate the golden rule.

*Alfred Hossick, Carrollton, Mo.*

THE work in Christian Science was begun in Guthrie seven years ago, when a few of us met to study the lessons on Sunday afternoons.

October 3, 1894, we organized as First Church of Christ, Scientist, of Guthrie, Oklahoma Territory, receiving the first charter granted to any Christian Scientist church in Oklahoma.

Since then we have held regular services, using the Bible and Science and Health as our Pastor.

Truth has always been in our midst, though at times only enough were present at the services to claim the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

We now have an average attendance of thirty at our Friday evening meetings. The sick are healed and drinking habits and other evils are destroyed through the power of Truth.

We are very grateful to the Mother for the impersonal Pastor.—*Mrs. Katie Traband, Guthrie, Oklahoma.*

OUR beloved Leader's message to the Field in regard to teaching, may uncover in some of us the claims of latent ambition and other sins which may not have been eradicated for lack of sufficient testing; or this wise command may be understood by some as limiting the usefulness of certain of the sheep in the great fold. But, beloved co-workers, who or what can limit if Truth speaks to us in the clear, strong tones it did to Paul?

Since every message of our Leader means not only "the greatest good to the greatest number," but the greatest good to each and every one in the household of faith, let each Christian Scientist recognize in this command a greater opportunity for the exercise of humility, as well as a deeper and wider experience, which will better fit us to be worthy the name of Christian Scientist.

*Barbara M. Prince, Bloomington, Ill.*

CHRISTIAN SCIENCE has not only lifted me out of a state of invalidism of a most serious nature, but it has enabled me to demonstrate love in my home; and now, after years of patient trusting, I can say truly, "Love is the liberator."

To those who seem to have opposition in their homes I wish to say, If you are trying to live true to Truth, and are showing love to your fellow-man, love toward all with whom you come in contact, the light *will* break forth. We must love if another seems to hate. "If ye love them which love you, what thank have ye! for sinners also love those that love them."

When Jesus was asked how many times we are to forgive an offending brother,—“till seven times?”—and the answer was, “Until seventy times seven.” How true I have found those words. We must return good for evil always and in all ways.—*Miss E., Cincinnati, Ohio.*

INFLAMMATORY rheumatism, neuralgia, blood poisoning, and an old chronic complication which physicians could not cure, as well as many other claims of less severity, have all disappeared through Christian Science treatment.

The greatest of all was paralysis. When I discovered that I was not capable of treating myself, I called a faithful healer, and also leader of our Society in this place, to treat me. He came three days, and error still held me in bondage. The fourth day he treated me till noon, when I was released



almost instantly. Mortal thought had given place to Truth, and Truth had set me free.

We have in this place a temporary organization of Christian Scientists. We commenced with eight members, and others have since joined us. We hope soon to organize with a charter. We are nearly all members of the Mother Church, and a devoted little band working in the Father's vineyard.

*Mrs. Josie S. Griswold, Chanute, Kan.*

On a cold November evening in 1895, I went to the country to bring in a young cow. As I was leading her along, she took a notion to run, dragging and throwing me head foremost into a barbed wire fence. When I reached home an hour later, I found my face was cut in several places, a piece of flesh torn out of one cheek by the barbed wire, and one ear torn so that the lower lobe was separated and hung down.

My wife and daughter, not feeling competent to handle the case at that time, called a Scientist healer. We tied a cloth over the wound to cover it up, and Christian Science did the rest. Four days later I went to work and kept right on as usual, with but little inconvenience. The ear came together, the cheek filled out, and the scar has already disappeared.—*Ingersoll Moore, Bloomington, Ill.*

I would like to tell of a demonstration of the power of Truth, in Cincinnati, for a lady ninety-one years of age. For two years there was a fiery red lump on her neck, growing larger all the time, and very irritating. The family did not call a surgeon for fear she would not live through an operation. A friend called to see her, and suggested she should try Christian Science. She consented, and a Christian Scientist was sent for. She was treated for six weeks with apparently no change. Then one morning she awoke and found her clothing and the bed covered with blood. The manifestation was disappearing without lance or surgeon, and in two weeks it was entirely gone, not even a scar to be seen. She gives to Christian Science all the credit.

*Laura Cheseldine, Mt. Auburn, Cincinnati, O.*

WHEN we were quite young in the study of Christian Science, our little boy fell against the heating stove, burning his face severely. A gentleman called who was also beginning to study, and on seeing the child he was startled. I

would like to testify to what healed my child. It was this statement in Science and Health. "Mind decides whether or not the flesh shall be discolored, painful, swollen, and inflamed" (p. 384). We have the proof that God speaks through Mrs. Eddy to this age, and that we were guided to catch the true tone of these words to some degree, for no one to-day would know the child had ever had a burn on the face.

*Mary M. Davis, Omaha, Neb.*

THREE years ago I went West for my health, and after climate and medicine failed to help me, a friend told me to try Christian Science, and gave me Science and Health to read.

I felt that I had found the Truth and that it would heal me. I wrote to a Christian Science healer at once. The healing was slow; my healer treated me several months and was very patient with me, telling me over and over again that God was the only Life, and that He was more to me than my lungs. I studied Science and Health, and after a while was able to treat myself and others. Though all my claims have not yielded, I feel that I should acknowledge the benefit received and thus be fitted to receive more, as our dear Leader has so often admonished us.

*M. D. K., Carrollton, Mo.*

As the permanence of the healing done in Christian Science is sometimes questioned, I would like to cite a case that came under my care some seven years since. It is of a lad of fifteen who was suffering from hereditary consumption. The doctors said that he could not possibly live to manhood, that when his stomach gave out the end must come. When I was called the lad could not leave the house; but after three treatments he came to me and in a few weeks declared himself well. He has had no return of the disease, and is well and sound to-day; thus proving the power and permanence of healing in Christian Science.

*Mrs. Cecilia Utley, Buffalo, N. Y.*

IN December, 1894, my husband and I arrived in Fort Wayne, Indiana. Being unable to find a Christian Scientist in the city we conducted the services at our home for a time, when a third student was discovered. We continued, the meetings consisting of from three to seven persons until

in March, 1898, we organized a church under a state charter, with a growing congregation.

About this time we rented the new and pleasant hall known as Kimball Music Hall, 109 S. Calhoun Street, and held our first service as Church of Christ, Scientist, the first Sunday in April, 1898, this being Communion Sunday.

*Mrs. Louise J. Woods, Fort Wayne, Ind.*

ONE morning our baby was taken very suddenly with croup, and it seemed that his breath would not come much longer. My children and I were alone; I called to them, they were yet in bed, and asked them to "help mamma treat little brother." In fifteen minutes from the time he first commenced coughing, it was over, except his breath seemed to come a little hard. His sister came from her bed into the room, saying, "I'm all right this morning." Baby responded, "I'm all 'ite, too;" and then his breathing was perfectly natural.

Nothing remained except a slight hoarseness. We know that "God is a very present help in trouble."

*J. H., Pondcreek, Okla.*

I WAS a slave to tobacco for fifteen years, but was made free in two treatments. I was also healed of other diseases that the M. D. had pronounced incurable. The one thing I am most thankful for is that I have found the Truth as taught by our dear Master. I have had many beautiful demonstrations which have proved to me that Christian Science is the Truth. I must tell of one demonstration. Our little girl, six years old, fell off the porch and broke her arm. We sent at once to my healer, a distance of eight miles. In less than two weeks she was healed.

*John C. Bowman, Sunnyside, Md.*

For some time it has seemed that I must write and express my thanks through the dear *Journal*, for the blessed book, "Miscellaneous Writings." It is a great privilege to be the happy possessor of such a rich legacy as the Impersonal Teacher; and it came to me in time to comfort and heal one of the greatest earthly trials I ever had, the departure of my dear husband.

With a heart full of thanks unspeakable, I try to thank the dear Mother for this bread of Life and Truth she has given to us.—*Mrs. Salina Smith, West Dryden, N. Y.*

## EDITOR'S TABLE.

**D**O Christian Scientists believe in war?

Christian Scientists look to the Bible for their authority in all affairs, divine and human. If the Bible teaches that war is a divine institution, Christian Scientists should feel themselves obliged to regard it as such. *Literally* interpreted the Scriptures bear abundant evidence that war is of divine intent. In its historically literal import a great part of the Old Testament is devoted to recitals of wars of the most bloody and savage character. The slaying of thousands and tens of thousands, by means which would be ruled out of modern warfare as too inhuman and barbarous to be tolerated, would seem to have been but an ancient pastime, if we may judge from the nonchalant manner of their recitals. The spilling of human blood and destruction of human life, were matters of small significance in the minds of the biblical writers, if their language is to be literally construed. The only effective manner of ridding themselves of an enemy, according to the literal record of the ancients, was to annihilate that enemy by fire and sword and other warlike methods. Extermination rather than reformation seems to have been the order.

It is evident that Moses and the children of Israel were firm believers in the divinity of war. In Exodus 15 we read that they broke forth into song unto the Lord for joy because of their victory over the hosts of Pharaoh. This was the tenor of their song:—

"I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone."

These are songs of exultation and victory that would quite adequately express the exuberance of feeling now prevalent in our country over Dewey's great victory at the Philippine Islands. Nor, according to a literal reading of the

narrative, was this direct attribution of victory to God unwarranted, for the fourteenth chapter of Exodus tells us that "the Lord spake unto Moses" certain directions concerning this event, which, followed by Moses and his followers, resulted in the destruction of Pharaoh's army just as related. The Scriptural accounts of battles waged under the oft-repeated "thus saith the Lord" are numerous. If Deity is to be personalized—as that term is ordinarily understood—then we are bound to believe that a personal God personally gave explicit directions as to the conduct of the ancient battles, and literally acted as commander-in-chief of the armies in much the same sense that President McKinley is now acting as commander-in-chief of our armies. In this, as in other biblical interpretation, we are driven to one of two alternatives: we must either personalize God and literalize the Bible, or we must depersonalize God and deliteralize the Bible. If personality and literality are to control, there is, to say the least, as much biblical authority for war as there is against it. Indeed, if we take mere quantity as our criterion, we shall have to say that the authority for largely outweighs the authority against.

Can it be, then, that a God of love can consistently act as commander-in-chief of an army whose avowed purpose is the annihilation of large numbers of human beings? It may be answered, from the personal-literal standpoint, that he who is at once a God of love and a God of justice may consistently do this. But here we encounter a difficulty. If a personal God personally interferes with the battles of earth, he must take sides; and which side shall he take? In the War of the Rebellion, for instance, both sides prayed to the same God, and each firmly and conscientiously believed God was on its side. He either must have been on the side of the Union from the start or he must have changed his mind and deserted his children of the South before the conclusion of hostilities.

He is in the same dilemma with reference to the war between this country and Spain. He cannot well be on both sides. We are confident he is on our side. Spain is equally confident he is on their side. How shall the question be determined in view of the declaration of his Word that he is no respecter of persons? Whenever we attempt to literalize and personalize we are met with just such troublesome questions as these, and they might be multiplied almost indefinitely. If God is no respecter of persons, he no more

desires the slaughter of his children who happen to be of Spanish birth, education, and tradition, than he desires the slaughter of his children who happen to be of American birth, education, and tradition. All are alike his children.

If we fall back for our answer upon the old theological notions of God, we shall have no difficulty in solving this problem. If God is a God of wrath and vengeance, as these terms are commonly interpreted, and his chief purpose and desire are to punish his children because they do not demean themselves according to certain fixed ideas of the personal sort, we can easily imagine him exulting over the slaughter of Spaniards and Americans alike, because we think it safe to aver that none of these come up to the regulation standard. In this view he was truly, as Moses and the children of Israel declared, a God of war.

It is not difficult to imagine a God whose wrath must be assuaged by the sacrificial blood of his well-beloved Son, or of any of his sons or daughters, standing, as it were, at the head of armies, directing their movements in such manner as to bring the greatest possible slaughter and destruction upon one side or the other, or alternately upon the one or the other, as his anger, partiality, or caprice may determine.

We can easily suppose such a God to become excited over the issue of battle, and, forgetting for the time his sense of equanimity and justice, taking sides with the weaker or stronger contestant as the impulse of the moment may dictate. A personal God, in the anthropomorphic sense, must of necessity be controlled by personal motives, personal limitations, personal desires, personal infirmities, and, in short, all the foibles and caprices of mere personality.

If the Bible was really written from this standpoint, it is not strange that we find in it much that makes God directly responsible for all the horrors, inhumanities, and non-Christianities of the recorded history. If only such canons of construction as govern in ordinary analysis are to be applied to the interpretation of this record, then indeed, have all the warriors of history down to the present campaign against Spain, been justified in their assumption of the divinity of war. Then indeed, must those who deny war's divinity, find their authority outside the Scriptures. We say this having due respect for the claims of modern exegesis as embraced in the Higher Criticism. The entanglements and obstacles lying across the pathway of modern criticism, it seems to us, are not less easy of riddance than are those



of the old systems. Nay, more. To the extent that all attempt at spiritual interpretation is set aside (and it is practically entire), our modern critics are in worse plight and in a more inconsistent attitude, than their old-line brethren. We fail to see wherein they may reconcile the apparent incompatibilities of Scripture, upon the particular lines under discussion, with greater show of reason or definitional congruity than the old school.

When we surrender the right of spiritual analysis of Scripture we practically capitulate to the enemy of all Scripture. Our lines are broken, our bulwarks are annihilated, our guns spiked, our battleships sunk, our navy destroyed, our ammunition spent.

Christian Scientists especially appreciate this, for if they were to rely upon the coldly intellectual exegeses of the modern school of interpretation they could no more heal sickness and destroy sin in themselves or aid others in doing so, than could they cause the melting of ice by exposing it to moonbeams. If healing sickness and destroying sin, therefore, is a result of correct scriptural exegesis, then surely the new school of criticism has made no advance upon the old systems.

We have thus far dwelt only upon that view of Scripture which seems to make for war. Let us now turn to the other side, for there is another side, even from the most strictly literal standpoint.

Bible students will remember that David was not permitted to build a house to the Lord because of the wars in which he had been engaged and the blood he had spilled. (1 Kings, 5, etc.). Evidence, at least, that warring and blood-spilling were not approved of God to the extent that such occupation conduced to fitness for the performance of sacred work. A strong hint against the divine sanction of any war.

The prophets Isaiah and Micah manifestly had a clear perception of the non-divinity of war. They declared that when the people should be taught of God's ways they should beat their swords into ploughshares and their spears into pruning-hooks; that nation should not lift up sword against nation, nor learn war any more. These are fair indicia as to the tenor of the Old Testament writings on the subject in hand. Even although, as a mere matter of verbiage, the Old Testament preponderates in favor of the idea of war, yet from every moral and spiritual view-point the weight is greatly against it.

What of the New Testament? Its every legitimate intendment is in opposition. Jesus' teaching is, throughout, the direct antithesis of the spirit of war. The Sermon on the Mount is itself sufficient authority in support of this assumption. No man can *live* this teaching and war with his neighbor. No aggregate of men constituting a nation can observe the letter or spirit of this foundation plank in the platform of Christianity and seek the injury or destruction of another nation, be it Christian or Pagan. It would seem as though the most casual reading and the slightest intent to obey this teaching would long ago have brought, among people claiming to be Christians, a fulfilment of the prophecies of Isaiah and Micah. If, from this wondrous platform of Christianity we single out only a few planks, we shall disprove the claim of divinity for war by overwhelming testimony. Perhaps the strongest declaration is that which we quoted in our last number. If it constitutes the gauge of battle, we are at a loss to see how battles could ever be fought. We cannot too fully emphasize it if we desire to be Christians. Let us re-read it.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain."

Either Jesus meant what he said or he did not. Which of these alternatives are *his followers* disposed to accept? Too Utopian is it? Too ideal? If Jesus' teachings furnish the basis of Christianity, it is the Utopianism and idealism of Christianity. If Christianity is too high above humanity to be susceptible of practical application, then why keep up a pretence thereto? Why not accept the conclusions of atheism and infidelity and abandon it as something impossible of utilization? Christendom must sooner or later squarely face this issue,—why not *commence* to face it *now*? Postponement of an issue to a more convenient season is not a successful way of meeting it. Has not the Christian world been following this dilatory and evasive policy long enough?

Here is another plank:—

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Were this the international policy, would there be the slightest cause for war among nations? It is the seeking for that which is diametrically the opposite of the Kingdom of God that has most often led the nations into warfare. Exorbitant greed has too frequently been the *first* god. The One God, whose Kingdom is not of this sordid world, has not been the subject of even a fair secondary seeking.

One more plank:—

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Could there be a greater mockery of these words than the prevailing actions of individuals and nations in their relations with each other? Is the desire and the attempt to blow each other into indistinguishable fragments doing unto each as the other would be done by? Was Jesus really the Son of God and the Son of man whose words were "of the Father," or was he merely an irresponsible fanatic whose sayings were beneath the notice of educated and well-ordered people?

But Christian Scientists are not iconoclasts. They have something to offer for that which they would have done away with. Their exegesis of Scripture is based upon God as Divine Principle and man as the universal idea of that Divine Principle. Nor does this conception of God take away his personality in any true sense of personality. Divine Principle is absolute Good. There is within this Divine consciousness no admixture of evil. This Good is eternally, infinitely, and universally existent. In so far as man as the idea of divine Principle reflects that divine Principle, he is in his divine order of being and in harmonious relationship therewith. In so far as he deflects from this order he is apart from his divine Principle, and is the servant of the false claim of evil. This Principle is universal, infinite Love, supreme Intelligence.

God is Spirit. So declare the Scriptures, and Christian Scientists accept this Scriptural definition without qualification or equivocation. They understand the true meaning of the term Holy Ghost to mean Wholly Spirit, or Pure Spirit. Their conception then, is, that there is not and cannot be contained within the Pure Spirit which is God, a single element unlike itself. If war, therefore, be of divine sanction, its spirit must have pre-existed in the divine purpose; in which case all the horrors of war are

the outcome of a consciousness that is Pure Spirit. Can this be?

One of the greatest generals of the War of the Rebellion, remarked that war was hell. All who know what it is agree with him. Are the stoutest contestants for the divinity of war and the literal construction of Scripture, ready to admit that conditions which can properly be designated as "hell" emanate from the Holy Spirit?

There is but one rationalistic answer to such questions. It is that every condition or conception of evil, discord, or inharmony, is apart from the Divine consciousness—God.

How do Christian Scientists explain the Scriptural accounts of wars?

Thus: Spiritually understood, the thousands and tens of thousands recorded as having been slaughtered stand in type for so many evil conditions. These are the sins or errors against which the Bible declares. The striking down of these sins, or sinful conditions, typifies the right as prevailing against the wrong; or as righteousness overcoming unrighteousness. In saying this, however, let it not be inferred that we seek to take away from Scripture its historical character. The wars therein chronicled doubtless occurred—at least many of them. There are some that seem to be allegorical; but in either case, as we have said, in their spiritual sense these recitals are expositive of conditions of error.

Good, as divine Principle, in its necessary operation destroys all unlike itself. Divine Love manifests itself by removing all conditions which bring discord, that harmony may prevail. Divine Love *can* do this, for its purpose is only right and it is free from the slightest element of hate. Revenge, injury, conquest, desire of gain, have no place there.

Thus, if we make our Scriptural exegesis impersonal and unliteral, we avoid the inconsistencies and insurmountable difficulties otherwise encountered; we have no hesitancy in arriving at the conclusion that God is not a God of war, and clearly see that the war god is of human construction.

Yet, while Christian Scientists adhere strictly to the idea of God's non-responsibility for war, they at the same time recognize the conditions of human relativity. They well know, in other words, that there are degrees of human belief, and that some beliefs are vastly better than others. The higher and better the human belief the nearer approach is made to reflecting Good, or God, as divine Principle. If a wrong cannot, with the present understanding of divine

law, be righted in accordance with the teachings of Jesus, it must either continue to exist or be removed by the most effective means within the present comprehension of mankind. If, for example, Spain's rulers were so steeped in the blindness of selfishness and cruelty that the sense of divine Love is lost to them, and as a result the inhumanities which for ages have been perpetrated in Cuba were to continue indefinitely, then the United States could only remove this incubus from their neighbor by the most effective means within its present aggregate understanding. Had it, in its governmental capacity, been sufficiently endowed with the Christ-spirit to have wrought out the problem in accordance therewith, the war might have been avoided. Not possessing this spirit, it must either have continued a quiescent witness of Cuba's sufferings and Spain's inhumanities, or have resorted to force of arms, as it has elected to do. We do not now assert that it had become an imperative duty for our government thus to interfere. This is a question respecting which many good people have had serious doubts, but the gauge of battle having thus been given, it becomes now a question of relative good, and every consideration of right and humanity, to say nothing of inherent love of country, demands that all good citizens lend their support to that side which is standing for the highest good. In this sense Christian Scientists can afford to be, and are, patriotic. They are, indeed, patriotic in a larger sense than the outside world can now comprehend. They can perform, and are performing, duties in behalf of their country that will count for more than they could now make unbelievers see. Nor will they shrink from any needed duty in the premises.

Meantime they will hope for a speedy end of the unhappy tragedy, and continue undismayed in their realization that, sooner or later, the Christ-teaching will prevail in human affairs, and that the time will come when "nation shall not lift up sword against nation, neither shall they learn war any more."

Christian Scientists will do all they can towards fostering that spirit of international arbitration which was recently attempted between this country and England, and which ought to have been successful.

A CURIOUS story comes to us from London, England, of a strange case of illness as the result of jealousy. A wife is so jealous of her husband that she is constantly sick and under a physician's care. She is aware of her strange hallucination, but seems unable to control it. She thus frankly spoke of her case to a physician whom she called: "I am the patient, and my complaint is jealousy. I am jealous of my husband, and if you do not give me something to relieve me I shall go out of my mind."

The physician telling her he could do nothing for such a case, she promptly fell full-length upon the floor and many strange physical contortions marked her somewhat protracted stay there. These manifestations are of frequent recurrence.

This case, while peculiar, is but one of many evidences of the fact that physical disease is due to mental causes, and strikingly corroborates the Christian Science method of diagnosing disease. It is to be hoped the afflicted lady in question will be led to the understanding of the Christ-Truth as a Physician who can do *all* for such a case.

The account of this case concludes thus:—

"The after-treatment was more geographical than medical. The husband ceased doing business in a certain town where the object of his wife's suspicions lived. The fit was not the disease, but it was the symptom or manifestation of a mind diseased or deranged, the state of the mind being the result of the woman's broodings over her real or imaginary wrongs."

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WE yet receive many letters relating to cards, church notices, and other matters pertaining to the Publisher's Department. May we again remind the Field that all such letters and inquiries should be addressed to the Publisher's Department.

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SEE Publisher's Department for new price on the Quarterly.



# THE CHRISTIAN SCIENCE JOURNAL.

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## THE WORD PANTHEISM.

*To the Editor of the Herald:—*

The allusion in your issue of the 8th inst. to the word pantheism in my Message to the Mother Church has arrived late for me to correct it. I am glad, however, to say it was incorrect. I did not write: "Pantheism is derived from Pan, a mythological god." These were my words: "Pantheism is *composed* of two words, Pan and theism." I happened to know the *derivation* of this word before my etymology was challenged, and, also, the self-evident fact that the word pantheism is composed as aforesaid.

Pantheism is derived from two Greek words, meaning "all" and "God." Christian Science teaches that God is All-in-all. This would place pantheism within the border line of Christian Science were it not for the equally emphatic declaration in Christian Science that Spirit is infinite, all; therefore, there is no matter.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., June 17, 1898.

The above from the *Boston Herald*, of Sunday, June 19, 1898, will set at rest what, from the start, has been a groundless attempt to place Mrs. Eddy's use of the word in a false light.

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## AN INTERESTING PROPHECY.

WE herewith publish what seems to us an interesting prophecy.

The article is entitled, "The Church in the Wilderness," and is contained in a little book written in 1838 by the Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church of New York, the work itself being entitled, "Fragments from the Study of a Pastor."

It is interesting to note that the place of Mr. Spring's revelation was on *Mont Viso* (Mount of Vision) of the Alpine range, at a point whereon the persecuted *Vaudois* or Waldenses, found an asylum. It will be remembered that this sect arose in the south of France about A.D. 1170. They were the first to protest, as a body, against the corruption of the Roman church, and as a consequence, were of course bitterly persecuted. Persecution, however (as it always does), gave vitality to their doctrines, which passed on to Wycliffe and Huss, and through them produced the Reformation in Germany and England. This sect was distinguished from the Franciscans in that they taught the *doctrine* of Christ, while the latter taught the *person* of Christ, or Jesus. They had no *official priesthood*. They regarded the sacraments as merely symbolical, and with them ceremonies gradually disappeared. They became merged in the general Protestant movement in Germany and England.

As will be readily seen by Christian Scientists, they were among the forerunners of the larger Protestantism which is finding its expression in a general protest against all forms and conditions of erroneous doctrine,—in the churches and out of them.

Following is the prophecy:—

### THE CHURCH IN THE WILDERNESS.

I WAS crossing a narrow strip of land which lies upon the frontiers of France and Italy, where the Alps, without losing their loftiness and sublimity, begin to incline toward the Mediterranean, and occasionally put on an appearance of freshness and verdure. I had resolved, if possible, to ascend *Mont Viso*. Though not so high as *Mont Blanc*, yet from its solitary and isolated position, it presents

a more imposing appearance of grandeur. It stands almost alone; and, like a colossal pyramid, rises high above the various crests, and peaks, and ridges which surround its base. It presented to my mind the aspect of some huge beacon towering amid the storm; and the strange irregularity of the scenery gave strength to the impression. It seemed as though the heaving, angry ocean had been here arrested in the extreme fury of its tempest, and as if the power which had caused, had suddenly stilled, its terrors, and bound it in solid and enduring chains. Inconstancy and change seemed strongly represented in constant and unchanging forms—the very emblem of mutability fixed as it might seem immutable.

Already had I ascended far up the mountain, and all the beautiful plain of Italy was spread out before me. That immense reservoir of waters, that well-known extent of gardens and cities, of wealth and splendor, which the heroes of ancient and modern times pointed out to their soldiers as the reward of perseverance and victory, glittered upon my eye. At the foot of the mountain, on the one side, had once stood the elephants of Hannibal and the armies of Francis the First; on the other, the forces of Cæsar, Charlemagne, and Napoleon. So vivid was my fancy, it almost seemed that I could hear the sullen tramp of their legions; and the rushing of the streams around me seemed disturbed by the fording of their thronging cavalry, and all the tumult of a hurried march. I looked almost to see the Roman eagle hovering over their steps, or the lilies of France trembling to the mountain air.

The continued and almost unbroken stillness of the scene recalled me from this vision of the past. All this glory and greatness had departed. Sooner will the first drops which issued from these torrents, come back from the vast ocean in which they are mingled, and flow again from their source, than aught of all this life and renown return, to trouble or astonish the scene on which they once played so conspicuous and interesting a part. Yet I dwelt long, and with singular pleasure, on the names of those illustrious heroes. And who does not, as he crosses the Alps?

It was with a feeling of self-reproach that I turned at last to think of others. The glory and splendor of this world had first taken possession of my mind, while true worth and piety had also their monuments near me. I was standing in the retreat of the *ancient Vaudois*.

Few remember them. They lived unknown,  
Till persecution dragged them into fame,  
And chased them up to heaven.

From the eminence from which I surveyed them, four beautiful valleys spread themselves before me something in the form of a *fan*, converging from the distance, and terminating almost in a point near the spot where I stood. I had heard of this asylum of the faithful as the region of barrenness and ice. I had read of it as a desert environed with frightful precipices, and protected by eternal snows. But such was not the scene on which I gazed. A beautiful sky spread its blue arch above. The verdure was springing from the sides of the mountain, scantily, it is true, but for that the more welcome. The valley below seemed spread with a carpet of rich emerald, wrought in with the brightest flowers. Nor were the light and life of civilization wanting to complete the picture. Scattered villages and villas were seen at intervals, and everywhere the vine and the fig-tree enriched the plain. The Po and the Dora too, with their almost innumerable branches, were wildly urging their waters down the rocks and through the crevices of the mountains, till you might see them quietly stealing to the valleys and mingling with the streams below.

I stood gazing, sometimes at the naked and barren cliffs of some distant promontory; sometimes at mountains that lifted their snowy summits where the eagle is never seen to soar; and sometimes at the enchanting plain beneath. *And are these the rocks, said I, which looked down upon those sanguinary persecutions? Are these the mountains whence vibrated those songs of salvation that indicated to the foe the retreat of the faithful? Are these the streams once stained with the blood of the saints? Are these the valleys from which ascended in many a mingled column the flames of the fagot, the supplications and sighs of the martyrs, and the fiend-like exultation of their destroyers?* I felt as though I were surveying the monuments of deeds in which one scarce knows which had the pre-eminence,—the faith and constancy of the victims, or the fury of their fierce persecutors. Here once dwelt a small, poor, forgotten people; a people, weak indeed, but full of that faith which wrought righteousness, obtained promises, stopped the mouths of lions, escaped the edge of the sword. Here dwelt a people whose glory shone brightest in their tribulations, and to whom it was entrusted to preserve the purity of the

faith through centuries of darkness, when barbarous nations ravaged and destroyed all around them, making no distinction between what was sacred and what was profane. And here still dwelt the descendants of that same people, in all the peculiarity of their language, habits, and manners, as well as in all the integrity of that faith which has survived the revolution of empires, and which is still destined to travel down the descent of time, and as successive ages roll on, exert a reforming and purifying influence over the world.

And can this be the place, thought I, where the Woman, described in the Apocalypse, *hath a place prepared of God, where she is nourished for a time, and times, and half a time, from the face of the Serpent?* While this inquiry was passing through my mind, I was lost in contemplation. My thoughts became irregular and wild. My imagination wandered, I knew not whither. Whether it were that sleep overtook me on the mountain, and what followed was the fancy of a dream, or whether a waking vision occupied my senses, I am unable to tell. I seemed raised in spirit above the world; and yet my hopes and fears were strangely connected with its spiritual welfare and prosperity. A subject upon which I had thought, and read, and conversed often, weighed upon my bosom, and filled it with deep and serious reflection. My anxious mind brooded over it, as some busy, restless fancy, waking to the roar of the tempest, pictures to itself evils which nothing can remedy or relieve.

I trembled for the Ark of God. Errors, deeply ruinous in doctrine and practice, were inducing desolation and decay. A smooth theology had taken the place of those wholesome truths which have in every age been the wisdom of God, and the power of God to salvation. The *meekness of wisdom* was superseded by a vaunting and arrogant spirit; and means and measures were making progress in the church, which threatened to burn over her fairest borders, and leave them like a land that could not be tilled, or sown, or eared, or harvested for generations to come. I saw collisions of sentiment distracting the minds and dividing the counsels of those who were once *joined together in the same mind and the same judgment*. I saw also chilling alienations among those who once loved as brethren; while the peaceful spirit who had so long hovered over this fair land, was just about to spread his pinions and fly away. Already,

*the ways of Zion mourned because few came to her solemn feasts. Already the streams of mercy seemed to be drying up, which have for so long a period been refreshing our heritage and bearing on their bosom the blessings of salvation to distant lands. From the daughter of Zion all her beauty was departed. Her princes were become like harts that find no pasture; and they were gone without strength before the pursuer. I thought of her in the days of her captivity and reproach, when she hung her harp upon the willows, and wept. I remembered, and could not forbear uttering aloud, that affecting lamentation of the Prophet, How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not his footstool in the day of his anger.*

Such were the thoughts which occupied me in my reverie. And they were not without close connection and sympathy with those which had often disturbed me in my hours of waking reflection. The day seemed dark and gloomy like one in November. The sun was enveloped in clouds, and the rough north wind roared around me. I was by the side of a lofty, weather-beaten mountain. Its top seemed to support the heavens, and its brow frowned over a deep, expansive wilderness, impervious to the eye, and immeasurable in extent. It appeared at first view as one vast desert, where was no trace of human footsteps, and where no man dwelt.

As I was walking to and fro with a mind almost as cheerless as the rugged cliffs around me, suddenly a chorus of superhuman voices filled the air. The words of their song fell distinctly upon my ear, clear and sweet as from instruments of silver. They chanted, *Who is this that cometh up from the wilderness, leaning upon her Beloved?* As I turned to look toward the desert, I beheld a female form of distinguished attractions and beauty, leaning on *One like unto the Son of Man*. Her countenance was expressive of intelligence and sweetness. Her mien was humble, yet a peculiar dignity shone in her every action, and her entire appearance seemed pre-eminently fitted to please and captivate. I had heard of One dwelling in the wilderness, whom the tongues of inspired men and angels had represented as clothed with celestial comeliness and decked with beauty from the skies—a wanderer in the desert, but not alone; hand in hand with One more powerful than herself, she had her course through its strife and temptations. As my eye rested upon her for the purpose of scanning her person more



carefully, that I might satisfy myself if this were indeed she of whom I had heard, I saw that she was enveloped in a dense and hazy atmosphere, through which a pale light beamed from her countenance and clothed her form, and seemed everywhere struggling to dart forth its rays. For the moment it seemed doubtful whether she would not be merged in the obscurity; but the mist was soon dissipated, and she looked forth like *the moon walking in her brightness*, luminous in her entire form, and like *the angel standing in the sun*, conspicuous to the world.

I observed that her features were in part covered with a veil. She had an humble, lowly spirit, and though in the full power of youth and beauty, seemed utterly unconscious of her attractions. She had no desire of superiority or distinction; no undue assumption of dignity; no spirit of ambition or rivalry. She did not court applause, nor was she offended at rebuke. She sought not the eye of the world, neither delighted in its bustle and confusion; but rather in the shade and stillness of some beloved retreat, open only to the observation, and consecrated only by the presence, of her Lord and Husband. At times she instinctively shrunk from his inspection, and hid her face in confusion. Nor was there in this any affectation of modesty, but a deep and ingenuous impression of her unworthiness that oppressed her, and often indeed found its way to her lips. *Look not upon me*, she would exclaim, *Look not upon me, because the Sun hath looked upon me*.<sup>1</sup> One of her loveliest characteristics, as it seemed to me, was this humble, meek, and retiring spirit. Her progress was often rapid, yet was it noiseless and silent as the dew of heaven. Wherever she took a false step, she herself was the first to detect it, and prompt and faithful in her self-reproach. Rather than feel that she was worthy to be the object of admiration, many a time would she lay her hand upon her mouth and exclaim, *Behold I am vile!* There was a lowliness of demeanor exemplified in her progress that reminded me of the spirit of genuine piety. She seemed at such a remove from the haughty, overbearing temper of the world, that I concluded she belonged to another race of beings. For nothing did I envy her so much as for this unearthly spirit.

And can this be she, thought I, of whom I have so often read, that was *cast out into the open field to the loathing of her person in the day that she was born*? If so, nothing could be more striking than the contrast between her original

condition, her debased parentage, and her present elevation and prospects. She was like one who had sustained a moral transformation, and had been, as it were, re-created and born anew. Once *poor and miserable, and blind, and naked*, she was now *clothed with embroidered work, girded about with fine linen, covered with silk, and decked with ornaments*. Though *her birth and nativity were of the land of Canaan*; though *her father was an Amorite and her mother a Hittite*; yet she was now allied to a family that participates in the riches and royalty of a nobler world, and *her renown went forth among the nations for her beauty*. She was the child of God—the adopted daughter of the king of heaven. Her second birth traced her lineage to the skies; *born not of blood, nor of the will of the flesh, nor of the will of man, but of God*. She had no unborrowed splendor, yet was she *covered with righteousness as with a garment, and prepared as a bride adorned for her husband*. Though once soiled and blemished by her native servitude; though abject in her occupation and associates; yet was she now *as the wings of a dove covered with silver and her feathers with yellow gold*. My own impressions of her loveliness were confirmed by what I distinctly heard from the lips of her royal husband. Behold, said he, *thou art fair, my love, behold thou art fair*. My dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bare her. Sometimes he spoke of the tenderness of her attachment; sometimes of her purity and faithfulness; and sometimes, breaking forth in the language of gratified joy, he exclaimed, *Thou art all fair, my love, there is no spot in thee!*

Filled with admiration, I could not but again exclaim, *Who is this?*—so depraved in her nativity and yet so exalted in her adoption—so impure in her original, and yet so pure in her transformation—so heaven born, so acknowledged and endeared to higher worlds, and yet in her own view so worthless? The answer was quickly upon my lips. Who but the *church of the First Born!*—the spiritual Jerusalem from God out of heaven—the *Bride, the Lamb's Wife!* Who but that complex, ornate, and lovely Personage, who is a lively emblem, a typical designation of the virtuous of every age and name, here embodied and personified by the daughter of Zion *travelling in the greatness of her strength*.

This amiable and fair being I beheld far from the abodes of men, in the waste, howling desert. *She had no continu-*

ing city. She was away from home, often *afflicted, tossed with tempest, and not comforted*. The place where she sojourned was a place of vicissitude and woe. There were *no sorrows like her sorrows*, and a stranger did not intermeddle with her joy. Here she *stretched forth her hands unto God, and her soul thirsted for him, as a thirsty land* for the grateful and ever welcome rain. Here she met with delays, hindrances, and vexations. The powers of darkness were leagued against her, combining their strength and subtlety to perplex and embitter her mind, to retard her progress, and effect her destruction. She was passing through an enemy's land, and had *put on the whole armor of God*. *Without were fightings, and within were fears*. External foes, and indwelling sins, distracting cares, painful bereavements, and a subtle adversary often filled her with despondency, and spoiled her every earth-born hope.

I observed that she did not always know how to explore her path, and that she sometimes forsook her guide and wandered from the way. Then she was depressed and discouraged, and instead of going cheerfully forward, would stray up and down in the wilderness. And then her courage faltered, her strength languished, and her beauty withered. Many a time, at such seasons, would she sit down and weep with abundant sorrow, and exclaim as though all hope had deserted her, *My heart is overwhelmed within me! All thy waves and billows are gone over my soul!* The wilderness too was long, and she was often wearied by the length of the way. Sometimes she trembled, and seemed on the point of fainting or falling; and then again she would press forward, now with a bold, and now with a doubtful step.

Here she wandered amid the gloom and darkness of the desert. Here she had *a place prepared for her by God*. With his own hands, he spread a table for her. The rock supplied her, and the manna descended. She fed on angels' food, and ate the bread of life. The pillar and the cloud moved before her. The God of Israel himself was with her, —a friend in need, a refuge in times of trouble. In his mercy and care, in his power and faithfulness, she had resources which never failed. She sometimes grieved him, but he never abandoned her. He seemed to have no employment so delightful to his heart, as to care for her. He would watch her every step. He would often throw around her the arms of his protection to save her even from imaginary harm. He would spread his banner of love over her,

and support her from step to step in all her course. I heard him say to her, *I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, I have loved thee; therefore will I give men for thee, and people for thy life.* It seemed to me that he would blot out all the nations, that he would crush a thousand worlds, before one hair of her head should fall to the ground.

And yet there were sensible alternations in her spirit and condition. Sometimes she *looked for light, and beheld darkness, and for good, and behold trouble and vexation;* and then again, her most chilling fears were turned into hopes, and her deepest sorrows into joy. Sometimes her prospect was gilded by all the varied tints of Spring, and all the rich maturity of Autumn; while sometimes the snows of Winter swept along her path, and night enshrouded it with gloom. At times, the skies above her were soft and serene; at times, they were black and heavy,—lowering with tempest, and dark with indignation. Her path now lay through beds of spices, and along the fruits of the valley, which the forest enriched with its softest foliage; where the murmur of the running streams, and the light breezes cheered and refreshed her, and every odor, charged with fragrance, brought pleasure to her senses; and again she was constrained, amid the wildness of the precipices and the roar of the tempest, to pass along the *lions' dens and the mountains of the leopards.*

As I was attentively observing her, a beam of light fell on her path, at a moment when the darkness had increased around her, and when despondency seemed almost to overwhelm her soul. All at once her countenance became bright, and though still pensive, she pursued her course with revived strength and freshness. Something had roused her from her depression and put new courage into her heart. It was *the voice of her Beloved.* A multitude of conflicting emotions seemed for a moment to agitate her bosom. They were emotions of surprise, of joy, and of grief. *Rise up, my love, my fair One, said he, and come away! For lo, the Winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land! Arise, my love, my fair one, and come away!* At this well-known voice, a tear stood in her eye. She *looked on him whom she had pierced and mourned.* I heard her confessions of folly, and promises of faithfulness, and felt that I could

make them my own. My soul melted within me, and flowed forth in her every tear. Never shall I forget when she hid herself from his sight, as though fearful of his reproaches, and bewailed her departures from *him whom her soul loved*. Then it was that I heard him say, *O my dove, that art in the clefts of the rock; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely!* Then it was that he *allured her and spake comfortably unto her, and gave her the valley of Achor for a door of hope, and she sang there as in the days of her youth*. There did he wipe away the tears from her cheeks, and cheer her with the promise of his favor; while she, animated and buoyant with warm affection and eager hopes, was once more like *a roe, or young hart upon the mountains of Bether*. For the moment, she forgot that she was in the wilderness. She remembered not that she was far from her destined home, so much did the presence of him she thus loved smooth her path along the desert, and render her sojourn amid its wilds a season of happiness and security.

This endured not long. Dark clouds again enfolded her, the scene put off its charms, and the way before her was curtained with its wonted gloom. There was nothing here to allure her stay, nothing suited to her large desires, nothing that could become the source of her blessedness, or the place of her repose. Nor was she either alarmed or surprised by the oft-repeated admonition, *Arise, and depart hence, for this is not your rest, because it is polluted; for as often did she herself respond, O that I had wings like a dove, for then would I fly away and be at rest!* To her hallowed mind, the place of her pilgrimage presented nothing but a wilderness, which she longed to leave behind her. Communion with her Lord had rendered it at times a place of delightful remembrance; but she well knew that a higher abode was awaiting her, where she should enjoy his presence uninterruptedly and forever. There was her treasure, and there her heart. Her conversation was there. Her ardent desires, her highest good was there. Heaven absorbed her attention, awakened her highest affections and passions, and exhausted the vigor of her mind. Her very sorrows and griefs indicated its aspirations and tendencies. Like the magnetic needle, amid all the variations of a transient conflict, or passing storm, her heart exhibited a trembling agitation till it reposed in one unchanging point of rest.

There were moments when her faith, with more than ordinary vividness, realized the unseen world, when a hope full of immortality shed its fragrance over her spirits, and made her long for the promised land. And then, habitually watchful of the pillar and the cloud, regardless of obstacles and fearless of danger, onward she went from conquering to conquer. The circuities and vicissitudes of her path might at times bewilder her; the grandeur of the scenery, or its softness and beauty might for a moment allure her; but her aim was fixed,—the object single to which she aspired. *Forgetting the things that were behind, and reaching forth to those which were before, she pressed toward the mark for the prize of the high calling of God in Jesus Christ.* It was the way to the Heavenly City, and she could not turn back. It was the only way, and she could not forego the expectation of that imperishable inheritance.

I stood a while wondering at her zeal and steadfastness, but my wonder ceased when I recollected that she was not alone. She leaned on One who seemed more than mortal.

In his side he bore,  
And in his hands and feet the cruel scars.

He it was who *bore her griefs, carried her sorrows*, and even made her sins his own. It was her Lord—her Husband—her Life—her Sacrifice. It was *he who liveth and was dead, and is alive for evermore*, to succor and bless his church when all the nations die. I saw the secret of her strength. *Her life was hid with Christ in God.* Though she was perfect weakness, she had omnipotence to lean upon. Experience had taught her her own insufficiency, and *she lived by faith in him who loved her, and gave himself for her.* I was not a little interested in this view of her progress. Literally did she come *up from the wilderness, leaning upon her Beloved.* She did not move a step without him. She did not wait for him to lead her, but went forward *leaning upon him.* When she stood still, she always stood alone. Once I saw her so depressed and weary, that she sank to the earth; and then he took her up in his arms and carried her like a lamb in his bosom. Thus she pursued her way—for the most part wakeful, active, persevering—and yet ever *leaning upon him.* The influence under which she acted, seemed a sort of charm upon her will, and *drew her with the cords of love as with the bands of a man.* It was her joy, as well as her strength.



It gave buoyancy to her hopes, and inspired her with the confidence that he would keep her from falling and bear her safely through. When by some strong temptation, she lost sight of her dependence, most bitterly was she made to repent of her self-confidence and folly. Then it was that her time was spent in retracing and recovering the ground she had lost, and bemoaning her sad condition. Many a time has she then exclaimed, *O that it were with me as in months past when the candle of the Lord shone upon my head!* But these seasons of self-reproach and pensiveness were comparatively few. Habitually she looked beyond all created things, felt herself to be his creature and child, subject to his guidance and control, dependent on his strength and grace. Never did she delight in her dependence more than during the seasons of her greatest vigor, her most rapid progress. Never could she say with a more comforted confidence, than in her most successful victories, *My soul, wait thou upon God, for my expectation is from him!*

I thought I saw the heavenly axiom verified, *I love them that love me.* By nothing was her guide and patron more distinguished than his love for her, and by nothing was she more distinguished than her love to him. In strains sweet as angels use, I often heard her sing, *My beloved is the chief among ten thousands! Yea, he is altogether lovely!* On him she placed her fondest affection, and reposed her every hope. Her love was confiding and unsuspicious; her confidence filial and even childlike. Sometimes you might see her reclining under the shadow of his favor with great delight; sometimes lamenting his absence and watching for his return; sometimes traversing with him the loftiest mountains and sometimes exploring the vineyards *to see if the vine flourish and the tender grape appear.* If difficulties opposed, or dangers threatened, or enemies stood ready to devour; *his grace was sufficient for her, his strength was made perfect in her weakness,* his presence was her chief joy. Leaning on him, she escaped the dangers of the wilderness, ascended the steepest mountains, stood safe on the brink of the angry precipice, penetrated hideous forests, resisted and overcame the fiercest beasts of prey. With her eye on him and all her trust in him, she continued her course. And while *the youth became faint and were weary, and the young men had utterly fallen,* she *renewed her strength;* in heavenly contemplation, she mounted up with wings as an eagle, and through all her

course of duty and of trial, she *ran and was not weary, and walked and did not faint*. While others were intimidated by dangers, or discouraged by difficulty, or lost sight of their Leader, she pressed forward, because her courage was inspired from above, and her exertion had a spring, a source, an energy not her own. The dangers and trials of the wilderness were gradually left behind her, and remembered only to enhance her gratitude and perpetuate her praise.

I observed, that in leaning upon her Beloved, she was often *led in a way that she knew not, and in paths that she had not known*. She seemed to be under a sort of discipline, designed to subdue her will to an unconditional acquiescence in his; to chastise her self-confidence, and teach her to walk *by faith and not by sight*. Like the Father of the faithful, she *went forth not knowing whither she went*. She knew not whither she was going the next hour, the next moment, the next step. It was her province to follow, not to lead; to obey, not to dictate. Her hopes and fears were both subject to disappointment. She was journeying in a weary land, and beheld the way stretching out almost immeasurably before her and lengthening as she proceeded. Often was she conducted by a very diversified course—sometimes amid scenes of mercy, and sometimes amid scenes of judgment—now amid well watered meadows, and now over dry and barren lands—now to mountains whence she caught a glimpse of her promised inheritance, and now to some low valley where the light of heaven scarcely penetrated. Her path was checkered and variable, like the path of human life. It was perpetually changing—rousing her attention when she was careless—reminding her of her obligations when she was ungrateful—recalling her confidence when she had placed it upon creatures. Her disposition was thus tried, and her character formed. Many a time what she thought her best seasons, proved her worst; and what she thought her worst, proved her best; till, by an alternately painful and joyful experience she learned to repose all her confidence in her Redeemer, and to have no will but his. I had not seen such a spirit among men. The storms of life had driven her to this wilderness; there to live eminently above the world and walk with God. There was a tenderness, a meekness and submission, a love, a gratitude, a cheerfulness which was not of this world.

I could not help exclaiming, *What a glorious object is this which I behold!* The church of the First Born strug-

gling through this world,—this moral wilderness,—is *a spectacle to God, to angels and men*. This humble and lovely Personage, thought I, may well be the object of concern, of solicitude, of admiration. While this reflection was passing in my mind, a multitude of voices, issuing I knew not whence, repeated the song, *Who is this that cometh up from the wilderness, leaning upon her Beloved?* I turned to ascertain whom they were that spoke, and it seemed to me that the atmosphere around and above her was filled with living beings. They were of various descriptions and orders, very dissimilar in their appearance, but all deeply interested in the progress and condition of this daughter of Zion. There was a peculiarity about her person, her professions, her claims, her prospects, that attracted the attention of the inhabitants of this lower world. She disclaimed the authority of its maxims and usages. She declined its pleasures, and all participation in its unhallowed amusements. And she would not needlessly, even intermingle with its society. She *came out and was separate*, that all might know what immunities she challenged, and of what inheritance she was the expectant.

She was like *a city set on an hill*. None could help seeing her; none could view her with indifference. Good men beheld her, as identified with the glory of the Redeemer, as identifying their own happiness and glory with hers, as embodying the best interests of mankind in this world and that which is to come. Though now depressed, they saw that soon she was to be triumphant, soon to behold *her sons coming from far, and her daughters from the end of the world*; and though still bearing the marks of imperfection and servitude, e'er long to share the kingdoms of this world with her Prince, and wear a diadem of gold.

Bad men beheld her, sometimes to wonder at the peculiarity of her condition—a feeble woman coming up from the wilderness, leaning upon her beloved! Sometimes to admire her beauty, for she was *comely as Jerusalem*, and *the fairest among women*; sometimes to acknowledge her influence and power, for she was *terrible as an army with banners*; sometimes to feel the reproach of her example, for though shining in borrowed splendor, yet was she the light of the world; sometimes to be envious at her allotment, for the smile of heaven played upon her countenance, and *the solitary place was glad for her*: And sometimes

to hate her with perfect hatred, to vex and injure her, to persecute, and if possible destroy her.

I saw also a multitude of living spirits hovering over her path and near her person. They were messengers from a higher world—an exalted order of beings, and seemed to have come from the presence of God. Their countenances were like lightning, and their raiment white as snow. They possessed wonderful power and activity, and moved with the swiftness of the wind. They were beautiful also beyond a parallel—clothed with unfading and immortal youth, and glowing with the energy and ardor of truth and love. I saw them lifting up their hands—spreading forth their wings and apparently in sweet discourse with one another as they watched her progress. Now, they would stoop down and bend their faces towards the ground to observe her. Again, they would fly through the air and return, as though from some unknown region whither they had gone to tell of her conquests. At times, they would range themselves in throngs and companies, and strike their lyres and tune their hymns of praise. One particularly, I observed, of elevated mien and resplendent countenance, who hovered around her head, so near indeed that the vivid light that enveloped her, colored and tinged his form, covering both as with a mantle of celestial splendor. With his finger he pointed towards Heaven and said, *Eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God hath prepared for them that love him!*

I saw, too, dark and benighted spirits, irritated with malignity, corroded with envy, and scarred by God's indignation, come up as it were out of the earth, and alight about her. I trembled for her safety, for it seemed to me they came with great wrath, as though they knew they had but a short time. I was re-assured however by the calm and confident mien with which she looked around, as though certain of protection from One mightier than they. And then I heard the clashing of arms, and saw the rushing of battle. In the tumultuous conflict which ensued, I could distinguish voices of fiend-like rage and despair, the answer of exulting indignant courage mingled together, and at times the startling cry of some wounded, fallen combatant, resounding faint and fainter, as though borne and hurried down to earth's very centre. With what deep interest did I await the result! Yet I did not fear for it. Soon the noise of strife gave place to shouts of victory. And from

the sweet notes of praise—praise to him who is seated upon the throne,—I knew they were from the victorious company who are *ministering spirits to them that shall be heirs of salvation*, and to whom the church was the object of unremitting care.

I saw also, that God her mighty Maker regarded her. More than all things else, did she illustrate his ineffable glory. He beheld her clothed with his own loveliness. *He rejoiced over her with joy; he joyed over her with singing. As a bridegroom rejoiceth over his bride, so did her God rejoice over her.* God her Redeemer was with her—her *shelter and shade, her glory and the lifter up of her head.* God her Sanctifier too had his dwelling within her heart, and made her his Temple; while the ever blessed and glorious Trinity, through her, made impressive and augmenting discoveries of his own excellence.

Next to her glorious Lord, no object so well deserved, or might so well attract attention, as this pilgrim in the desert. I looked upon her with more than admiration. And while I gazed on her, as in her beauty and her might she pursued her course, I could not help repeating the vow I had made in my youth,—*If I forget thee, O Jerusalem, let my right hand forget her cunning!—let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy!*

Inexpressibly happy, thought I, is the Church of God! Where is there in the world so amiable and lovely a character—where a community so favored as this! Many a time, when she has had no resting place, and has been hunted like a partridge upon the mountains, has the Shepherd and Stone of Israel provided safety and repose for her, and kept her as the apple of his eye. Often when she has been driven from among men, and perdition like a flood has chased her, has he himself been her dwelling place, and nourished and brought her up as an only child. Her ignorance he has instructed; her languor and depression he has changed into hope and rejoicing; her solitude he has sweetened by his presence; her danger he has driven far away. He has been *her refuge and her strength.* To the multiplied mischiefs that have passed through the earth, he has said, *Touch not mine anointed and do my people no harm!* He has beautified and enlarged her. He has caused her to look forth like the morning. He has *made her head like Carmel, and the hair of her head like Lebanon.* He has



*set her as a seal upon his heart, as a seal upon his arm. Nor will his purposes of love toward her be accomplished, till he has purified her from all her imperfection, decked her with majesty and excellency, and in the day of her celestial espousals, presented her to himself a glorious church, not having spot, or wrinkle, or any such thing.*

While this train of thought was passing through my mind, I cast my eyes once more towards the wilderness. No longer was it a desert, but rather an expanse of cultivated fields, and gardens of richest shrubbery, everywhere interspersed with beautiful villages, towering palaces, lofty turrets, and living men. The corn, and the vine, the olive and the palm flourished. *Instead of the thorn, was the fir tree, and instead of the briar, the myrtle and the rose. Waters broke out in the desert.* The way through this verdant territory seemed a highway. No tedious, intricate pilgrimage was it now. Enemies had disappeared. *No lion was there, neither any ravenous beast went up thereon, it was not found there.* And the pilgrim had now thrown aside that veil which obscured her, and put on her most splendid attire. A voice reached her from the heavens, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* She looked forth now as the effulgence of the world. She seemed as it were, *clothed with the Sun; the moon was under her feet, and upon her head was a crown of twelve stars.* There was a halo of glory encircling her, that reminded me of the *Shekinah* that stood over the ancient tabernacle. She was near to the Deity, encompassed with glory, and living within the comprehension of his smile. Kings and princes were allured by her brightness, and the wondering people came bending to her. *The Kings of Tarshish and the isles brought her presents; the kings of Sheba and Seba offered her gifts.* No longer did she falter in her course, or turn her eye backward. She was clothed with <sup>the</sup> divine panoply, and went forth *more than conqueror through him that loved her.* A banner waved over her of the purest gold, on one side of which was set in rich enamel, *THE LORD KNOWETH THEM THAT ARE HIS;* and on the other, *LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY.* At her approach, every false system of religion was arrested in its progress; all mist and darkness, error and delusion, sin, shame and woe fled before her. Streams of light and salvation flowed everywhere around her, and sent forth their blessings to every land. In



her hand she carried a scroll, or parchment, which she unfolded before the nations, and by which she *turned them from darkness unto light, and from the power of Satan unto God.* Wonderful was the transformation that attended and followed her brilliant career. Iniquity fell before her. Tyranny and oppression and unrighteousness were blasted by her breath. Misery and despair were together chased away by the light of her countenance. *Every valley was exalted, and every mountain and hill was made low; the crooked was made straight, and the rough places plain; and the glory of the Lord was revealed, and all flesh saw it together.*

O scenes surpassing fable and yet true ;  
 Scenes of accomplished bliss, which who can see  
 Though but in distant prospect, and not feel  
 His soul refresh'd with foretastes of the joy !

*The mountains and the hills broke forth before her into singing and all the trees of the field clapped their hands.* The Spirit was poured from on high, and the world appeared to be turning to the service and favor of the true God. Every revolution of this diurnal sphere beheld her triumphs *from the rising of the Sun to his going down.*

Distant, barbarous climes,  
 Rivers unknown to song, where first the sun  
 Gilds Indian mountains, or his setting beam  
 Flames on the Atlantic isles,

alternately became the scenes of her perpetuated victories. Distant continents and islands, wandering tribes and collected empires, though once shrouded in deepest gloom, now beheld and reflected the brightness of her rising.

One song employs all nations, and all cry  
*Worthy the Lamb, for he was slain for us !*  
 The dwellers in the vales and on the rocks  
 Shout to each other, and the mountain tops  
 From distant mountains catch the flying j. j.  
 Till nation after nation taught the strain,  
 Earth rolls the rapt'rous hosannah round.

My reverie continued, but the gloom and depression which at first pervaded it passed away. Instead of a dark day in November, it appeared to my gratified imagination like the loveliest in May. Brown autumn had fled. Winter had been chased away by the softness and beauty of Spring. The sun was just descending in his gayest chariot, and throw-

ing his light from pole to pole. The rough north wind had yielded to the fragrant zephyr. The rugged mountain had become like the verdant lawn. The unclouded sky, the balmy air, the rich foliage of the forest, the fragrant flowers were but faintly emblematical of the unbroken serenity I felt within. The birds were chanting their songs of joy, and all nature was vocal with praise and blossoming with hope. The bow of promise threw its arch over the eastern sky, and as the sun went down, he cast forth the signals of a still brighter day.

### TAKE NOTICE.

I HEREBY notify the public that no comers are received at Pleasant View without previous appointment by letter. Also that I neither listen to complaints, read letters, nor dictate replies thereto which pertain to church difficulties outside of the Mother Church, nor to *any class of individual discords*. Letters from the sick are not read by me, nor my secretary; they should be sent to the Christian Science practitioners whose cards are in this *Journal*.

MARY BAKER EDDY.

### CARD.

In reply to letters asking what shall be done with the balance of money contributed by the children to the Flower Fund, I will say: If the contributors, or the parents of those who are under age, so desire, they can consummate their loving bequests by giving this amount towards furnishing the First Church of Christ, Scientist, in Concord, N. H.,—the native state of the Discoverer and Founder of Christian Science.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., June 22, 1898.

Of all our Father's loving gifts,  
I often wonder which is best,—  
And cry: Dear God, the one that lifts  
Our soul from weariness to rest,  
The rest of Silence,—that is best.

Mary Clemmer.

## THE SABBATH.

BY EZRA W. REID.

ONE cannot but be impressed with the prominence and significance of the Scriptural number *seven*, as he looks down the pages of a concordance. God rested on the seventh day; the clean beasts and fowls went into the ark by sevens; there were seven years of plenteousness and seven years of dearth in Egypt; seven priests bearing seven trumpets compassed Jericho seven times; Solomon was seven years in building the temple; there were seven loaves to feed the multitude; seven deacons were chosen by the apostles; and in the Apocalypse there are mentioned, seven churches, seven spirits, seven golden candlesticks, seven stars, seven seals, seven angels. Aside from the fact that there are over five hundred instances of its use in the Bible, there is sufficient evidence to support the claim that the number seven, and especially the period *seven days*, originated with and belonged exclusively to the Israelites.

"God blessed the seventh day and sanctified it: because that in it he had rested from all his work" (Genesis, 2 : 3). Science and Health says (p. 513): "The numerals of infinity, called *seven days*, can never be reckoned according to the calendar of time. These days will appear as mortality disappears; and they will reveal eternity, newness of Life, wherein all sense of error disappears forever, and thought accepts the infinite calculus."

A most remarkable and peculiar institution is the arrangement of Sabbaths which the Children of Israel were commanded by Moses to observe: the seventh day, the seventh week, the seven times seven and fiftieth day, the seventh month, the seventh year, and the seven times seven and fiftieth year. (Leviticus, 23 and 25; Deuteronomy, 16 : 9.) This arrangement of Sabbaths has been likened to the sections of a telescope; each part is an exact counterpart of the others, excepting in size, and fold into one another, thus having a mutual dependence the one on the other; and as the telescope assists the eye to see objects that are far away, so the sabbaths of days, the sabbaths of months, and the sabbaths of years carry the thought on, *on*, to the great Sabbath, the year of Jubilee, the time of restitution of all

things. In this year every one who had parted with house or land was to regain possession of the same; all debts were to become void; slaves were to become free; all contracts were to be canceled; every one was to return to his family; there was to be a general restoring of all things to the original owners. And not only this, but the Jubilee Sabbath was to be "a Sabbath of rest" *to the land* (as in fact all the sabbaths were); there was to be no cultivation, no sowing, no harvesting, not even the gathering of that which should grow of itself in the field. Inasmuch, therefore, as there would be two sabbath years coming right together, in which there could be no harvesting, God promised that the sixth year should bring forth enough for three years. Thus does God provide for His children, that they may not suffer because of the keeping of His commandments.

As has been stated, the Sabbath (which must be understood as the whole system taken together) was a most wonderful institution. It was a test of allegiance to the Creator, and so holy and sacred was it to be held, that the desecration of it was punishable with death. Nehemiah (chapter 13) claimed that the calamities which befell the nation, were caused by the profanation of the Sabbath; and the seventy years captivity in Babylon was in order that the land might enjoy her Sabbaths, "for as long as she lay desolate she kept the sabbath, to fulfil threescore and ten years" (2 Chronicles, 36 : 21). So that it was a very serious matter to profane that holy day. Isaiah (58 : 13, 14) calls the Sabbath, "a delight, the holy of the Lord."

The Jews, with their crude, materialistic notions of the Sabbath and spiritual things, took Jesus to task for breaking the Sabbath day, as we learned in a recent Lesson-Sermon; the Master's answer was that *doing good* was keeping the Sabbath.

The Sabbath was a type or shadow of something to come. (Colossians, 2 : 16, 17.) The Jubilee year, in which all bonds were broken, all wanderers returned, all the sad were made to rejoice, all inheritances restored, indicates the approach of that grand Sabbath of Rest, even "the times of restitution of all things" (Acts, 3 : 20, 21). That beautiful Sabbath institution which our Saviour *did* reverence, points the eye of hope to that great seventh of time, the Lord's day, when this weary, sin-sick, idolatrous, yea, *lost world*, shall be redeemed, and *shall rest in Spiritual work*.

The prophets, the apostles, all the Bible, tell of a time when righteousness shall prevail, Love be the rule, peace and joy shall fill all hearts, all tears shall be wiped away, and when sin, sickness, and death shall be destroyed by the understanding of God.

And now comes Christian Science teaching mankind that the promises are being fulfilled; that sin, sickness, and death are but so many supposititious chains which can now be broken; that man's birthright, which was his by virtue of the fact that he was made in his Father's likeness, has never been lost; that all sin, sadness, sorrow, fear, and trouble are forever false, because God is All-in-all. Christian Science teaches that since the Sabbath was "a year of rest *unto the land*," so now the grand truth that there is but one Mind and all that exists is a manifestation of that Mind; that God is Spirit and therefore the universe is Spiritual and perfect in every respect, is being unfolded to human comprehension. (Science and Health, p. 500). It further teaches that "The highest and finest rest, . . . is in holy work" (Science and Health, p. 513), and that therefore in this great Sabbatical Antitype, all selfishness, envy, malice, hate is forever banished, and the Brotherhood of Man an established fact.

As thought thus tries to grasp all that Christian Science teaches, we are amazed at the wonderful fidelity therein displayed to the requirements of the Scriptures, and, on the other hand, we are nearly astounded at the fact that Moses, so many thousands of years ago, should have set forth in type and symbol such glorious results as are to be effected by the Church of Christ, Scientist.

Our dear Mother and Leader says (Science and Health, p. 360): "My weary hope tries to realize that happy day," as if she were indeed cognizant of the great "work," and of the consecration so necessary on the part of the workers.

Dear Christian Scientists, do *we* sufficiently realize that *we have entered* upon the Lord's Day, and what it means to be a Christian Scientist? Are we, even to the extent of the humble, gradual, spiritualization of our own thought, breaking the chains and freeing the captives, and turning the "heavenly homesick" (Science and Health, p. 364) away from this alien earth to that heavenly home, or are we gathering "sticks" on the Sabbath Day?

## "FREE INDEED."

BY HENRY EATON.

I MET with an accident March 18, 1885. I was thrown off of my feet to the forward end of a smoking-car. My spine was injured. I had on the left side of my spine a discoloration, or what they called a black and blue spot, about as large as a silver dollar. A physician, who is a good surgeon, told me I had two curvatures of the spine, and that my left side, arm, and limb were partially paralyzed. He called my injury concussion of the spine. I grew worse daily; was very feeble. I crawled about with a cane and a stool. I could not go far without sitting down. I did not go far from my home. My wife took me to the Massachusetts General Hospital by appointment with the house surgeon or doctor on June 30, 1886. The doctor told me they could do nothing for me there, as my injury was a chronic one. My wife asked the doctor if there was nothing that could be done for me. He said, "*No, nothing here; he will have to go elsewhere for advice.*" I was brought back to my home. That day, June 30, 1886, was the last day I was able to go to Boston. I had been suffering greatly, bodily and mentally; I was in pain all the time and never knew what it was to be free from pain from March 18, 1885, to June, 1897.

July 3, 1891, was the last day I went out of my house for about six years; then I only sat on a stool in front of my house for a few minutes. I was thirty-seven years old when I was injured. I shall be fifty-one years old August 13, 1898. When I was injured my average weight was one hundred and sixty pounds, I now weigh two hundred and fifteen pounds. There was a large swelling, or bunch, on the back of my neck at base of the brain. I could not wear a collar. My left arm and limb were almost helpless. I was drawn forward, my head drawn to the left side, my mouth was out of shape. I could not sit up straight; could not sit back in a chair. I did not get a night's sleep for years. I slept on my right side about twelve years. When I retired I could not lie in my bed more than fifteen or twenty minutes; then I would get up and walk, or rather drag, myself about for a few minutes and then lie down again. I could



get but little sleep day or night. I had been a commercial traveler about twenty years. My business brought me in the way of meeting physicians, druggists, and patent medicine men. I was educated to the thought that they knew their business in *materia medica*, surgery, and anatomy. It took me some time to believe that I could be helped with Christian Science treatment. I had been told the treatment would help a headache, but my injury was chronic, and there was no known cure for paralysis. I was also told that Christian Science was the work of the devil. The best doctors had made my case a study for years; they had experimented and tried all kinds of remedies. There were fourteen or fifteen different doctors, Allopathic, Botanic, Homœopathic, Eclectic, and Magnetic, that experimented on me. They pronounced me incurable, telling me that no human power could help me. My speech was so affected that I could not talk intelligibly. My physician told me he had done all he could for me; he used the strongest opiates to make me sleep, but they did not make me rest or sleep. One specialist in Boston said, twelve years ago, he did not think it possible for me to live two years. After I was treated about one year in Christian Science, in September, 1896, I was able to get out of my house for the first time in about six years. I took my little artist's stool and cane; did not get far from my home for some time, but as I gained in Truth I gained in strength.

November 22, 1896, my wife and daughter took me in a carriage to the Mother Church. When I sat in the pew I was unable to sit up straight, my head almost touched the back of the pew in front of me. I was very tired when I reached the church. I found rest and peace there. A soothing, quieting, and happy feeling came over me. After I had been in my seat a few minutes the church, the people, music, and the lesson, all helped me to see that God was Love, and the kind words of encouragement were very helpful to me. The second Sunday I carried my stool. It took me more than thirty minutes to get from Huntington Avenue to the church, about one block. I was bent over just like a half opened jack-knife.

Jesus said a little child shall lead them. So in my case it was my daughter who tried to show me the way to the Truth. She was very patient with me, and treated me about six months before I accepted anything in Christian Science. One night I found I could lie on my back. A

short time after that I was able to lie on my left side, then I found I was gaining strength and could sit up longer at a time. I was able to move about my house a little better, although my left foot moved at most only two or three inches at a step. I could not raise my left hand to my head, and had no strength in my left arm or hand. I began to read and study Science and Health. In my case the demonstration was rather slow, but after nearly two years' treatment I was healed in June, 1897. I can now talk intelligibly; can and do walk with my left foot just the same as with my right. After I was injured I lost the hair from the top of my head. Now I am having a growth of hair there. To-day I am happy in Truth and Love. The weather does not keep me at home from the Mother Church. I am there each Sabbath and Friday evening meeting, and the church being always overcrowded, I am able to stand at every service.

I went to Boston alone the first time in ten years on June 3, 1897. I left off the use of my stool the last of May, 1897. I dressed myself alone in June, 1897, the first time since March, 1885. November 7, 1897, I went out without my cane for the first time since March, 1885. Each time I went to the Mother Church I grew stronger and loved the church and Truth more each day.

I learned that there was so much love shown in Science and Health, "Miscellaneous Writings," "Unity of Good," and other works of our Leader, that I found comfort, rest, and happiness in reading them.

July 5, 1897, I went with my wife and daughter to Concord, New Hampshire, to attend the Mother's reception at Pleasant View. To be in my native city and given the privilege of being at our Mother's reception was a day of independence and liberty for me. While there I met cousins that I had not seen for some years. They exclaimed, "Why, Henry, have you been raised from the dead?" How happy I was to tell them what the Truth had done for me.

In August, 1897, I was in Manchester, New Hampshire, for a visit. I was driving a horse on Pine Street and met a runaway horse coming towards me, jumping from one side of the street to the other. I pulled my horse to the left side of the street, but did not get far enough out of the way to clear it. It ran into my buggy and nearly demolished it. I was thrown out over the dash-board under the horse's hind feet. One wheel of the carriage passed over

my back. Some one helped me up on my feet. They told me they thought I was dead. I always carry my Science and Health in my right hip pocket; that side of my clothing was perfect; the left side of my clothing was torn in shreds; my boot was torn open; I was covered with mud; I found, on retiring, a discoloration and bunch on my right limb below the knee; there was quite a deep dent on my left limb below the knee; both arms were black and blue. When I retired to my room, about 11 p. m., I took up Science and Health and opened involuntarily to page 421. My eyes fell on line twenty-five, which I read. I felt a little sore; did not get much sleep that night. My daughter who was with me treated me, and I arose the next day all right and walked down town. I said then, as I do now, that I believed Science and Health had saved my life. I have never felt any ill effects from this accident.

Words cannot express the gratitude and love I feel for our dear Mother, Teacher, and Leader, Rev. Mary Baker G. Eddy, for her self-sacrifice and Love that have led me out of darkness into Light. The demonstration in my case is such a complete one words fail to express my joy and happiness. I owe it all to Christian Science. The way is "strait and narrow," but if we will be obedient and follow Mrs. Eddy's teachings we shall know the Truth and the Truth will make us free.

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## NOTICE.

WE give notice to the Field that the Board of Education recently provided for, has not yet been formally organized, and is not yet ready to receive applications for examination from those desiring to teach.

Timely notice will be given in the *Journal*: until then applications are not in order. Ample opportunity will be afforded all to place their applications on file.

THE BOARD OF EDUCATION.

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THE boys and girls of the Methodist, Presbyterian, and Episcopal Churches of Central City are going to assist the Catholics at their minstrel show next Tuesday. Angels and ministers of grace defend us! Shades of Calvin and Wesley have mercy on us!—*The Democrat, Central City, Neb.*

## IN THE FATHER'S HOUSE.

BY IDA FULLER MOORE.

INFINITE Mind, the Father's house,  
Is here and everywhere;  
Omnipotence doth cover us,—  
His presence we declare.

Above the sense of error's reign  
The Master traveled far,  
To show to us this fair domain,  
For us the way prepare.

In this sweet place of the Most High,  
Under Love's gentle wing,  
No pain nor pestilence draws nigh,  
Nor any evil thing.

A thousand errors melt away  
From e'en our sense of right;  
Ten thousand wrongs go to decay  
As Truth sends forth her light.

Thou shalt not be afraid by night,  
Nor tremble at the day;  
In Spirit's everlasting light,  
All tears are wiped away.

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## PLEASANT VIEW.

BY MARION PINCKNEY HATCH.

As of old, when to the hearts of faithful men  
There was the one dear spot,—Jerusalem,—  
Which stood for them as sign of God on earth;  
So now in this new world,  
There stands the home of Truth,  
And from all lands, each day,  
Goes forth from loyal hearts,  
To her whom God hath called,  
The pilgrimage of Love's sweet thoughts.

## THEORY BECOMES PRACTICE.

BY E. E. BASS.

I WAS led to seek help in Christian Science through the illness of my mother, who lay about three months helpless with rheumatic fever. Her case was considered hopeless by two schools of medicine, Allopathic and Homœopathic. The physicians said she was too old to recover; a younger person *might* possibly, but it could not be expected of a woman of eighty-six.

In desperation I turned to Christian Science. I knew it had a practical religion and healed the sick, for I had once met Mrs. Mary Baker Glover Eddy, the Discoverer and Founder of Christian Science and had been impressed by the truth of her utterances. Yes, over twenty-five years ago, I had that inspiration.

When her book, *Science and Health*, first came out, I purchased one. I read it some, and understood it a little. I took it with me to the Pacific coast, but before I had gleaned much, the book was lost or stolen. However, some of its truths stood by me in need, and helped me in training the daughter that came to me some years later.

During the passing years, there have been times when I was desirous of studying metaphysics, that I might know more of this Science, which I felt to be true. But not being able to put my wishes into practice, as I believed, I drifted with the tide. My ears became dulled; and Science a thing of the past.

Not until this great crisis of suffering came, did I turn again to Christian Science. During this period of sickness and darkness, my health began to fail, and I could no longer give to my mother the attention she was accustomed to receive.

I had rheumatism in my feet, which disabled me more or less, together with indigestion, insomnia, and occasional bronchitis, resulting from a terror of colds. I was quite rebellious because my health failed in this time of great need, and in my heart I cried out, Is this the reward of well doing?

With all my soul I prayed to be led out of this darkness into spiritual light, with the eager desire to know the truth, the whole truth, and nothing but the truth. My fervent

prayer was answered. I was led in the direct path, steering clear of frauds, with which the city is rife.

With great eagerness I pursued the study of the Bible, and "Science and Health with Key to the Scriptures." Very soon I had my reward, my mother was growing better, greatly to the astonishment of the physicians and all others.

Suddenly, I noticed I had no return of rheumatism, and was really quite robust in health, able to walk long distances without discomfort. I was kindled by the buoyancy of youth, and was continually rejoicing and praising God.

Two years have passed, and my mother still lives to bless us. During this time no disease has lain at my door. No plea for colds or headache. All are conquered in the great, all-present power of God. No more slavery for me. I am free from the clanking chains that held me fast in error. That long period of fears and terrors has melted into glorious day.

Christian Science is helpful in every way; in all the vocations of life. It has given me peace, happiness, and great power to cope with error, and all the trials and difficulties of life. Through it, theoretical religion has become practical.

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## SHE NEVER FELL.

BY C. E. M.

On the morning of the dedication of the Chicago church, November 14, 1898, I was in my bedroom in the third story of our house (the house is three stories and basement). I was getting ready to go to the morning service, and my little daughter, five years old, was playing about, when suddenly I felt a silence. I instantly noticed that the child was no longer there and that the window was open.

I looked out and saw her unconscious form on the ground below, her head on the cement sidewalk. Instantly I thought "All is Love."

As I went down-stairs the entire paragraph in "No and Yes," p. 19, beginning, "Eternal harmony, perpetuity, and perfection constitute the phenomena of Being," came to me and took up its abode with me, and with it the clear sense of the great gulf fixed between the child and the lie that claimed to destroy. The child was brought in, and as she was car-



ried up-stairs she cried. As she was laid down the blood was spurting from her mouth and had already covered her neck and shoulders. I instantly said, "There is one law—God's law—under which man remains perfect," and the bleeding immediately stopped.

The child seemed to relapse into unconsciousness, but I declared, "Mind is ever present and controls its idea," and in a few moments she slept naturally. During the morning she seemed to suffer greatly if she was moved at all, and her legs seemed paralyzed—lifeless. In the afternoon all sense of pain left, she slept quietly, and I went to the afternoon service, rejoicing greatly in my freedom from the sense of personal responsibility.

When I returned she sat in my lap to eat some supper, with no sense of pain, but still unable to control her limbs, which presented the appearance of entire inaction.

At eight o'clock she was undressed without inconvenience, and there was no mark on her body but a bruised eye. During the day she had not spoken of herself. At eleven o'clock, when I went up-stairs, I found her wide awake and she said, "Mamma, error is trying to say that I fell out of the window, but that cannot be. The child of God can't fall; but why do I lie here? Why can't I move my legs?"

The answer was: "You can move them. Mind governs, and you are always perfect." In a moment she said, "I will get up and walk." It seemed to require one or two trials to induce her legs to obey, but she rose, walked across the room and back, climbed into bed, stretched her legs out and said, "I knew error could not talk!"

She then sat up, ate a lunch, fell into a natural slumber, and woke bright and happy in the morning.

For two days there was an uncertainty of movement, a seeming inability to walk in a straight line, but she moved about constantly, frequently rebuking the error aloud and declaring, "Love helps me walk."

On Wednesday, harmony was established. Some weeks after, her little sister said to her: "You did fall out of the window, didn't you?" But the reply was: "My body fell, but I am not in my body. Can God's child fall?"

And the little three-year-old answered: "No, because God is Good."

## PENNSYLVANIA RESPONDS.

*Dear Journal:*—From the Keystone State we applaud the sentiments republished in the June *Journal* from *The Washington News Letter*.

We cannot forget that if God be for us, neither scholastic theology nor Allopathy dare long be against us, and do not fear their futile efforts to stop the fast-spreading fame of the Christ cure. Yet, as American citizens, can we not ask why the M. D.'s are allowed to meddle with our laws. Why should our legislators give us laws framed by the National Association of *Materia Medica*, to protect its school of medicine from a better school which "knocks at the door of this age"? (S.&H.). Its methods are contrary to the spirit of 1776, and contrary to the Constitution itself.

Let Christian Scientists, as American citizens entitled to all the rights and privileges guaranteed by the Constitution to every American, lay bare all attempts to persecute this grand truth which has healed a myriad of cases where doctors had given up the patient to die. Let us, with this uncovering, realize that an error uncovered is two-thirds destroyed, and we shall soon see this persecution stop.

Its perpetrators will be vanquished by the great Christ-school of health and ethics which baffles and overcomes evil in all its forms, whether it be sin, disease, and death, or persecution by the law, of some pure woman who prays Almighty God to heal the sick as He did eighteen hundred and ninety-eight years ago.

Let Christian Scientists praise God even for persecution! for are we not made stronger by it? Has not our cause grown most rapidly when the medical doctors have tried to stem this current which flows from heaven? Let us "in all things give thanks." "Let us be glad, rejoice, and give honor to Him," for the rapid growth of our cause, the wonder of this century.

Let us answer the modern persecutors of the old, old Christ-Truth with glad strains from the Christian Science Doxology:—

Praise God from whom all blessings flow;  
Praise Him forever as ye go  
Onward rejoicing, heavenly host,  
Praise Father, Son, and Holy Ghost.

Let us sing this anthem amid the tempest and storm of persecution's rage. Sing it during the long, dark night of material bondage, with but a solitary guiding star of hope to lighten our path. Sing it in the valley (mental despondency), sing it on the Horeb Heights (spiritual exaltation). Sing it, knowing that "sorrow is not the master of joy." (S.&H.) Knowing also that "all things work together for good to them that love God," and that as we live the Life that approaches the Supreme Good, the way must grow brighter unto the perfect day.

WILMER W. MILLER, Philadelphia, Pa.

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## THE REVEALED WORD.

BY LAURA B. AIKIN.

Thy word is a lamp unto my feet, and a light unto my path.

To withhold what will help others, is to defraud our brother and ourselves.

I will give a few instances of healing from reading the writings of the Discoverer and Founder of Christian Science.

Some months ago, after one of our Friday evening meetings, a lady present asked the privilege of taking a Hymnal home; as the book was handed her it fell open at Hymn 163 by Mrs. Eddy. "Read that, it is a good treatment," said the one who handed her the book.

On reaching home she found her sister suffering with heart trouble. Having lost faith in drugs, and fearing she had not sufficient understanding of Christian Science to treat her sister, she turned to the hymn above mentioned and asked her to try to read it. She did so, and before it was finished the suffering ceased and did not return.

Last January, after one of the same services, we read from the *Boston Globe* our Leader's letter to the Mother Church which had been read at the Communion service on Sunday, January 2, 1898. One present told of how she had been troubled with one of her eyes for some time, so she could not discern objects clearly at a short distance, but during the reading of the message the trouble disappeared and she could see clearly and her eyesight has remained perfect.

How anxiously we awaited the coming of "Christ and

Christmas." The morning it came I seated myself to enjoy it when almost immediately the door opened and a lady and little child entered the room. A sense of disappointment came, for I had been selfish enough to want the book all to myself. The thought was quickly routed, for was not the Truth contained in this book for all who would receive it? So I placed a chair, and together we partook of the healing draught. The little child fell asleep. It had been brought for treatment, having had fever and other ailments all the night before, but now the fever had vanished, and also the other troubles (as was afterward proven), but no treatment was given.

Several years ago, while walking in the suburbs of a large city, one of my arms seemed to become heavy and helpless. As I walked I tried to use my understanding of Christian Science, but gradually my other arm and whole body became affected in the same manner, till I could scarcely lift my feet to step. Then I turned in my extremity, as I often do, to the Scientific interpretation of the Lord's Prayer as given in Science and Health. As I repeated the third line, "Everpresent and Omnipotent," as given in an older edition, the realization came with the words, and I was immediately set free. If any reading this would like to know more of how the healing came to me, they will find my testimony in "Miscellaneous Writings," page 450.

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## OUR THANKS.

We desire in this public way to render to Mrs. Mary Baker G. Eddy, the distinguished Discoverer and Founder of Christian Science, our sincere thanks for her words of commendation for the *News Letter* and its editor, published in the June number of the *Christian Science Journal*.

Words of praise from her are not mockery, but they mean what they say, and she knows the true from the false.

We hope to demonstrate that we may, under God, be worthy of her continued approval; if yea—our cup of happiness will be full.—*Washington News Letter, June 4, 1898.*

## THE OCEAN.

BY CHARLES HUDSON.

HOW beautiful under Christian Science become the words: "For in him we live and move and have our being" (Acts, 17 : 18). As a Methodist I had scarcely the faintest conception of what these words were intended to mean, but as I study Christian Science the text unfolds itself and becomes pregnant with meaning and beautiful in its application to man. They are diamonds set in gold, which radiate and glisten beneath the scrutiny of Truth like jewels in a casket. For some time, I have been trying to conjure up a scene which would express in some measure the thought contained therein, and have been helped by the suggestion thrown out some time ago by one of your correspondents, who stated that God could be likened unto the ocean and we his children to the fish which dwell in the ocean. How beautiful the thought, and how true it is that we daily bathe in the ocean of God's love, for is not love omnipresent, and we therefore come in contact with it at every step we take and with every breath we draw? As yet we but dimly comprehend the thought that Love is a spiritual ocean filling all immensity, unfathomable in depth, limitless in height, and boundless in length and breadth. If we ascend to the pleiades and, standing on the highest summit of the loftiest mountain peak, look upward, still away beyond we see stars which are but on the borderland of God's spiritual ocean of Love. If we go downward as far as the remotest twinkle of the farthest star, we are still but on the threshold of infinitude. And yet this spiritual ocean of Love, occupying as it does every fraction of this immeasurable universe, is equally omnipotent in every part, and thus becomes to us, "a very present help in trouble."

As his creatures we are the natural habitants of this teeming, boundless ocean. We are not made from material differing from that which composes the spiritual ocean, not differing in specific gravity nor endowed with different life or mind, for this spiritual ocean comprises all weight, all Life, all Mind. We are simply the individualized expressions and separate reflections of the one spiritual, resistless, living ocean of Love, moving hither and thither by its one

Life, one Intelligence, and one Mind, for there is no Life, no Intelligence or Mind outside of it.

## LOSS OR GAIN?

BY L. T.

So many people have asked me, as they have asked many other Christian Scientists: "How is it that Christian Science costs so much to learn?"

Many times the question has seemed difficult to answer. I did not care to investigate the matter on my own account, feeling assured that were the opportunity of entering a class afforded me, the thought of the price which I should pay for tuition would have no place in my mind. Wondering if we are getting our money's worth, will never teach us Christian Science, neither are there any bargains in Christian Science.

But the thought which has come to me lately is this: Do Christian Scientists pay an "exorbitant price" to learn, or are they laying up a blessing which shall return to them many-fold?

Let us follow one of these seekers for Truth, after having gone through a class and been found worthy. Perchance he will go, or be sent to some small town, or large city, where the Truth is much needed. He is loyal to his duty, being always about his Father's business, and after having fed a few of the hungry from his rich store of supply, his flock increases and he can no longer offer his small room for their accommodation, but must build a home — a Church of Christ.

Then who watches his every movement so much as our kind and loving Mother to whom he has paid this "exorbitant price"? In the *Christian Science Journal* we read of church after church being built, where our beloved Mother donates liberal material aid with her offerings of Love and approval.

Then the cost of his class tuition melts before the student's eyes, and it becomes so small in comparison to his reward, that he forgets it, as he realizes that his supply comes from God, and God alone.



## REV. DR. OAKES IS OUT.

THE REV. DR. CHANDLER A. OAKES has asked to be dismissed from the Dutch Reformed denomination.

For some time he has had grave doubts regarding certain religious beliefs contained in the tenets of the church. In compliance with his ordination pledge, he has refrained from making these doubts known from the pulpit, but now that he has confessed them all to classis in the communication below, he feels that he is at liberty to preach the truth as he interprets it:—

To H. Hageman, Stated Clerk of the Kingston Classis.

*My Dear Sir:*—Section 4 of article 2 of the constitution of the Reformed Church in America provides that before a person can be licensed to preach the Gospel he must subscribe the following formula:—

"We, the underwritten, testify that the Heidelberg catechism and the confession of the Netherland churches, as also the canons of the national synod of Dordrecht, held in the years 1618 and 1619, are fully conformable to the word of God. We promise, moreover, that as far as we are able we will with all faithfulness teach and defend, both in public and private, the doctrines established in the standards aforesaid, and should ever any part of these doctrines appear to us dubious, we will not divulge the same to the people, nor disturb the peace of the church or of any community; but will communicate our sentiments to the ecclesiastical judicatories under which we stand, and subject ourselves to the council and sentence of the same."

Sections 9 and 10 of the same article provide that a minister who has accepted a call shall, after passing an examination, subscribe the formula prescribed in section 10, a part of which is as follows:—

"And if hereafter any difficulties or different sentiments respecting the aforesaid doctrines should arise in our minds, we promise that we will neither publicly nor privately propose, teach, or defend the same, either by preaching or writing, until we have first revealed such sentiment to the classis, that the same may be there examined, being ready always cheerfully to submit to the judgment of the classis, under penalty, in case of refusal, to be *ipso facto* suspended from our office."

The obligations, assertions, and promises contained in the above "formulas" were assumed, made, and taken by me, and doubtless by every minister of the Reformed Church.

I here use the word creed as synonymous with the Heidelberg catechism, the confession of the Netherland churches, and the canons of the national synod of Dordrecht, held in the years 1618 and 1619.

More than two centuries have elapsed since this creed was formulated. During that time, and particularly in the last fifty years, the church, as an organization, and individual ministers, have sought to "interpret" this creed. Some of its provisions could not stand under the rays of knowledge that have blazed upon it during these years. Many a conscientious, God-fearing minister, who could not believe in all of its provisions, has sought to escape by the declaration, and perhaps in the honest belief, that it does not mean what it says. This had existed to such an extent that in the place of "this creed" the individual ministers of the church have to-day each a creed of their own, and the church, as a matter of fact, has a nineteenth, and not a seventeenth-century creed. It and they have a creed, but not "this creed." I know that many will say it is the same, but I also know that the framers of this old creed would not recognize their work in this modern production, and if they were here I doubt if they would include these latter-day iconoclasts "in the body of the elect." It is not this new, but the old creed as it was written when it was written, as it was understood by those who penned it, that I subscribed to. It is "this creed" that each minister declares to be "fully conformable to the word of God." It is "this creed" that we promised "to teach and defend." It was our doubts as to any part of "this creed" that we promised not "to divulge to the people."

The history of the Reformed Church, and that of every other church, proves that formulated doctrines have been variously interpreted at different times. One ecclesiastical council will place its construction upon some article of faith; a subsequent council will attach a different meaning to it. A portion of the ministry of our church believe that some one provision of "this creed" means one thing, another portion that it means another. Therefore theological disputation as to what "this creed" really affirms is worse than useless, except in so far as it may throw light upon the point in dispute, for in the end each must determine its meaning for himself. This being so, it follows that I have not only

promised to teach "this creed," but I have obligated myself to teach and defend it as I understand it.

I have also promised that if I have doubts as to its truth or its meaning, I will reveal the same to classis. As far as some of its provisions are concerned, I here comply with such requirement.

First. Section 4 of the constitution above quoted, makes each minister of the church assert that "this creed" is fully conformable to the word of God. I do not believe that any man or body of men have or ever had sufficient knowledge of the Deity to enable them to affirm that a document written by them is or is not fully conformable to the word of their Creator, whose attributes they themselves declare are beyond comprehension.

Second. Article 36 of the confession of faith provides: "We believe that our gracious God, because of the depravity of mankind, hath appointed kings, princes, and magistrates, willing that the world should be governed by certain laws and policies; to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose he hath invested the magistracy with the sword, for the punishment of evil doers, and for the praise of them that do well. And their office is, not only to have regard unto and watch for the welfare of the civil state, but also that they protect the sacred ministry, and thus may remove and prevent all idolatry and false worship."

I do not believe that God appointed a Caligula, a Nero, a Henry the Eighth, a bloody Mary, or a mad George the Third. To accept this article would be to declare that every tyrant who has crushed mankind beneath the iron heel of a bloody despotism, was the agent of God Almighty.

Neither do I believe that God ever invested a king or any ruler with the sword for the purpose of protecting "the sacred ministry" or for the purpose of removing and preventing idolatry and false worship, which simply means the repression of religious liberty by the sword.

Third. Article 15 of the confession of faith provides: "We believe that, through the disobedience of Adam, original sin is extended to all mankind, which is a corruption of the whole nature, and a hereditary disease, wherewith infants themselves are infected even in their mother's womb, and which produceth in man all sorts of sin, being in him as a root thereof; and therefore is so vile and abominable in

the sight of God, that it is sufficient to condemn all mankind."

I do not believe that unborn infants are infected with original sin. Even if they are, I do not believe that is sufficient to condemn them. I do not believe that any child is condemned to hell by the teachings of the same one who said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Fourth. I believe that "this creed" teaches that from all eternity God has chosen certain individuals who are, by virtue of His will, to enjoy the bliss of heaven and certain others He has condemned to the terrors of hell. I do not believe it. I believe that the being whom we are taught to call Father makes no discrimination among his children. I believe that He loves them all, that all are called to the "harvest home."

Fifth. I believe that "this creed" teaches that the redemption by Christ extends only to the soul of man. I do not believe it. I believe that his redemption was also to release man from all the ills of this life. That he died not only that man might have eternal life hereafter but that he might enjoy the kingdom of God to be established in this world. The refusal or neglect of the church to teach this has bathed the world in blood, and now as much as any other cause, produces all the social wrongs with which humanity is afflicted.

Whether my doubts are well founded or not, whether I am right or wrong in what I believe "this creed" teaches, is of no consequence for present purposes.

The judgment of classis would not change my belief. This being so, in order to continue in the ministry of the Reformed Church, I would have to play the hypocrite. I would have to stifle my conscience and refrain from uttering that which I believe to be the truth. This no honest man can do. I therefore withdraw from and sever my connection with the Reformed Church in America as a minister.

Dated April 10th, 1898.

Respectfully yours,

CHANDLER A. OAKES.

From *The Kingston (N. Y.) Daily Freeman*.

## COMMUNION OF CHRISTIAN SCIENTISTS.

SUNDAY was an unusual day for Christian Scientists, and as the First Church of Christ, Scientist, in this city is the Mother Church, the building at the corner of Falmouth and Norway Streets was the centre of attraction for believers in this faith from all over the country. At both morning and afternoon services the capacity of the church was tested to the utmost. Every seat was filled, and in addition to the eleven hundred people thus provided for, there were about five hundred others at each service who stood at the rear and sides of the auditorium, or beside the bounteous display of potted palms, hydrangeas, and pinks which surrounded the platform and reading desks. The reason for the unusual gathering was that the day was being observed as the semi-annual communion, the other similar service of the year coming on the first Sunday in December. Great numbers of non-resident Christian Scientists make a point of being members in the Mother Church, and many come to this city from all over the country to attend these semi-annual communion services. The membership of this Boston church, as announced yesterday, is now about eleven thousand three hundred, and over thirteen hundred new members were received at this communion. For the benefit of the non-resident members, those from this city and vicinity remained away from the morning service and attended in the afternoon; so that in the morning congregation were members from New York, Brooklyn, Philadelphia, Washington, Chicago, Indianapolis, St. Louis, St. Paul, Minneapolis, Kansas City, Montreal, Toronto, Buffalo, Los Angeles, and from almost every state, as well as one lady from Florence, Italy.

The first part of the service, as usual, consisted of Scripture reading from Genesis, 1 : 26, 27; Proverbs, 8 : 22-30; the Lesson-Sermon consisted of John, 14 : 1-11, with correlative passages from the Christian Science text-book, "Science and Health with Key to the Scriptures," by Rev. Mary Baker G. Eddy. The lesson was specially chosen for the day. The Scripture was read by Judge S. J. Hanna, the First Reader, while Mrs. Eldora O. Gragg, Second Reader, read the passages from the text-book. This reading closed with this definition of the Christian Scientists' communion from the Christian Science text-book:—

"This spiritual meeting with our Lord, in the dawn of a new light, is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his re-appearing and silently commune with the divine Principle thereof. They celebrate their Lord's victory over death, his probation in the flesh after death, its exemplification of human probation, and his spiritual and final ascension above matter, or the flesh, when he rose out of material sight. Our baptism is a purification from all error. Our church is built on the divine Principle of Christian Science. We can unite with this church only as we are new-born of Spirit, as we reach the Life which is Truth and the Truth which is Life, by bringing forth the fruits of Love,—casting out error and healing the sick. Our eucharist is spiritual communion with the one God. Our bread 'which cometh down from Heaven,' is Truth. Our cup is the cross, our wine the inspiration of Love,—the draught our Master drank, and commended to his followers."

The tenets of the Christian Science faith were also read. Miss S. Marcia Craft then sang a communion hymn, written by Mrs. Eddy and set to music by William L. Johnson.

At this point, where the usual service would have ended, the First Reader of the Church stepped forward with a message or letter from the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. This message was entitled, "Not Pantheism, but Christian Science," and was in the main a demonstration that the followers of Christian Science are believers in but one God, recognizing Spirit or Immortal Mind as supreme, as against the belief that mind "sleeps in the mineral, dreams in the animal, and wakes in man." The message closed with a reference to the present state of war in which the country is involved, in which Mrs. Eddy counselled her followers to pray for the prosperity of the country, that justice, mercy, and peace should continue to characterize the Government, and expressed the hope that the Divine Presence might still guide and bless the President and Congress, and give them wisdom and uphold them with the right arm of his righteousness. The hope was also voiced that divine love might succor and protect the soldiers of the country, whether in camp or in battle, as it did at Manila, when brave men, led by the hero Dewey, and shielded by the power that saved them, sailed through the jaws of death and blotted out the Spanish squadron.



After the reading of this message came the actual service of communion, in which the members of the congregation knelt for a period of silent consecration. The repetition of the Lord's Prayer ended this part of the service.

The afternoon service, at three, was the same as that of the morning.

*Boston Evening Transcript, June 12, 1898.*

REV. MARY BAKER EDDY.

*Dear Mother:*—The children of First Church of Christ, Scientist, of Brooklyn, N. Y., wish you to know the joy they have in your loving words of appreciation for the contribution of the Busy Bees to the Mother's Room and the flower fund, and to thank you for your gift, and wise words of advice.

As loving members of your numberless family they gratefully accept both, and intend to prove by their helpfulness to parents, brothers, and sisters, and by self-culture, that they have profited by your noble example and advice.

The teachers send this note of thanks on behalf of the children, and join with them in loving greetings to you.

EVA J. TURNER, *Supt.*

BELL K. SCOTT,

MADGE S. FAY,

EMMA FRANCES BENEDICT,

MARTHA T. BECK,

MAY BURNS,

IDA E. CARSON.

MRS. PAMELIA J. LEONARD, C. S. D.

June 11, 1898.

## NOTICE.

APPLICANTS for membership in the Mother Church, whose applications were sent in time to be in the clerk's hands May 20, who have not received notice of their admission, are requested to notify the clerk; giving their full names and the names of those who invited them.

Address, William B. Johnson, 95 Falmouth Street, Boston, Mass.

## THE BOARD OF LECTURESHIP.

THE Board of Lectureship makes the following announcement:—

The Church By-Law which instituted this Board, specifies that any church which desires a lecture may apply directly to any one of the lecturers, or may request the Directors of the Mother Church to designate a lecturer.

By this means, provision is made for spontaneous and voluntary action on the part of the churches, and no other methods will be recognized.

If a group of churches situated in a remote locality choose to arrange among themselves for a lecture at each of their respective towns, so as to reduce the average cost for traveling expenses, such concerted action would be legitimate.

If there are isolated or remote churches which cannot make such arrangements, they may make known their desire to Rev. Irving C. Tomlinson, 8 Norway St., Boston, Mass., and the Board will endeavor to respond without incurring unnecessary expense.

The full number of the Board has been completed by the addition of Mrs. Annie M. Knott, C. S. D., 759 Woodward Avenue, Detroit, Michigan, and Mrs. Sue Harper Mims, C. S., 575 Peachtree Street, Atlanta, Georgia.

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### CORRECTION.

*Dear Editor:*—In my letter to you last week I stated that Mrs. Eddy had donated her published works to her church in Boston. I am informed by the editor of the *Christian Science Journal* that I was in error on that point, and that she has reserved for herself, so far, her writings on Christian Science. I am sorry for the error, and beg you to correct it by inserting this note.

Very truly,

JOHN F. LINSOTT.

*Washington News Letter, June 4, 1898.*

## NOTES FROM THE FIELD.

FOR seven years I had nervous prostration and partial paralysis, or, as it is called, locomotor ataxia. For eight years previous to that I had been suffering from indigestion, so that I became a mere wreck.

My business as salesman compelled me to travel, covering the territory from San Antonio, Texas, to Bangor, Maine. When I look back I wonder how, in that almost helpless condition, I attended to business, but it was done, after a fashion.

There was no improvement in my condition, although I had one of the best physicians, who also consulted a specialist.

About two and a half years ago, one of my customers in Boston said that Christian Science would cure me, and urged me to look into it. I had never heard of it, and thought it was some nonsensical idea. I promised to investigate it, but did not do so. Upon my next visit to him, which was two years ago last January, I reached his place of business late in the day, completely tired out, and I must have looked it.

Mr. B—— invited me into his office, and said, "Send your man" (I had a man to carry my samples) "back to the hotel; you have done enough for to-day." He then asked how I was getting along. I said I was improving.

"You say so," said Mr. B——, "but you don't look it. Now why don't you try Christian Science? Let me tell you my experience. My wife had been sick for sixteen years, and had been given up by the best physicians as incurable. Twenty days out of every thirty, when I returned home, I found her sick in bed. She had to give up all housework, and could hardly get up-stairs. One day as I stood in front of my store, a gentleman whom I had known for years, and who always used crutches, having been pronounced incurable by the doctors, came up to me and asked how my wife was. I told him she was just the same. He said, 'Why don't you get her to try my treatment? you see I have no crutches, I am entirely cured; but,' said he, 'you don't need to believe me, investigate this, and you won't be sorry.' Upon my return to the store it came to me repeatedly that there must be something in it, for surely this man now had no crutches, whereas it was widely believed that he could

not be cured. I decided to look into it. I visited several people, and wrote to others, and in every case received a favorable answer. I then spoke to my wife, telling her what I had seen and heard, and that this gentleman wished her to try the treatment. When she heard this, she railed at me for coming to her with such nonsense, and said she felt badly enough without disturbing her more. I argued with her, and at last got her consent to try it, and sent for a lady, who had also been healed. I noticed that she came daily, but I never inquired what they were doing. About two weeks afterwards upon coming home one day, I heard some one singing, and when I opened the door, I found my wife singing and dusting the room. I said, 'Why, Mary, what are you doing?' She replied, 'Oh, there were some things out of order, and I thought I would put them to rights.' Inside of a month she discharged her help, did all the work herself, and now weighs more than she ever did.

"This," said Mr. B——, "has been my experience. Now don't you think that I ought to believe in Christian Science?"

When I heard Mr. B—— tell this, I was very much impressed with it, and then and there promised I would visit the Mother Church the following Sunday, and I did.

I took the cars, as I could not walk the distance, and went there as an unbeliever. I had no idea of their method, having only heard what I have here stated, and thought it must be some crazy idea, and that they would have to prove something remarkable to make me believe it.

I went, and saw, and listened, and I must say, I was completely surprised. It was so different from what I had expected, upon such a broad, plain issue, teaching the Principle of Life so grandly, that it lifted me up, and I became a new man as I comprehended the teaching. I grasped the idea, that if every human being would live up to this, and act accordingly, there could be no ills for mankind.

I left the church and *walked* back to the Adams House without an effort, and although this was January, I left my coat open; I did not feel the cold, and walked as if I had wings. I wrote home to my wife that I had attended a meeting, and heard something that seemed to change me entirely, and I wondered, if one impression would do this, what would a continuance of the same do.

I had no further chance to look into it at that time, and I was afraid to drop the medicines lest re-action should

set in. I could not ask the doctor, nor any one else I knew, for every one would advise me against it.

On my next visit to Boston, about two months thereafter, I called upon the lady who had attended Mrs. B——, and had her explain Christian Science to me. I saw that I had grasped the right idea, and asked for treatment. Upon my return home I sent for a copy of *Science and Health*, and having to go on a trip South I received absent treatment and studied *Science and Health*. When I returned from this trip what a surprise for my family! It seemed to change everything, my home became happier to every one, and my customers upon whom I called, noticed the difference. For over two years not a drop of medicine has passed my lips. I have been improving so much that I am almost entirely free from this paralysis. I can attend to my business, and never get tired; and rejoice that I am a traveling exponent of what Christian Science can do.

I am now eating those things that I have not eaten for years, without any indigestion whatever. Also have traveled in the South to San Antonio, Texas, during October, November, and December; and again East up to Bangor, Maine, during January, February, and March, without a sign of cold, not being affected by any climatic changes.

I thank God that He has enabled me to learn to live, for I have come out of darkness into Light.

*Eugene Kern, Brooklyn, N. Y.*

OVER two years ago, false claims had reduced me so low, that after taking all the medicines that kind friends and sympathizing neighbors prescribed for me, I felt it a duty which I owed to myself, and also to my loved ones, that I should seek medical aid, and endeavor to know what dread disease I was suffering from. After one month's treatment for general debility in the evening class at one of the large hospitals in New York City and receiving no relief, I went to a second hospital of another school of medicine for a thorough examination and treatment. Here my trouble was described as an enlargement of the heart, through my having grown so rapidly in my youthful days. This was said to be the whole cause of my continual loss of flesh and strength. The doctor was a kindly Christian gentleman, and I know he had sympathy for me. He desired to know if I was fully prepared for that great change that must come sooner or later to mortal man. He told me honestly,

that he could not cure me, and not to believe any doctor that might tell me differently. He said if I could give up my work and go away for rest and change of air, he could help me some temporarily, but not permanently. Upon this, I concluded to try a course of treatment at a third hospital, and did so for three months. Nervous prostration, melancholia, and extreme depression was named as my trouble. I attended the class twice a week, took bottle after bottle of medicine, one kind before meals and another after, but still the continual loss of physical health went on and on. Again I went back to the first hospital, and tried the "building up" process in the evening class, twice every week, spending my time and trying my patience in waiting my turn to see the doctor, and received another dose of worthless matter. Two months passed, and then came the crisis when I had to give up my work and take to my bed. I was then transferred to the day class. Two doctors examined me, using all the modern improved testing instruments known to medicine. They said that my lungs were affected, and that I needed to be treated for consumption. I went through two months' treatment after this without any change for the better. A kind friend procured for me a pass into a fourth hospital, where a specialty was made of treating diabetes. There they said I had all the symptoms of diabetes except the sugar. They treated me for two weeks, and refused to treat me further. I then went to the second hospital again, and there they said that I had all the symptoms of sugar diabetes, and also found the sugar. I was there treated for over one month, being placed on a strict diet, but with no benefit. The first part of August last, when the extreme heat was fatal to many, I lost six pounds in weight, and was advised by my doctor to seek a change of air. I thereupon went to my old home in the city of Rochester, N. Y., and placed myself under the care of an old family physician. He tested me and treated me for two months for diabetes, but gave me no new medicine, telling me to keep on taking the medicine prescribed by the hospital in New York.

I decided it was best for me to return to New York and make one more struggle to regain that which I believed I had lost forever. But truly

God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea  
And rides upon the storm.



It was my privilege to call upon one who had been raised from the same depths of despair that she knew I must be in. Christian Science had done for her what no doctor could do, and she believed that it could do the same for me. Fully realizing the wonderful change that had been wrought in her (she was my sister-in-law), and being fully assured by her that Christian Science had accomplished this change, I was persuaded to stay a few days and try its healing power. I took three treatments of a healer there, and for the first time understood that Life, Truth, and Love, could make me well. I arrived in New York, and continued Christian Science treatment here for a brief period, being fully restored to health, and I am now able to perform a long day's work and am better than I have been for many years. I have been born anew,—physically, mentally, and spiritually. The Balm of Gilead spoken of by the inspired prophet, that was sent for the healing of the nations, has been revealed to me. And what this understanding has done for me, it will do for all, for God is All-in-all.

W. H. S., New York, N. Y.

We give below extracts from a letter telling of a cyclone that occurred the 11th of January, 1898, at Fort Smith, Arkansas.

*My Dear Mrs. T.*:—Mrs. D. has asked me to tell you a little about the cyclone here, especially of how the Scientists protected themselves from the fury of the storm. To begin with, Mrs. D. and Mrs. G. slept serenely through it all, not knowing a word of the havoc until a messenger came to ask them to treat the members of one of our Christian Science families; this was about twelve at night, and the cyclone had been about eleven. It only lasted a few seconds, was succeeded by a fierce downpour of hail and rain, and then by perfect calm, the stars looking down peacefully on the strangely changed town. There was a general storm, not as violent as many we have had, but the path of the cyclone was narrow and unmistakable. The B.'s slept through it all not knowing of the seeming terrors of the night, until next morning; though a number of persons were killed in sight of their place. The Scientists who were called upon to demonstrate life were Mrs. C. and her daughter Mrs. P., they with Mr. P. and the four children were sleeping in a two-story frame house, which was thrown flat over their heads.

The mother and daughter were pinioned under timbers; and both believe they would have passed on, before assistance reached them, if they had not declared the Truth with might and main. Mrs. P. said she screamed aloud, "I am not in matter, I am in Spirit! Spirit cannot die and matter has no life to lose!"

Before this, as the house swayed, she had jumped out of bed, and as she lifted the baby the chimney fell in the place where the little fellow had been; he escaped without a scratch. The older children (our Sunday School scholars) did *beautifully*, they got out somehow, and the oldest, a girl of ten, collected the others about her, demonstrating Love and wisdom. Mr. P. succeeded in extricating himself and the others, and soon, in their nightgowns, in the drenching rain, they were all walking together toward a light that shone some distance off. The light proved to be in the home of neighbors, across some vacant lots, and here they met with warmth and shelter and kindness. They were urged to send for a doctor, but refused, explaining that they were Christian Scientists. Then they were taken in a carriage to the home of a daughter of Mrs. C.'s, in a part of the city unhurt by the storm, and a son who had before held aloof from Science, gladly came to tell Mrs. D. to treat them. Mr. P., too, who had never conceded anything to Christian Science before, said he knew that God *was* with them, or they would never have come out alive. This is a source of great joy to the mother and daughter, and to the little children who commented over and over on papa's knowing that *God* did it. From a house on the same street, and the next but one to the P.'s,—there is left to-day only one—the head of the house had his arm broken in two places; the maidservant was killed instantly, and the two others, Mr. C.'s wife and her mother, have since passed on. The horse had to be shot; the dog and the canary bird were killed. To return to our friends the P.'s they have all come out without even scars to show their seemingly terrible cuts and bruises, not a bone broken, or serious remnant of an ailing. Mrs. C. seeming not to rally from the shock, the Scientists had her come down to the Christian Science rooms and spend a week with them, and the result was she was restored. Her face is fuller now, and she looks brighter than she did before the cyclone. Another one of our Scientists, Mrs. M., was spending the night with a friend in an up-stairs room, she was awakened by the storm, and at once began to declare

Life; the walls fell in, but not one was injured; and though houses were reduced to kindling wood, no life was lost in that block.

C. E. LUCE.

FORT SMITH, ARKANSAS.

It is eight years since I first heard about Christian Science, but I took very little notice of it, because I was in the drug business, and thought it was some fad which was being presented to the public. Although I had been in the drug business for nearly seven years, and had been following the laws of *materia medica* and the directions of some of the best physicians, I did not have any health, and every year the little I did possess was getting less, until I was told that medicine and physicians could do no more for me. I had been suffering from hay-fever, catarrh, indigestion, and general debility for fourteen years, so when material means failed me I was willing to try anything that was presented to me.

I was talking one day to a friend who had been healed through Christian Science, and was telling her that the doctor had told me he could do no more for me. "Well," she said, "why not try Christian Science?" I replied, "I do not think that Christian Science can do me any good. It was all right for you, but I cannot see that it would do me any good." However, every time she had the opportunity she would ask me to try Christian Science treatment. Finally the month of June came, which was my most trying month, and I found I had to do something or I would smother, as medicine had failed even to relieve me, so I decided to try the treatment.

During my first treatment I received freedom in breathing, and at the end of three weeks' treatment I was entirely healed. That was seven years ago, and I have not been troubled with any of the old claims since. I now breathe with perfect freedom, eat my share of what is set before me, and have no fear that it will hurt me.

My wife was healed of a trouble which the attending physician told her necessitated a surgical operation if she would ever be well again; but, thanks to Christian Science, she is well and healthy to-day. She also had to wear glasses, but has not had them on since being treated.

The following September after being healed we took class instruction. We then went into active work, and had good success in healing for two years; but, listening to sense testimony, we went back into material work. The "still,

small voice" of Truth was always calling us to go back to our Science work, so, after three years, we again entered the field of labor for Truth with marked success. We have our ups and downs, but each trial makes us stronger in Truth.

We often think of our dear Mother, what she has had to contend with and overcome, and that gives us comfort and strength to go on and fight the good fight, knowing that God is All-in-all.—*M. A., Winnipeg, Man.*

I WOULD like to state a case where an elderly lady was healed, after being refused Science and Health. She called one evening on her nephew, who had been healed of a cataract on one eye, and asked him to loan her his book, Science and Health. He refused, saying she could not read it. Her reply was, "The old saying is, once a man and twice a child; perhaps I can read it now," but he said no.

She returned home, and while thinking about the affair, she was healed of a trouble with her arm and hand which she had not been able to use for a year, although under medical treatment. She does not know what became of the bandages, and says she was cured of a violent temper at the same time.

A year ago, hearing that she was interested in Science, I called upon her, and found that she had the tobacco habit. She had tried for fifty years to rid herself of this habit, and desired to be treated in Christian Science. She was given three absent treatments, and was healed. For those who hold a thought that they have indulged in the habit so long that it cannot be cured, or without ill effects, let me say, she has been greatly benefited physically, and has no desire whatever for tobacco. When but five years of age her mother taught her to draw the pipe for her, and she had continued the habit until the age of ninety-four. It is over a year since she was healed, and she says it does not seem as though she ever indulged the appetite. She joined our church last July, and hopes to unite with the Mother Church ere long.

Last fall a mother called to have me visit her child, nine years of age, whom the physician had said would have to go to the hospital and have both legs amputated. She was healed after two treatments. I was called Thursday and went again Friday. That night I awoke suddenly and felt disturbed. The child came into my thought, I gave her an

absent treatment, and suddenly I realized that she was healed. I did not go again to her home until the following Monday, and the child was in school.

The mother said the child awoke that Friday night, and said, "O mamma! I feel so badly." The mother replied, "You know that lady said God would heal you, and in a few minutes a change took place and she was healed." To-day she is a happy, well child, running about with the other children.

What a feeling of thankfulness wells up from the heart when one sees the demonstrations of God's power as manifested through Christian Science. Were I to state the demonstrations I have seen in our own family and with others, it would require more than one *Journal* exclusively for them. All I can say is, the half has never been told. I realize more and more that the physical is not the only healing; but the greatest of all healing is the bringing into the spiritual light, so that all may know the way to work out their own salvation.—*Ruth A. Brierly, New Bedford, Mass.*

OUR little boy, seven years old, was kicked by a horse, and the doctors said there could be nothing done for him, and that he could not live more than three days. We telephoned to a Christian Scientist at Fresno, and very soon the spasms ceased. The next day the healer came, and remained with us until we called our boy well.

It was ten days before he tried to open his eyes, and three weeks and three days before he came to consciousness or spoke a word. The first word he said was, "Mamma," like a baby learning to talk. Maybe this was not a happy family when that word was spoken! He had also forgotten how to walk.

And such a time as the M. D.'s, and the people for ten miles around, had talking. They threatened to have us arrested if the child did not get well, declaring, "It is a shame for that child to be so neglected; he has concussion of the brain, and clots of blood that must be removed, or he will be foolish or die." On seeing him now they say, "Is that the boy that was hurt? Are you sure he is all right?" We know he is all right, and that we have Christian Science to thank for it, and our good healer, through whose understanding of Truth the demonstration was effected.

*Mrs. L. C. Twombly, Gilroy, Cal.*

(The above letter having been filed in our office since November, 1897, awaiting space in the *Journal* pages, we wrote for statistics regarding the present condition of the child, and received the following.—*Ed.*)

GILROY, CAL., April 29, 1898.

*Dear Editor:*—I received your kind letter of inquiry about the little boy, and can say, he is much healthier, has a better memory, and is better in many ways than he was before the accident. Science healing stands good in his case.

It is hard for outsiders who saw him unconscious and suffering at times, to understand that he is alive and well, and in his right mind.

I received a letter asking about him only yesterday.

Yours in Truth,

*Mrs. L. C. Twombly.*

OCTOBER 27, 1897, the first Christian Science meeting was held at Idaho Springs, Colorado. There were only two Scientists here at that time though there were two or three others in outlying districts. The first meeting was held in the Swedish Mission Chapel kindly loaned for the occasion, but the use was refused afterwards, because it was thought Christian Science was too much like Spiritualism.

Meetings were held regularly at a private house, and more and more people became interested. The press of the town, and also of Denver, was sympathetic, and gave the best of notices. Some brothers and sisters came up from Denver from time to time to assist, and soon it was necessary to seek elsewhere for a place to hold services. While the directors were considering what to do next, the Swedish Mission trustees, having changed their minds about Christian Science, voluntarily came and offered their church, and the offer was thankfully accepted as a demonstration of the "Source of all supply." The largest attendance has been fifty, and the average is about twenty-five for Sunday and Friday evenings. There are twenty-one copies of Science and Health in use in the town and country round.

Surely "in the wilderness shall waters break out, and streams in the desert. . . an highway shall be there, and a way, and it shall be called, The way of holiness."

Divine Science refreshing the heart with purity and meekness bids to the marriage feast.



And from this shore of mortal life I lead  
 To pastures green, where waters lie asleep,  
 Where sickness, sin, and death no more are known,  
 And love doth vigil keep.

Then come, for thou at last hast found the Truth  
 (But erstwhile tell thy brethren on the shore),  
 And I will shelter, guide, and be thy friend  
 And comrade evermore.

*James Underhill, Idaho Springs, Col.*

SOME years ago I was misled by parties who were not true Scientists, and not until my dear husband and two children were taken from me, all within thirteen months, did the scales fall from my eyes. At times I became almost desperate, and wished I had never *heard* of Christian Science, yet I would often feel hungry to *know* and understand Science and Health. So frantic with my grief was I, that I knew not where to go. I again turned to Science and Health and began to read; a new light dawned. I called upon a Scientist who kindly assured me that my troubles would be overcome by Truth.

There was so much consolation and peace in what she said, that I felt encouraged, and began to seek with all earnestness and might to know the "Truth that makes us free."

Six months after this I went to Kansas City and took a course of class instruction from one of Mrs. Eddy's loyal students. Now my sorrow has turned to joy—joy that I have at last entered the "strait and narrow path." This thought often comes to me, "Oh, that I had known this before, that I might have saved my dear ones!" but I have no time to waste in vain regret, so I turn my gaze to the Light, and press on.

I have suffered some severe trials and persecutions, but I always try to realize that divine Love has "prepared a table before me in the presence of mine enemies;" and if we are abiding in the consciousness that God is All-in-all, the enemy is defeated.

A year ago my friends would say that my troubles were killing me; now I hear, "How cheerful and happy you look." "What have you been doing, you look so young?" etc. To which I reply, I can only attribute the change to Christian Science, for it is all I care for. All my ambition and desire is to *live* Christian Science.

*M. A. W., Oak Valley, Kan.*

ABOUT fourteen years ago I was told by one of the prominent oculists in Chicago that I must use glasses; that I had strained my eyes reading, and that this was the cause of the terrible headaches to which I was subject. When asked if it would be more than a temporary affair, he replied that, as I was growing older instead of younger, I would never again be able to read or write without glasses. During all these years I have believed what he said and have not been able to read or write without them.

Last November I placed myself under the care of a Scientist. She asked me why I used glasses: I replied as above stated, and concluded by asking if she thought it possible for me to go without them. Her reply was that sight was in Mind, and if I wished to discard glasses there was no reason why I should not do so. I immediately placed them in my pocket and have never thought of them since, except when telling of my deliverance.

Only those who have used tobacco for many years know how necessary it seems to be to their every-day life. Several times during the past twenty-five years I have earnestly tried to give it up. Once a friendly physician told me not to think of doing so without placing myself under his charge, as my nervous system would be shattered if the stimulant was taken away without a substitute being given. The 23d day of last December I informed the same Scientist that I would like very much to be freed from the tobacco habit. I have never used it since that day, nor have I had any desire to do so.

In many ways Christian Science has been a great help to me, and nothing would induce me to part with the slight understanding I have of it,—*W. B. Jerome, Chicago, Ill.*

CHRISTIAN SCIENCE has done much for me, physically and spiritually. It is nearly eight years since I was healed of heart disease, and to-day God is my only refuge, and the Bible and Science and Health my guides. I have had many good demonstrations, the most important of which I will relate.

One Monday morning, after washing, I went to hang up the clothes; one portion of the line was so high that I could not reach it, and I took a chair to stand on. The chair tipped over, and I fell, striking my hip against the corner of the steps, fracturing the hip, and causing other severe injuries. I realized that there are no accidents in Truth; that acci-

dents are unknown to God, and that man is indestructible and eternal. I arose and went into the house, sat a few moments in silent prayer, after which I went about my work. I went on demonstrating, reading in Science and Health and the Bible. For three days I was unable to stoop over. On the third day after my fall, wishing to change my shoes, I thought I would have to call for help as usual, but a still, small voice said: You have a friend that is ever present with you. He will aid you. You "have a building of God, an house not made with hands, eternal in the heavens." I at once bent forward and put on my shoes. Tears of joy ran down my cheeks, and my beautiful experience from that moment I cannot describe. I improved rapidly, and the next week walked to the Friday evening experience meeting. This was over one year ago, and the same small voice has been whispering, Why not give this experience to the *Journal*?

I cannot be too thankful to Mrs. Eddy for that wonderful book, Science and Health, and what it has done for me and my family.—*Mrs. J. D. Van Dycke, Oneonta, N. Y.*

ABOUT ten years ago, my mother and I began to attend Christian Science meetings.

Years before, our regular doctor had declared that I could not live beyond seven or eight years at the most. Still, it was more out of curiosity than to receive aid for any ailment, that my mother sought Christian Science. She obtained the books and began to study, and all our ailments melted away. We have attended the meetings regularly ever since. The Bible and the books of our Leader have been our impersonal teacher.

We had been interested in Science some years before my father felt that he could accept the teachings of "Science and Health with Key to the Scriptures." Many years ago he decided that medicine was no benefit to the sick, and would not use any. After a long struggle, he yielded and began to attend our meetings.

After this, about four years ago, he found that he was completely run down. He could not do hard work; could not lift anything heavy; could not go up-stairs without resting, and could walk but a few blocks without fatigue. He was fast sinking under the belief of Bright's disease. Knowing that *materia medica* could give no assistance, he decided to try Science. He took several treatments, seemingly

without any benefit. As a last resort he took our text-book, Science and Health, and began to study for himself, finding almost immediate relief. He has never had a return of the disease, and is an earnest advocate of Science.

*L. M. M., Oconto, Wis.*

MAY I be permitted to express my deeply felt thanks for all the benefits I have received through Christian Science.

I was healed in a short time through treatments of our beloved Frau Dr. Günther of a severe disease of the nerves which had troubled me for more than four years. The many different physicians I consulted could not help me, and a long sojourn in a hydropathic sanitarium brought only temporary relief. So I began to make myself acquainted with the thought of remaining an invalid for this life, which was rather hard, having always been of a gay and lively nature. A few weeks ago I heard of the splendid cures through metaphysical healing by Frau Dr. Günther here, and to-day I can tell with the most grateful heart that I am healed. With great enthusiasm and deep interest I read all the works connected with Christian Science, being so fortunate as to know enough English to understand them with the help of a dictionary. But Christian Science has brought to me much more than restored health, yes, unspeakable blessings.

Most heartily do I wish to express to the Rev. Mrs. Eddy my sincerest thanks for the grand work she has done for us. Through Christian Science we receive, indeed, the water after which we shall thirst no more. There is no doubt that Christian Science will rapidly spread in Germany, and with grateful hearts we will accept and make our own the Truth which is revealed to us in the splendid book, "Science and Health with Key to the Scriptures."

*Emma Campen, Hannover, Germany.*

ON February 27th of this year, when our Mother gave her message to the world from her little hall in Concord, the words in Science and Health, page 109, lines 12 to 14 and 19 to 21 were verified to us here in Nebraska, for the spirit of the message reached us while holding our regular Sunday morning service. When about half through the lesson I felt an uplifting that increased until the close of the service. In the strength of that light I went many days. Others remarked that the service was unusually uplifting.

On the Tuesday or Wednesday following, I called to see

a gentleman. I talked with him about twenty minutes, he had been ill some time, and was then suffering from severe pain in the left eye, with other troubles. Soon after I left the house these left him, and have never returned. I gave no treatment, did not even deny what was said, for it seemed so foreign to the light into which I had been lifted.

I knew there was a greater power of Love being exercised during that service than had been before, to my sense, but that atmosphere of Love was not a stranger to me; for many times, when reading some of our Leader's works, the same uplifting would come, only in a lesser degree, and would seem to fade out sooner. But I know now *why*, and will seek more diligently to drink with her the living waters of the spirit of her life purpose,—“to impress humanity with the genuine recognition of practical, operative Christian Science.”—*Arthur R. Noyes, Nebraska City, Neb.*

BEFORE coming into Christian Science, the Bible was Greek to me, and life a problem I never expected to have solved satisfactorily this side the grave, if ever. During ten years of invalidism the burden of my prayer was for a stronger faith, and finally for health; but as my prayer seemed not to be answered, I became very sceptical in spite of my endeavors to be resigned to what the church taught was the will of God.

When I turned to Christian Science for help, it was with the thought, If the cure is not instantaneous I shall have no faith. After four months' treatment I was dissatisfied, and my healer advised me to try another Scientist. I had no wish to try again, but the seed had been sown and had taken root; so I said to myself, if the Bible is true, God is no respecter of persons, and if Science and Health contains the Truth, there is no need to go to any healer. Now I thank God for the love and wisdom that compelled me to work out my own salvation, and, although the physical healing was not accomplished for nearly two years, it cannot be called slow, when we understand *all* that healing in Christian Science implies.

I cannot express my gratitude toward the one who has made the way so clear. In bondage to the whole body my only stay was will-power, that fled when met with Truth.

*Nettie Fittz, Peabody, Mass.*

*Dear Journal:*—I write this experience along a new line

to me, to tell the dear readers that Christian Science is most practical in every way. In our family we have proved it in business, in daily vocation, and to meet every condition.

On Communion Sunday, April 3, 1898, my husband and I were driving across an uninhabited part of southern California, stopping by the wayside to read our Sunday lesson. We also recited "Shepherd, show me how to go," by Mary Baker Eddy, and the Scientific Statement of Being, from Science and Health.

The thought came to me as we journeyed on, Why have I not learned the Communion Hymn written by our Leader? I well knew how great a task it was for me to memorize at all, for I was months committing the Ninety-first Psalm. Then I thought, "All is Mind," and the dear Scientists all over the land to-day are singing this hymn,—it is present in Mind. In an hour every verse and line had come to conscious thought, and with it the uplifting and peace of a glorious Sabbath. These words of Jesus were used in this demonstration, "But there is nothing covered up, that shall not be revealed; and hid, that shall not be known." From "Science and Health with Key to the Scriptures," "Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them."—*M. A. P., Boston, Mass.*

So much Good has come to me since the Light of Christian Science has been discerned by my waking thought, that I feel that the very least I can do is to write a testimonial for the *Journal*, trusting some one may be helped thereby.

One day our little daughter met with an accident, dislocating her elbow, which caused great pain and crying. She seemed unable to have a finger touched without increased screams.

A Scientist was sent for. From the time of the accident to the arrival of the Scientist was about one hour, during which time I held the little one on my lap, with the elbow resting in my hand.

A few moments after the treatment, I noticed that she touched the fingers herself with the unharmed hand, and soon after I felt the bones snap back into place, without any movement of her elbow or my hand. She then slipped off my lap, and with the loving trustfulness of childhood walked to the healer and put her arm around his neck in token of her gratefulness.



I am sure the peace and joy that reigned in our hearts that Sunday afternoon was like that of old, when "The morning stars sang together and all the sons of God shouted for joy."—*Gertrude B. Skeldon, Rock Island, Ill.*

AFTER passing through the valley of persecution; being dragged before the courts on the charge of murder, where clergymen, physicians, and lawyers combined to overthrow the Truth; driven out of a Y. M. C. A. hall as something too unholy for that roof even to shelter our heads, at last victory has come, and the faithful few, now grown to a faithful many, exclaim "Laus Deo!" that having been faithful over a few things we are found worthy to "enter into the joy of our Lord." Yesterday the lesson was "The Second coming of Christ," and as if to emphasize it the more firmly to our hearts, on that day an invitation was sent in by a committee from the churches of the city asking us to join with them in a gathering of all the Sunday Schools, thus recognizing our little band as on an equality with them, a church among the churches. The material request to "come with us" is in itself nothing, but the thought back of it that we are recognized as workers in the Master's vineyard filled our hearts with gladness. When buffeted and reviled we "answered not again," but have borne all meekly, knowing that the stone would be rolled away, that the reward would come.

K. H.

SAN BERNARDINO, CAL., May 16, 1898.

IN December, 1895, the Christian Scientists of Kingston, New York, began to hold regular meetings, the lesson-sermon being read Sunday evening, because some had not yet come out of their churches. The Friday evening meeting was established at the beginning of the New Year, and a feeling of great thankfulness to God prevailed because the work was begun in our midst. The first regular Sunday morning service was held Easter Sunday, April 5, 1896, and a Sunday School was started in October of the same year.

December 31, 1896, after the proper legal formalities had been observed, the First Church of Christ, Scientist, Kingston, N. Y., was incorporated, with a membership of sixteen.

Since that time additional members have been received, and the advance toward unity of purpose has been steady.

The work is progressing, and our hearts go out in love

to our Leader for the self-sacrificing spirit which has opened the way to an understanding of the Truth which Jesus taught and demonstrated.

CAROLINE H. LAWRENCE, *Church Clerk.*

For two years and a half I suffered from cancer on my tongue. It was sore and painful, and kept growing all the time. I tried to realize the Truth for myself, until I was so full of fear, that I knew I was no longer fit to handle my own case. I wrote a letter to my teacher asking for advice. I knew she received it, for the next day the pain all ceased. This was several months ago. The claim and soreness still lingered, but now, thanks to divine Love, it is all gone, not a trace of it left, and I am so overjoyed that I feel I shall never fear again, nor doubt God's power to heal anything through Christian Science treatment. I knew he was able, but I did not seem to have understanding enough to demonstrate for myself.

I feel led, yes forced, to write this for the benefit of others, whose demonstrations may seem slow and almost impossible. Do not be discouraged; I know God can and will heal *you* of *any* claim, if you will only be faithful. "Lo, I am with you alway, even unto the end."

*Mary M. Gould, Albany, N. Y.*

OUR son Richard, four years of age, was *totally blind*, there having grown over his eyes a thick white film. I took him to three of the best oculists in Central Illinois. They all shook their heads, saying there was no cure for him, he would always be blind, and refused to take his case. They said he had inherited the trouble.

Hearing of cases healed in Christian Science, I took him to Miss S—— for treatment, and his sight was restored. Can you imagine our happiness? I hope this letter will be the means of bringing any one who is suffering to try Science as taught by Mrs. Mary Baker Eddy in Science and Health. I shall be pleased to answer any questions pertaining to Richard's case. My wife and I have both been through a course of Christian Science instruction since our boy was healed.—*Alfred A. Phelps, Peoria, Illinois.*

I WAS called early last June to a patient—a young woman with the claim of insanity—the claim being hereditary, and one which leading physicians had pronounced in-

curable; but knowing that God was All-in-all, and would guide, guard, and direct me, I carefully studied our textbook, "Science and Health with Key to the Scriptures," to find how this claim should be treated. Thus armed and equipped, the claim vanished into its native nothingness after a few present treatments. The young woman to-day is pronounced by clergymen and physicians of her city perfectly healed, and is happy, harmonious, and a believer in the Truth that made her free.

*Sidney J. Durham, New York, N. Y.*

*Extract from a Letter.*

A few weeks ago I was in Chicago, and among many interesting events occurring during my stay was my attendance at the Christian Science Temple. On Friday evening I persuaded my friends to accompany me, and I heard there several things which I did not know before. Again the following Sunday I went, and must say that it resulted in my understanding the correct theory of Christian Science for the first time. I am thoroughly convinced of its principles, and I find that the prime reason I, as well as all others, rant and argue against it is that we know nothing about it. This awakening to the truth was one of the most enjoyable features of my visit.

Two little girls, age five years, were overheard having a lively discussion over Science; one was a Scientist, the other was not. The non-Scientist said to the other, "You may be a good Christian Scientist, but you ain't got any brother." The child thought for a moment and then said, "Yes I have; for the Christian Science book says we are all brethren, and if you haven't got brethren you haven't got the light."—*Marion E. Stephens, New York, N. Y.*

On the ninth day of March, 1898, the loyal students of "Science and Health with Key to the Scriptures," met and organized First Church of Christ, Scientist. We have seven charter members.—*Dora Hossick, Clerk, Carrolton, Mo.*

## EDITOR'S TABLE.

**I**T has ever been a peculiarity of human nature to relegate prophecy and prophets to the past. It is as much a truism that a prophet is not without honor save in his own age and generation, as that he is not without honor save in his own country. When the great Prophet of Nazareth appeared on the world's arena, teaching as no prophet had taught before him and proving the efficacy of his teaching by the performance of works that no prophet had performed before him, his age and generation rejected him and his teachings, and refused to believe in the divinity of his works, although compelled to admit that they were wonderful and above all human understanding.

It was easy for that age and generation to believe that Moses, Elijah, and many others who had flourished in previous times, were prophets. Their teachings were unquestionably accepted by the Jews as of divine authority. But to believe that there was actually then amongst them a prophet greater than any who had preceded him was more than the blindness of that age and generation was ready for. Only a few would believe and accept. Yet Jesus' coming had long and repeatedly been foretold, and a Messianic appearing was generally expected among the Jews,—the people who, more than any other, refused to receive him.

A second-coming is as clearly prophesied as was the first coming. The Old Testament writers foretold it, Jesus plainly prophesied it, and the apostles re-iterated these prophecies. The only question among believers in the Bible has been as to the time and manner of the coming. In respect to this there has been, and yet is, much disputation, speculation, and controversy. A personal coming is generally believed in, and the only personality that will at present meet the general expectancy of Christendom is the identical personality of Jesus as he appeared nineteen hundred years ago.

Only, as yet, a comparatively small part of mankind are ready to accept the larger coming comprehended in a re-establishment of the religious *regime* which Jesus inaugurated. This small part of mankind are satisfied that the second-coming has commenced and is now manifesting itself

in the works which Jesus taught should be the evidence of the fact that the Kingdom of Heaven was at hand. While this coming is, in a sense, general, presaging a universal Kingdom, it is, in another sense, individual. There can be no general or universal Kingdom that does not include, first and foremost, the individual. As units make millions and trillions, so individuals make an aggregate. Individuality, therefore, leads to universality. Individuality, in its best sense, includes personality. Not the false personality of mortal sense, but the true personality, which, in its individuality, reflects the Divine character. From this point of view Christian Scientists believe in a personal second-coming.

God has ever manifested himself, in large measure, through persons or individuals. Through the Biblical writers, and through Moses, Elijah, Abraham, Isaac, Jacob, and many others, he manifested himself in a sense above and beyond that of the average of their cotemporaries or the generality of those who preceded them. In Christ Jesus he manifested himself in the largest sense of all and in ways apart from all. Yet, as we have said, notwithstanding the wonderful and striking character of such manifestations, the material perception of that age and generation could not accept them as of God. The "remnant" only could see and accept. It has been so in a relative sense ever since.

Christian Scientists see in the non-acceptance of the God-manifestations of to-day an almost literal repetition of early history. They see a blindness to the signs of the times which compares well with the ancient blindness. So long has the world been adrift from the moorings of a genuinely spiritual Christianity that it is not strange it should continue in its self-mesmerized condition until aroused therefrom by special circumstances or proofs of a higher Christianity brought home to individuals in signs and wonders of healing, and other impressive ways. Until so awakened, the great majority are indifferent to, and incredulous of, the tokens of the second-coming. That thousands are being awakened and are actually accepting the tokens is, nevertheless, indubitable proof that convincing circumstances are constantly taking place. Jesus' saying, "By their fruits ye shall know them," is becoming more and more a verity.

In the declaration in Genesis that God created man in his own image, male and female, we recognize the divine Fatherhood and Motherhood. That Fatherhood and Mother-

hood must logically express itself in the male and female. Otherwise there were no true, full "image and likeness." That would not be a complete second-coming which did not express the "fulness of the Godhead bodily." In other words, there must be a personalized or individualized expression of the male and female of God's creation before there is a full revelation of God to mankind.

By common belief of all Christians, Christ Jesus represented the spiritual type or male-hood of God. Is it not reasonable to assume that a full or completed revelation includes God's spiritual type of female-hood? If God is male only, it seems that he would embrace within himself but a half of Being or Individuality; and it would be impossible to reconcile such a conception with his own declaration in Genesis that out of his self-hood he created "male and female."

Christian Scientists believe in a *full* Godhead; and thus believing they believe also in a *full* manifestation of that Godhead to humanity. To their understanding the Woman of the Apocalypse stands in type for the spiritual idea of God's creation spoken of in Genesis. They see in spiritual vision or perception the "spiritual ideal as a woman clothed in [reflecting] light, a bride coming down from Heaven, wedded to the Lamb of Love," (Science and Health with Key to the Scriptures.) The Apocalypse is indeed a "revelation" to their thought, and in it they see a "new heaven and a new earth," even as the "new tongue" referred to in the gospel.

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In the April, 1898, *Journal*, the Rev. Mary Baker Eddy, speaking of the financial problem as she experienced it, says:—

"After four years from my discovery of Christian Science, while taking no remuneration for my labors, and healing all manner of diseases, I was confronted with the fact of no monetary means left wherewith to hire a hall in which to speak, or to establish a *Christian Science Home* for indigent students (which I yearned to do), or even to meet my own current expenses, and halted from necessity.

"I had cast my all into the treasury of Truth, but where were the means with which to carry on a Cause? To desert the Cause never occurred to me, but nobody then wanted Christian Science, nor gave it a half penny. Though sorely oppressed I was above begging, and knew well the priceless



worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step. . . . It was thus that I earned the means wherewith to start a *Christian Science Home* for the poor worthy student, to establish a *Metaphysical College*, to plant our first magazine, to purchase the site for a church edifice, to give my church the *Christian Science Journal*, and to keep the 'wolves in sheep's clothing,' from preying upon my pearls, clogging the wheels of Christian Science."

The donation of the valuable lot of ground to the Mother Church in Boston, liberal aid to the erection of the church building, the donation of a large sum toward building a church edifice in Concord, N. H., countless contributions to indigent students and to charitable purposes outside our ranks, a score of contributions to branch churches and societies for building and other purposes, the transfer *in toto* of the Publishing Society with all its property, perquisites, and prospects, as well as her valuable residence on Commonwealth Avenue, to the Mother Church in perpetuity, and her latest donation in trust of four thousand dollars to the children of Scientists or "Busy Bees,"—these are *some* of the evidences of the sense in which the financial fruits of Mrs. Eddy's long years of labor are being used for God's purposes; and we deem it only justice to refer briefly to some of the results of such labor.

We shall not stop to go at length into the "mighty works." They are becoming well-known and widely recognized. Read of some of them in this *Journal*, and in the newspapers and magazines of the country. Hear of them in the weekly testimonial meetings. Hear how thousands have been raised from beds of sorrow, sickness, and pain, to joy, and health, and hope; how despairing sinners have been aroused from the lethargy of hades to a sense of their manhood in Christ Jesus and their childhood in God; how agnostics have become unquestioning believers in the Divine power to heal and save; how atheists have come to *know* that God *is*, and that in him they live, and move, and have their being; how infidels have been reclaimed from all unbelief; how sceptics have become convinced by proof they could no longer dispute; how drunkards have been redeemed from hells of woe and made to rejoice in freedom from their dread tormentor; how licentiates and libertines have been made to blush for their sins and turned toward abstinence and

purity; how dishonesty is being made to quail and cringe before the majesty of Truth and Right; how hate and selfishness are being supplanted by self-sacrifice and love; how all the blighting and damning qualities of human thought are being uprooted and destroyed to the purification and spiritualization of such thought; and how those who have only recently been the unhappy victims of some or all of these death-dealing trammels are now proving their disenthralment by healing their neighbors of sickness and pointing the way to their salvation from sin, whilst healer and healed, savor and saved, are alike coming into the temple of the New Jerusalem, literally "leaping, and shouting, and praising God."

Observe too, how rapidly beautiful and stately church edifices, reared in the name of, and dedicated to, the God of the living, not of the dead, are springing into existence all over our land; how one common sermon, compiled from the Eternal Word, is preached in more than five hundred places in this country, England, and the Continental countries each recurring Sabbath, while the number is being almost weekly added to; how reading, and hearing these sermons read, are healing sickness and awakening sinners every Sabbath day; how the reading of the Bible and the books whose writing was divinely entrusted to the "Woman's" hand, is daily healing sickness and saving sinners; how the Spirit of God, through these manifold instrumentalities, is indeed moving upon the face of the troubled waters of mortal discord to the calming thereof, and how the Light whereof God said, Let it be, and it was, is shining athwart the world's horizon and glinting into the darkest recesses of mortal thought,—when we observe and think upon all this, may we not justly assert that there is an entirely unselfish disbursement of the trust fund thus committed to Mrs. Eddy's charge? Who can further truthfully charge mercenary motives upon the Leader of Christian Science.

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OF all the incidents, thus far, of the present war, the almost incredible bravery of Lieutenant Hobson and his seven companions in their heroic scuttling of the Merrimac in the narrow entrance to Santiago Harbor, is without a parallel. Indeed, in point of sheer bravery and heroism, it is justly entitled to, and doubtless will, take its place among the greatest of military deeds of valor.

One cannot, from any standpoint, help admiring deeds of self-sacrifice in a good cause, and these brave men were undoubtedly moved by an unselfish and patriotic desire to render their country a great service, which, as the result shows, they most successfully did. From the standpoint of patriotism, also, the eagerness with which many hundreds of other brave men begged in vain to participate in the hazardous undertaking, is scarcely less gratifying than the actual heroism of those who were chosen. To the best belief of all there was little hope of escape for any of them. Almost certain death—that death which mortal sense would declare to be the end of life—stared in the face all who made the venture; but hundreds were ready to face the issue and make the sacrifice. Yet, as the sequel proved, those who had the opportunity to show their willingness were not called upon to surrender their lives for their country; most fortunately and, from the common view of the miraculous, most miraculously, their lives were preserved. Whether they knew it or not, they had with them a “life-preserver” more potent than any of material construction.

While, like the brigade at Balaklava—the “noble six hundred”—this noble seven, seemingly leaped into the jaws of death, unlike the former, they escaped unhurt, and stand before the world, not as having needlessly or recklessly plunged into certain slaughter, but as willing to have been slaughtered, if need were, to accomplish a feat, the successful issue of which would save many lives and much destruction of property.

The result of their brave deed fully justifies the risk they ran. The Merrimac was successfully sunk right across the mouth of the harbor, and there would seem to be no possible escape for the Spanish fleet, now bottled within. Thus has been given to the Spanish fleet a most decisive and damaging blow, the effect of which must of necessity be an earlier termination of the war than could have been hoped for in any way short of sinking the entire Cervera squadron; and, all will agree, the accomplished method is much more humane than would have been the other.

With a few exceptions the war has, thus far, been marvelously free from casualties and loss of life; and let us continue to hope and pray that the end may speedily come without unnecessary loss of life or property, and that the good which is to flow from the conflict may be of eternal duration. There is some ground to believe that, distressing

as is the struggle from the human standpoint, the war is in line with Biblical prophecy, and is among the latter-day evidences of the coming of that greater and more Christly Kingdom wherein wars and rumors of wars shall be known no more forever.

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THE *Boston Herald* of Wednesday, June 8, 1898, contained the following editorial paragraph:—

Mrs. Eddy, Christian Scientist, says that Pantheism is derived from Pan, a mythological god. Apparently, her celestial intimacies have not improved her etymology. It doesn't pan out well.

And the issue of the next morning contained this:—

Mrs. Eddy's Christian Science disciples say the *Herald* ought not to make a pun at her expense. Neither ought she to make mistakes in mythology.

The issue of Friday morning this (all editorials):—

Old Homer nodded, and there's no reason why Mrs. Eddy shouldn't follow his example occasionally. All the same, she is a noble woman, and the Christian Scientists make no mistake in pinning their faith to her. She is a credit to her church, to her sex and to her generation.

The issue of Saturday morning published the following article from the pen of a Christian Scientist:—

#### PANTHEISM.

*To the Editor of the Herald:—*

The *Herald* editorially calls in question the definition of the word pantheism, as contained in the message of the Rev. Mary Baker Eddy to the Church of Christ, Scientist, of this city, on communion day, Sunday, June 5. She thus makes use of the word:—

"The word pantheism is composed of two words: 'Pan' and 'theism.' Pan stands for a deity in mythology; theism for a belief concerning deity in theology. Pan, in imagery, is preferable to pantheism in theology; the mythical deity may please the fancy, while pantheism suits not at all the Christian sense of religion. Pan, as a deity, is supposed to preside over sylvan solitude, and is a horned and hoofed animal that poorly presents a poetical phase of the genii of forest's

Sacred solitude, divine retreat !  
Choice of the prudent, envy of the great."

Pope.

Inasmuch as you say: "Mrs. Eddy says that pantheism is derived from Pan, a mythological god," it is apparent, to begin with, that Mrs. Eddy is not correctly quoted.

In her address she refers to the Standard Dictionary. I assume that she took her definition of the word pantheism from this work. It thus defines the word:—

"Pan and theism—the form of monoism that identifies mind and matter, the finite and the infinite, making them manifestations of one universal or absolute being. It has three generic forms with variations: One-substance pantheism, which ascribes to the universal being the attributes of both mind and matter, thought and extension, as in Spinoza's system; materialistic pantheism, which ascribes to it only the attributes of matter, as in the system of Strauss; idealistic pantheism, which ascribes to it only the attributes of mind, as in Hegel's system."

It was in illustration of this view of pantheism. I take it, that Mrs. Eddy gave her definition, and I am unable to see wherein, according to this definition, she made any unwarranted use of the word or its derivation. On the contrary, she seems to have accepted literally this well-recognized lexicographical authority.

This word pantheism would seem to be one concerning which there is much elasticity of use, and which is not generally understood, especially in its theological uses. A limited sense of the word makes it the worship of all the gods, and justifies its derivation, as sometimes given, from the word for all, as used in Pan-American. But the word has a deeper meaning in its philosophic use. It implies that all is God—the whole universe is God. In the old mythology Pan stood for the universe; and when the more metaphysical sense thereof was materialized, the god Pan was represented as combining opposites, clothed in a spotted leopard skin, supposed to represent the starry heavens. If Pan stands in thought of mythology for the universe, the word pan-theism may better be derived from that word, for thus is brought out its meaning, which is, as before stated, the theory that all is God—that the whole universe, matter and spirit, is God.

I quote from a standard work on mythology for schools by Mr. M. A. Dwight, published by A. S. Barnes & Co., of New York:—

"Various origins have been given to Pan (or the universe), one of which is that he sprang from chaos; that is to say, Chaos contained the seeds of all things. . . . The figure Pan represents the universe, and is a delineation of nature and the rough face which it first wore, while his spotted robe of leopard's skin represents the starry heavens. His person is a compound of various and opposite parts, rational and irrational, a man and a goat; so is the world; an all-governing mind and heterogeneous, prolific elements pervade and constitute it."

We might quote at greater length along this line, and from other works on mythology, but this ought to suffice to satisfy the careful reader that Mrs. Eddy's use of the word was not only admissible, but, in the sense in which she used it, entirely correct.

X. Y. Z.

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THROUGH the printer's unfortunate transposition of lines, the last two paragraphs in the article entitled, "He that teacheth," by W. P. McKenzie, in the *June Journal*, were rendered meaningless. They should read:—

2. The vision of divine Love as Principle. The unsettled, unsatisfied world accepts and casts away ten thousand theories; the vision of divine Principle will bring all mankind into "the unity of the faith." The educator having gained this vision by humility must illustrate it and demonstrate its power in the destruction of sin and all its consequences.

3. Patience. He must have faith in God for man, and so be patient with man for God, knowing that the divine image will be drawn out as man is drawn unto the uplifted Christ.

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WE have received notice from time to time of a man traveling about through parts of Iowa and Nebraska representing himself to be a Christian Scientist, who, according to all accounts, is an impostor. He is described as a club-footed man, of medium height, dark complexion, and carries a cane.

One of his stories is that he has had his pockets picked



and is out of money. A considerable number of Scientists seem to have given him aid on the strength of his plausible but varied tales. The last name we have heard of his bearing is Patterson. We warn the Field against this person. May we not also suggest that it is well for the Field to bear in mind that not all who glibly talk Christian Science are to be accepted as genuine followers of Truth? "Not every one that saith, Lord, Lord," etc.

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THERE seeming to be some misunderstanding in reference to the manner of reading the Lesson-Sermons under the new arrangement, we will say that all the Bible references in each subdivision should be read—whether one or more—before the Science and Health references are read. It will be observed that in the latest *Quarterly*, the lessons are subdivided as I., II., III., etc.

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IF there is no error in Truth, there can logically be no Truth in error. The two cannot combine.

The co-partnership heretofore doing business under the firm name and style of "Good and Evil," has been dissolved. Evil retires and Good continues. The reason of Evil's retiring is, that it has been discovered that he was "a liar from the beginning."

To indulge in sin under the specious plea that it is not real in the realm of Good, is to perpetuate the sin and bring condemnation upon the sinner.

He who lends himself to the devices of sin cannot separate himself therefrom and say, "I am not guilty; 'twas not I, but the sin that was at fault." Until the sin is abandoned the sinner and the sin are one.

A grain of righteous rebuke is worth more than tons of fulsome flattery.

Profession without practice is worse than mockery—it is hypocrisy.

God is no respecter of persons. Neither is He a respecter of sin, whether personalized or not.

Sin, though unreal in Truth, is awfully real in error until overcome by the power of Truth.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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THE FOURTH OF JULY, 1897.

THE anniversary of Independence Day just passed brought with it pleasant recollections of the remarkable gathering, one year ago, of the students of our beloved Leader, the Rev. Mary Baker Eddy, at Pleasant View, Concord, New Hampshire, to meet her in person, and hear from her lips the words of Life and Love which are always hers to give to willing hearts and listening ears.

The invitation was wholly unexpected by the members of the Mother Church assembled to participate in the Communion service. The most they had hoped for was that their Leader might be present at that service. Hence, when the invitation was read from the desk on the Sabbath preceding the day observed as Independence Day, July 5th, it came as an unexpected joy and a sweet surprise. Nor, as was afterward made known, had Mrs. Eddy determined upon the event until a very short time before the invitation was sent; yet, as all agreed, the great gathering came and went with all the orderliness and harmony of a carefully planned affair. Long will be remembered the love and thoughtfulness of "our Mother" in affording her "children" the opportunity to celebrate, in so happy a manner, the day which ushered into existence America's *Magna Charta*.

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A general hope, or half-formed expectation, was entertained by those attending the Communion service this year, that there might be a repetition of last year's celebration, but it was not realized. No invitation came. A few, however, who felt they must, at least, see Pleasant View before returning to their distant homes, were rewarded by seeing their "Mother" drive by in her carriage, and receiving a pleasant bow and smile of recognition, as she took the inevitable afternoon drive—"rain or shine."

## TRUTH'S JOY.

BY KEYES BECKER.

WHILE Bartimæus, blind and poor, was begging by the way,  
The gentle Nazarene passed by, enlightening the day.  
"Thou Son of David," cried the wretch, "have mercy upon  
me!"

The Saviour heard, and asked, "What wilt thou that I do for  
thee?"

"Lord, lift this darkness," he replied; "restore to me my sight.  
I know thou hast the power, for art thou not the Son of  
Light?"

"Receive thy sight," the Saviour said; "thy faith hath made  
thee whole."

And Bartimæus followed him, rejoicing heart and soul.

If we would see the dawn dispel this night that blinds our  
trust,

When Truth goes by we must beseech as beggars in the dust.  
Then, having learned the joy that comes when Truth shall  
make us free,

Our duty is to show through love how grateful we can be.

For not alone was Bartimæus joyous in his cure:

Unto his Healer came a joy peace-crowned and spirit-pure.

Our sight restored, we too may follow in the Master's train.

And, through his promise, give Truth's joy in place of  
Error's pain.

## DEDICATION OF A CHRISTIAN SCIENCE CHURCH IN CANADA.

JUNE 19, 1898, marks a triumph for Truth in Canada, it having been the day of the dedication of the First Christian Science church in the Dominion. Delegates came from many places in Canada, and also a number from across the line. The weather was exceptionally fine, the sunshine lending gladness to the occasion. As it was understood there would a great many attend during the day, three services were arranged for, the first at 10.30 A.M. When the writer went down nearly an hour before the time appointed for the service, crowds were standing at both entrances waiting for the doors to open, and ere the time came to begin the service every seat in the auditorium, and every available space of standing room, was filled. It was estimated that fully four hundred who could not get into the building went away from that service alone. At the afternoon service the church was full again, and in the evening the crowd again overflowed the capacity of the building. Policemen refused to allow any more to enter. This scene brought tears to many eyes, recalling the first year's work in this city, when the officers of the law were so many times sent to deliver summonses to the pioneer workers; now their services are voluntarily offered to protect, in any way they can, the harmony of the Scientists.

Great interest was manifested by all present, and we learn since, that all through the city and country, the dedication of this church and Christian Science is the topic of general interest. The public expressed their surprise that no collections were taken up that day. None were required, as sufficient funds had been provided to pay for the building.

Previous to the singing of the closing hymn, a welcome message was read from the dear Mother in Israel. When the Reader went to the desk with the telegram in hand, a happy smile went over the faces of the congregation; doubtless they suspected what was coming, and their love for the Mother was marked in their eagerness to hear what she had to say to them. The message was as follows:—

CONCORD, N. H., June 19, 1898.

*My Beloved Brother:*—Have just received your despatch. Since the world was, men have not heard with the ear, neither hath the eye seen, what God hath prepared for them that wait upon Him and work righteousness.

With love, Mother,

MARY BAKER G. EDDY.

Mr. and Mrs. J. H. Stewart, First Church of Christ, Scientist, Cor. Queens Avenue and Caer Howell Streets.

The work of building was like all Christian Science work,—it meant demonstration every step of the way. But the rapidity with which it was done was quite wonderful to all who witnessed it. We would gladly write at length upon it, but must not occupy too much space.

Yours in Truth,

J. H. STEWART.

#### DEDICATORY ADDRESS.

THE following Dedicatory Address was delivered by Mrs. Isabella M. Stewart, C.S.D., First Reader:—

*Beloved Brethren and Friends:*—On behalf of the Church I bid you welcome.

It was kind of you, the students of the dear Mother in Israel, to leave your own fields of labor to come to rejoice with us in this event, which we have, through many years, looked forward to with great anticipation. Having gone ourselves to share with some of you in a similar event, we know from personal experience how your hearts are beating with ours in thanksgiving over having gained a victory and a visible evidence of demonstration. You who have brought forth know what an effort it requires to do so; hence a sympathy exists between us most congenial. And on account of this affiliation we can most cordially bid you welcome.

Then, dear students of Christian Science, by whomsoever taught, who are loyal to the Way-shower and our text-books, the Bible and "Science and Health with Key to the Scriptures," we bid you welcome. It has given us stimulus many times to think of your kindly interest in our work here. We know the work is not personal, it is universal. As we build for Truth here, it is helping all mankind to rise in the consciousness of Being, and to build upon the foundation of the "prophets and apostles, Jesus Christ himself being the chief Corner-Stone."



We would further extend a most cordial welcome to all friends whose sympathies have brought them with us to-day to fulfil the command of Jesus, "to rejoice with those who rejoice."

And the stranger within our gates, on whatever plane you may have entered, we bid you welcome. We trust that this day may be one of profit to each and all of you; while you are with us may the white-winged messenger of peace brood over you, giving you a realization of rest and security. And as you take your leave from us may its gentle presence go with you and cause you to remember with pleasure this day's experience.

What is there about the dedication of this church that should make it of such importance, and bring people from distant points here? The casual hearer might ask, "Are there no other churches in the city when that one is made so much of?" Yes, there are many, so many that it has been called the City of Churches. But this is the first church in Canada, with "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, in its corner-stone. Hence it marks an important step.

The question is often asked, Why build more churches, when those already built are not full? Because each one represents the belief regarding the Supreme Being of those who occupy it. And as individuals rise to a higher conception of God, they must build and express what they believe and can prove to be true.

Those unfamiliar with the idea of Truth revealed in Christian Science may question our devotion to Science and Health, and our laying it away side by side with the Bible in our corner-stone. We claim for it that it is the "little book" which John saw in the angel's hand as related in Revelation 10. The angel informed him that this little book must be eaten up, and would be sweet in the mouth, but its digestion would be bitter. John was about to write, he tells us, but the angel told him to seal up the things which the seven thunders had uttered, and write them not. There was other work for him to do before those things were written. He was to prophesy concerning peoples, nations, languages, and many kings. He did so, and his prophecies have been poorly comprehended by the different religionists. He and the other apostles of Jesus Christ were put to death for trying to teach a higher sense of Truth than the world believed, and in a great measure the Truth was lost, at least

so far lost in the succeeding centuries that professed Christians were unable to give the signs that the Master required of those who believe. And the most devoted Christians would turn to material remedies and those who prescribed them when sick, instead of obeying the Scriptural injunction, *i.e.*, "Is any sick among you? let him call the elders of the church; and let them pray over him" (James, 5 : 14).

Many points of doctrine adhered to by the church were most unsatisfying to those whose love for God was such that they desired him to be more justly represented.

One of these had undergone many years of suffering, and was given up to die by physicians and friends, and when at the portal of death discovered the Truth as taught by Jesus, and was healed by it. She then began ministering to others who were sick and in prison, healing the sick, and setting the captives of sense free. Her teaching commenced with but one pupil; and she closed the doors of her college, which had been chartered by the state, with one hundred and sixty applications for the primary class alone, and a large number for each of her other classes.

We ask the unprejudiced thinkers if they can recall any similar experience in the history of any college—closing its doors at the height of its prosperity.

Time will not permit our mentioning the many important steps in the career of this God-appointed woman. But we trust the influence of the present hour may be an incentive to those present who are not familiar with the history of Christian Science to acquaint themselves with her movements. We have been charged with deifying Mrs. Eddy. She gives no one any opportunity to deify her. Standing at her post of duty she can only be seen on most important business for the Cause, never on personal matters. And I venture to affirm that no one ever visited her who did not come away with firmer resolves than ever before to live less of the corporeal man and more of the Christ-man. This accounts for the prosperity of her Cause.

One dear student who lived in her home for several years, in our conversation about her one day, said in substance, "She never turns for a moment from the contemplation of God."

What of the church she has established? We have learned to speak of her who has been the means of giving us birth in this blessed faith as the "Mother," and the church established by her, as the "Mother Church."

As there is but one Mother in Israel, there is but one Mother Church; but she has many branches, and while each has an individuality of its own, they respond on general principles to one government.

The churches, like the tribes of Israel, have been dwelling in tents since their coming out of Egypt. But now it is evident that they are indeed entering their "Promised Land."

Well-built churches are appearing in many places, and a beauty, even greater than has been manifest in those of other denominations, characterizes their building. And so it should be, for the world is rising to cognize the beauty of Truth, Life, and Love,—the creative Principle.

God is being understood more as Love instead of an avenging Judge, and as this conception of God is more fully realized, the gloom which once hung over and in the churches will disappear; and in its stead we will find beauty and light.

No longer should we congregate there to pour out to God a woful tale of sins committed, but rather to find in the church a sweet, restful place, to which we may flee from the bustle of the senses for sweeter and closer communion with God.

As this spirit pervades the churches, we shall cease to find inscribed on them Calvin, Wesley, Knox, or Chalmers, much as we revere the memory of these brave men who labored so nobly up to their highest sense of Truth. But we shall find upon the tablet of every one of them, "Christ's Church, or the Church of Christ;" and as an entrance is made into it, the sweet, yet penetrating, influence of Truth will so touch the consciousness of all who enter that they will feel mentally impelled to take off their shoes, as being on holy ground.

Shall the nations perpetuate the preaching of a literal hell to save men from the hell that must ensue if wrong is done? Shall we not rather preach and teach the omnipresence of God,—Good? if possible, bringing to them David's realization, Psalm 139, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there*. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

If mankind could only realize that they cannot get away from God,—he being everywhere, his loving presence being

a rebuke to all that is not Christ-like,—they would turn from wrong and learn to do right.

The vision must yet be realized that John saw (Revelation, 20 : 14) when death and hell shall be cast into the "lake of fire." This lake of fire is the infinite ocean of Love, and it consumes all that does not bear the image of Principle, the substance of Good; then Paul's statement will be demonstrated: Death will be swallowed up in victory.

Now what shall we say to the dear members of the church, to the Board of Directors, the singers, and the dear children who have so nobly put forth their efforts to build this church that we may have a fitting symbol for Christian Science? God will bless you; he has already blessed you. There has been on your part much self-denial; you have no doubt been called upon to overcome many personal desires to give as you have given to build a house for the Lord, a place wherein the Word of God may be read and the sick healed.

Many are the promises to him that overcometh; let me remind you of only two of them: "To him that overcometh will I give to eat of the tree of Life, which is in the midst of the paradise of God" (Revelation, 2 : 7).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: . . . *and I will write upon him my new name*" (Revelation, 3 : 12).

God hath given us of his Substance, and he hath called upon us to do this work; we have reason to be thankful that we have heard and obeyed.

Now shall we turn to the Father and Mother God, and with united voices express these words, from Science and Health: "Divine Principle, Supreme incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love,"—to Thee we dedicate this church. May it ever be kept sacred to Thy use. May its officers and members so live the Truth taught by Jesus and by the Way-shower of this age, that the signs required by Jesus from those who believe may never depart from this fold. Thus shall we behold the "New Jerusalem," which hath "no Temple therein: for the Lord God almighty and the Lamb are the Temple of it."

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STILL in thy right hand carry gentle peace,  
To silence envious tongues: be just and fear not.  
Let all the ends thou aim'st at be thy country's,  
Thy God's, and truth's.—*Shakespeare.*

## OVERCOMING.

BY CHARLES H. CLARKE.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. — Revelation, 3: 21.

THE human mind fully recognizes that anything worth possessing must of necessity be gained through sacrifice. And it has become a proverb, that that which costs little is valued as little. Our subject is overcoming, or denying as we express it in Christian Science, and we use the word in the sense of subduing, or vanquishing. The inevitable necessity for overcoming is indelibly stamped in the web and woof of mortal existence. Did you ever think of the little child, when its habits of observation are awakening and its faculty of associating its ideas in orderly sequence as cause and effect, are beginning to unfold? He does not know right from wrong. Everything becomes an education. Thus with us, as with the little child, the conflict with the world and its beliefs begins, and must be overcome, and with a fixed, definite purpose to fathom the heights and depths of all the resources within the scope of human knowledge, the days stretch into years. The scholar says, "At last I have conquered. I am accounted master of natural science." The poor boy who sets out to conquer poverty, says, after years of combating, competition, and following the moropolies, "I have overcome poverty, and through the path of strict economy, I am at last a millionaire." The patient, persistent boy at last wins renown as a statesman. Ask the scholar, the millionaire, the statesman, if their laurels were easily gained, and they will tell you of years of undivided effort, of patience and perseverance in the midst of defeat, never losing sight of the one crowning ideal, whether scholarship, riches, or statesmanship. No man or woman can rise in the scale of development from any plane of thought, who has no plans, no fixed purpose, but simply drifts in the tide of mortal opinions. The lesson of overcoming, rising superior to the obstacles that prevent the consummation of these ideas and purposes, is the basis of all the activities called commerce, art, invention; and our civilization and faith are the motive power for the

achievement of these results. From things visible, we learn of the invisible, and so we perceive the meaning and demands of that which our subject would teach.

What is the primal thought in the human mind in overcoming? Is it not for self? And the human will-power, which is always selfish, takes to itself all credit. The promise of our text is utterly devoid of meaning to one who looks from this basis of action. Whatever may seem to be gained from conflict with the world, using the worldly weapon of self-will, is fleeting and unstable, and will surely come to naught.

The declarations of Truth which have been revealed to, and proved by, so many thousands of hungry searchers for right Scriptural interpretation, have come to us in these latter days by the issuance of upwards of one hundred and forty thousand copies of this blessed corroborator of the promises, our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

There is no publication in these last years of this century that has produced such vital changes in religious thought as this, the text-book of all true Christian Scientists. The pulpit utterances in all directions and by all the old denominations, are measurably permeated with this Truth, proving the wise remark of Agassiz:—

"Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they have always believed it." (Science and Health, p. 284.)

This book leads us to "a right apprehension of Him whom to know aright is Life eternal." In it we are told that the promises of Truth are possible to all who will accept and live the condition required. The way is shutting out the universe of sense, forsaking, detaching from all that holds us, as of the earth earthy. There is no royal road by which we may possess these promises. The way is called strait and narrow. It calls for singleness of purpose, for individual effort, for the disintegration, and overcoming of world beliefs. No one can take our step for us, but when we take it, we can encourage each other by demonstration and proving that we are rightly directed.

The works of Jesus and his disciples are as beacon-lights on the journey from sense-existence to soul-existence. In all his teachings there are certain conditions plainly declared necessary in order to become his disciples. He never taught



a lesson he did not demonstrate. The test of true discipleship is now, as it was then, in overcoming. When Jesus became initiated into the full meaning of his sonship, he heard the voice of spiritual adoption, "This is my beloved Son, in whom I am well pleased," and with this voice came the temptation,—the combating, the overcoming. It is said he was tempted in all points, as we are, led into the wilderness to be tempted of the devil. Our text-book defines wilderness. (S.&H. p. 588.) When the eternal realities of Spirit were revealed, and the perception of the Son of God unfolded, the claims of fleshly inheritance also sought recognition, but he had previously renounced the world in order to hear the voice of adoption. This brought out temptations in all their subtleties. As we begin to doubt and deny the realities of fleshly inheritance,—to doubt the life which claims to be in and of matter, we, too, are in the wilderness. Let us look at these temptations and see what lesson we can learn in overcoming. The first is that which is the universal belief of the race, Hunger. The energies and efforts of man are stimulated by the direct or indirect prompting of this instinct. Desire, when rightly directed, leads to the fountain of living waters, and it is never satisfied until all the soul faculties have been completely awakened. "I shall be satisfied, when I awake, with thy likeness." He who allows sensual pleasure to take possession of him and become the prime factor in all his activities, losing sight of the eternal Truth that man, who is by inheritance a child of God, is believing in life and intelligence in matter, and making the stones bread. The condemnation is not because of the stones, but in trying to make them what they could not be. The overcoming of the beliefs of "life, intelligence, or substance in matter," is the demand made on each of us. Jesus forsook the belief of life in food, atmosphere, or blood, and ate of the tree of Life. "To him that overcometh I will give to eat of the tree of Life." I will give to eat of the hidden manna. "I have meat to eat that ye know not of." The resources of Life are hidden from the senses, yet if we resolutely turn towards Life its hidden springs will silently but surely refresh us. The power which heredity has, must be overcome, proving that God is our Life, our all.

The second temptation was more subtle. The suggestion was to use this power for self, vain-glorying. Pride was the basis of this. We learn a lesson from this to

never unnecessarily array self against human beliefs. A hairbreadth escape for the sake of self is vanity, and degrades and weakens, rather than strengthens in the right. Self-invited suffering of body or mind is not in the line of overcoming, but being overcome. We must prove by our motive the principle which prompts the action. When we are called to meet temptation for suffering humanity, there will be protection and strength given according to the need.

The third temptation was even more subtle. Worship of the world. The world would enslave us with its magnetism. Worldly dominion is the broad road that lures thousands. Those who walk therein are not for Truth. There is often a seeming compromise, wholly mental, when it seems possible to have worldly dominion, and also be a disciple. This is not true. All power is spiritual,—we cannot serve two masters. (Science and Health, page 417, line 16.)

Jesus did not worship the world. He "was in the world but not of it." It was at his feet. How easily could he assume kingly dominion over it, and be worshiped. But he overcame because he held to no false beliefs, and saw through the garb of worldly power, Satan, and addressed him—"Get thee behind me." We must be radical in meeting the subtle errors of belief, for to handle the serpent, animal-magnetism, needs greater spiritual wisdom than to cast it down under foot.

We come in contact with an exceedingly small portion of space, objects, or people. The limitation is equally true of the human mind. The heights and depths of mortal mind are discerned and all their subtle errors made manifest before the searching eye of spiritual understanding, and are completely vanquished. Temptation is the school of progress, a ladder of spiritual ascent, as we meet it and overcome the world. This was Tennyson's thought in these words. "I count it true that men may rise on stepping-stones of their dead selves, to higher things," and so we make every conflict a means of strength and understanding of good. More and more emphatic is the demand upon Christian Scientists to meet temptations,—not to run from them. We have dominion, we can overcome evil with good. The simple repeating of "I am spiritual," when the latent thought is all on the material side, calls for conflict, not resisting, but overcoming. "Be not overcome of evil, but overcome evil with good."

"Whosoever is born of God overcometh the world; and

this is the victory that overcometh the world, even our faith." Who is he that overcometh the world but he that believeth that Jesus is the Son of God? He who said, "Be of good cheer, I have overcome the world," is he who has promised us a seat in his throne if we overcome.

Self is the mountain which must be properly adjusted. Mortal cares, anxieties, doubts and fears, sickness and suffering, pleasure and pain,—these, and an innumerable host of similar discordant beliefs, are included in this false self,—weighed and found wanting. Yet how feebly does suffering humanity array itself against these robbers of peace and contentment.

There comes a test to every one who has taken hold of the plow of Truth, which shall uproot all errors of mortal mind. Adversity is a good teacher,—it demands action, not ease. Jesus, our way-shower, plainly declares that there is but one way to overcome. As when he became initiated into the full meaning of Son-ship, so may we, as children of God, prove our discipleship and hear the words of our adoption, "To him that overcometh will I grant to sit with me in my throne."

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## HISTORY OF THE DENVER CHURCH.

THE nucleus of the present Christian Science church was organized seven years ago with twenty-five members. There were at that time not more than fifty persons in the city who believed Christian Science to be true. The society grew and the present church was finally built. It was much larger than required at first, but last fall an addition was built at a cost of \$4,000 and paid for, and the church now seats seven hundred and fifty people, and the average attendance is between seven hundred and fifty and eight hundred every Sunday morning and Friday night.

There are at present three hundred and one members, eighty-one new members having been received during the fiscal year ended May 13. In that time eight were dismissed to enable them to join Christian Scientist churches elsewhere, one had his name dropped by request, and three had passed away.—*Denver Republican*.

## THE SERVANT WITH BUT ONE TALENT.

BY WILLIS F. GROSS.

FROM the parable of the talents we learn that Truth holds us responsible for the right use of all that is intrusted to our keeping, but for nothing more. The blessed benediction, "well done," is bestowed upon the faithful one "according to that he hath, and not according to that he hath not." Perhaps it is because mortals are so slow to learn this important lesson, that there are so many unfaithful servants, who fail to use the one talent that was given them. They think it would be an easy matter for them to be faithful if they had received five talents, or even two. They seem to be unmindful of the fact that even then nothing but constant watchfulness could number them among the faithful. Increased talents bring greater responsibilities and additional burdens. They do not enable one to accomplish great results without labor. Rather is it necessary to cling closer to Principle and practise greater self-denial in order to live in accordance with one's understanding of Truth.

No doubt the thought of self is the greatest barrier to progress. Perhaps it was this that made an unfaithful servant of the one who received but one talent. The parable tells us that the lord gave "to every man according to his several ability." In his wisdom he gave to each just what that one could use. The talents were his, and the servants were his also. He desired the greatest increase of the talents, and likewise the best possible good to each of the servants. The responsibility of five talents was not placed upon him who could use but two; neither was he, who could use but one, to be held accountable for the use of two. Looking to the "greatest good to the greatest number," the bestowal was made in the spirit of wisdom and love.

Had it not been for a sense of error, the servant who received one talent would have gone to work immediately. The faithful use of what was given him would have gained a talent more, and he, too, would have heard his lord say, "Well done, thou good and faithful servant; enter thou into the joy of thy lord." The thought of self stood between him and the faithful performance of his duty. Instead of

accepting the one talent as a recognition of his ability to work, and perhaps at the same time a loving rebuke to his unfitness to receive more, he complained of his condition. Self declared he had been unjustly treated. Was he not as good as either of the others? Could he not do as well, or even better, if he only had their chance? Of course he could. Being unwilling to put down self and go to work, error found him a willing listener. The thought that he had received but one talent while the others had two and five, so aroused his sense of self that error had complete control over him, and so when his lord returned he had done nothing but murmur and complain.

Self constantly seeks for some reason for exaltation. Even in their efforts to do good mortals are tempted to self-exaltation. If they can believe they are better than others and do more good, they are satisfied, and feel they have done a great work. Thus the error of selfishness, rather than love for God and man, may sometimes be the motive for doing good.

This servant had not the least reason to feel exalted. His selfish pride was rebuked. If the others had received no more than he, there would have been something satisfying in that; but as it was, self had nothing to feed upon. Because he was not ready to deny self completely, and in the spirit of meekness and humility do what his master required of him, he became the unprofitable servant, and was cast into outer darkness.

What an opportunity he had to work! What a demonstration of meekness and humility he might have made! How he was helped in this respect by his very condition and surroundings! True he might not have done so great a work, according to mortal man's idea of greatness, as the servant who received five talents, but who can say how great and how important this work would have appeared to his master? He would at least have heard the welcome words, "well done."

If the servant with five talents proves himself equal to the trust bestowed upon him, he cannot have one thought of self-exaltation. He cannot feel he is better or more deserving than others. He will be tempted in this way but he must not yield. Error will say: "See how great and good you are. You are your master's most trusted servant. He called you to a place no one else can fill. He has given you more than all others." Did the servant in the parable give heed to

these evil suggestions? No, he was given the five talents to enable him to meet just such subtle claims of error. The fact that he gained more and received the commendation of his master proves that he did not listen. Self-forgetfulness enabled him to become a faithful servant. He could not afford to stop and compare himself with others. If another had less he was none the better. What another did, or did not do, could neither add to nor take from his demonstration; while to stop and compare himself with others would turn his thoughts from the Truth of Being.

The servant with one talent had other claims of error to meet, yet he escaped these subtle arguments. It would have required no greater effort for him to be faithful than for the others, for his condition compelled the humiliation of self that was necessary for him to succeed. He failed to accept the opportunity afforded him to practise self-denial. An open door was before him but he saw it not. In his selfishness he said, "I can do nothing, for I have but one talent. I certainly deserve more, and I don't see why it was not given me. Seeing I have been treated so unjustly I will not work, I will not even try to use the little that was given me. I will go and bury the talent, and when the lord returns I will give it to him."

How many of us feel that we have received but one talent and because of this there is so little we can do. Shall we learn a lesson from the unfaithful servant and avoid falling into the same errors? or shall we refuse to improve our opportunities and so be numbered among the unfaithful?

Having correctly gained the letter of Christian Science, we can make rapid progress only by the constant practice of self-denial. It is the sense of material selfhood that makes the Truth seem dim and distant. This we know from experience, for when we have been most oblivious of self then has the spiritual fact of being been most real. Since we know this to be true, should we not hail with joy any condition or circumstance that compels us to forget self in order to find harmony?

Possibly the unfaithful servant felt that the others were boasting because they had received more than he, and he was greatly offended because of it. Likewise we may be tried in the same way, but why should we care if others, who seem to be doing more, or have more, are boasting on that account? What need we care if we have sacrificed the sense of self that all must give up? If those who have received more,



are exalted thereby, they will be brought low, and we must not allow ourselves to be offended because of their exaltation. One talent was given us, and our progress and happiness depend upon the faithful performance of our trust, regardless of others.

Mortal sense declares that even God is a respecter of persons; and that evidences of injustice are manifest on every hand. But when self is lost sight of, Infinite wisdom and divine Love reign supreme. God has given us all we can use. Is it but one talent? Then let us meekly and humbly accept the trust, thankful that we are worthy of even this much. Do we feel that we are reminded of our unworthiness by receiving but one talent? Then let us accept this gentle rebuke of Him who loves us and gives us what is for our good. If we do this and faithfully use what is given us, we shall receive more because we deserve more. Let us not look for human approbation and approval, but work for God alone. That which human sense calls great and good is less than the least demonstration of meekness, humility, and love.

Our Lord and Master is divine Principle. Let us so labor that at His coming we shall be numbered among those who hear the welcome words: Well done; thou hast been faithful to thy trust.

Let us not stop to compare ourselves with others. If others are better, we are none the worse; if others do not as well, we are none the better. Divine wisdom alone can rightly judge our work, and Love will surely reward us according to our deserving. Do we look for human justice? Then we look in vain. Mortal mind knows not how to be just, knows not what constitutes true greatness. We must so use what we have that we shall merit and receive divine recognition. We should care for nothing more. True and lasting harmony comes not from things that are seen, but from things that are not seen.

When the first heaven and the first earth shall have passed away, and the sense of self has given place to the realization of God as All-in-all, then all these material things which seem to hinder or help the working out of one's salvation will be forgotten. The servant with five talents and the faithful servant with but one will be united in the realization that all the sons and daughters of God are perfect as their Heavenly Father. Knowing this their joy will be full.

## SPIRITUALITY.

BY JOHN CARROLL LATHROP.

TO a person absorbed in the battledore and shuttlecock game of material existence, with his affairs enveloped chiefly in a hustle, hullabaloo, and devil-take-the-hind-most atmosphere, the word "spirit," or "spirituality," seems shrouded in impenetrable mystery and superstition.

It certainly seemed thus once to the writer, and I well remember in my early business days, before learning a little of the grand lessons of Science, how I looked askance at this word, and many times I declared that if it required any particular spirituality to understand Christian Science, and become a Scientist, it was not for me, supposing that the quality of spirituality was possessed by only a certain few.

With the hope that it may be of interest to some, I am glad to give my experience. After many severe mental struggles, I found that I had been sorely deceived and prejudiced concerning this word and its nature, and that the cloak of sentimentality, emotionalism, cant, and creed, which for centuries had been thrown about it, was utterly foreign to its true nature.

I was awakened to see that instead of being an intangible something, distant and misty, spirituality was an ever-existing and practical fact, and I was really every day of my life manifesting phases of it, wittingly and unwittingly, although not then understood nor associated therewith.

One day, a few years ago, after a sharp series of struggles to understand why I could not make and was not making what little I thought I knew of Christian Science more practical, not only in a physical, but in a business way as well, the thought flashed over me that I needed first to learn a good lesson in *humility*; in other words, needed to be taken down a little in my own esteem.

The idea at first seemed ridiculous, but I pondered and struggled over it, and the more I pondered and struggled, the more certain it became that this was very essential, and I finally decided upon a test. In this I saw I must be radical, and so I determined upon a severe test, and I subsequently found that in this decision lay the effectiveness of the whole, and the greater the seeming sacrifice the greater the reward.

The crucial moment soon arrived, and with an effort which seemed to pierce like a sword-thrust my bump of pride and selfishness, the deed was done, and I emerged, wonderful as it may seem, a transformed and different person!

Now, this was not an illusion, nor a phantom of the imagination, but a sound and positive reversal of thought and supposition, the natural result, I found, of conscientious and earnest striving, which impressed me, in its effect and prophecy, with the force of a revelation, and such I have since seen it was.

And so, like "the little child born to the world," this idea of love and wisdom in meekness, and the might and majesty of these mental or spiritual qualities was at first but faintly recognized, but the child had been born, and a new existence had suddenly been opened to my gaze.

For two days, I remember, I virtually walked on air in the exuberance of joy over what I saw was a vital discovery, but this unusual elevation I was not allowed long to retain, for I had not fairly won it, and so was soon brought down from my pinnacle to prove my position and demonstrate the Principle I thought I had seen. This I was soon able to do, in ways small at first, but gradually broadening, and becoming larger.

To one who has never felt the elevating and transforming effect of this change of thought, this experience is difficult to explain, just as it is difficult to explain the subject of Christian Science to one laboring under the belief that nothing is real but materiality; and herein lies the very reason why, as Science and Health says, no person is capable of judging this Science until he has tested "its efficacy according to rules which disclose its merits or demerits" (S.&H. p. 290).

Although a new and happier world had been uncovered to my view, it needed to be more fully revealed, for I saw I could never again be wholly satisfied with the dry husks of materialism and its discouraging results.

The *key* had been found, and soon I realized to my glad surprise that I was unlocking and recognizing in their true significance other spiritual qualities (which surely did not bear the remotest relationship to materiality), such as honesty, purity, truthfulness, faith, and love, and then it was that I awoke to the grand and momentous truth that *thought* governed man and the entire universe, and that the afore-said qualities being mental and spiritual, were permanent

and eternal, and, as such, the real basis, sum, and substance of the universe, inclusive of man.

Then it was that I caught a glimpse for the first time of who and what God is,—God, not a monster, creating and administering both good and evil; not a wrathful and revengeful potentate; not a mysterious and supernatural personality, but the much sought omnipresent, and omnipotent Love, the divine Principle of the universe.—Supreme Being,—and 'in His tender relationship to His creation or expression, representing the Father and Mother of all, being in His allness or wholeness "a very present help in trouble."

In other words, I at last saw Him to be a practical God, not distant and unfriendly, but a God representing omnipresent harmony, Spirit,—that influence of divine Love, not discovered by means of the five carnal senses, or the carnal mind (which Paul says "is enmity against God"), but only through one's inner sense, when one has first humbled and subjugated one's own personality, subdued those idolatrous qualities of self which constitute all mortals' rival gods, and screen and hide the one true God from man's understanding.

Seeing this, and although realizing it very imperfectly at first, it meant much to me, for I had obtained at last a practical God; and, as such, a basis whereon to build, and a living Principle whereby to act.

From this point I commenced to see with increasing clearness that all inharmony, sin, sickness, sorrow, and suffering were but manifestations or results of erring thought, or consciousness, called mortal mind, whose servants or instruments are the five carnal senses; that this mind created in thought its own man, called mortal man, its own mortal body and material universe, and that this entire erring belief (the impersonal devil, which Jesus came in the likeness of sinful flesh to uncover and show us how through Science to destroy) was merely a supposition or belief that God is not what the Scriptures declare Him to be, namely, All-in-all.

This led to the simple conclusion that as I *did* recognize the allness of God, as the one and *only* Mind, and in proportion as I filled my consciousness with this thought, this erring supposition would, with its insidious manifestations, be gradually eradicated and its nothingness finally demonstrated. Then *when demonstrated* it would not be asked, "Where did it originate?" any more than is asked by the successful student how occurred the recent error in his mathematical problem.

It was in this way that the meaning of "spirituality" in its broad and real sense was unfolded to my hitherto darkened and prejudiced mind, and it was thus that its practical nature and application to all affairs of existence was disclosed, presenting, in scope and possibility, a power and influence immeasurable and irresistible.

The mystery of godliness had been explained; the inconsistencies and incongruities of literal Scriptural interpretation, which have resulted only in creeds many and beliefs many, were eradicated; and the spiritual and real sense of the Word illumined and rendered practical and healing.

This change of thought has proven to be the rescuing of a mortal from the insidious clutch of unrest, uncertainty, and despondency to a faint glimpse of that glorious existence which the Master said is within us.

Those golden words, "If any man will come after me, let him deny himself, and take up his cross, and follow me," illumined by the revelations of Christian Science present to one honestly seeking Truth, the plain, unmistakable path to final triumph, and prophesy the unspeakable joy which cometh as personal sense is dethroned and Good, God, the one Mind, reigns supreme.

THERE are hundreds of women in this country who, each summer, live in a state of mind bordering almost on frenzy. They scarcely see a dog on a hot day but they fear hydrophobia. They wear themselves and their children out with nervous warnings to look out for dogs. They read the sensational reports of the bites of mad dogs in the newspapers, and the cases of hydrophobia resulting therefrom, until they work themselves into a state of nervous exhaustion. So widespread has become this fear of hydrophobia, and public belief in it, that it is to-day almost impossible to convince people that, as an actual fact, there is no such specific malady as hydrophobia, and that, in reality, it is almost impossible to find a record of even a single case in the United States during the past twenty years. All this may seem surprising to those who have not given the subject careful attention.—*The Ladies Home Journal*.

KEEP yourselves from all evil. For he that in these things cannot govern himself, how shall he be able to prescribe them to another?—*N. T. Apocrypha*.

## ANOTHER LETTER FROM SOUTH AFRICA.

*My Dear Brother:*—The Stars and Stripes I have come to love long ago, because in spirit I am an American, though born a South African. My love for your wonderful land of liberty has actuated and increased my interest in all things American, and for the greatest of all these I am devoutly thankful, and as I write my heart is thrilled with gratitude. I refer of course to the revelation of Christian Science. I love the Stars and Stripes and the Boston post-mark on my letters. Yesterday I received but one letter. I had just returned from Johannesburg, where I had left my dear wife behind, and arriving here I felt lonely and yearning for human fellowship—the fellowship of love. I expected nothing definite from the post-office, but my heart leaped for joy when I saw the Stars and Stripes and the Boston post-mark. And my heart was thrilled in reading your loving letter, for which I thank you most sincerely. As I was passing the Square this evening coming to my rooms, the church bell was ringing. There is a Wesleyan service to-night. Without knowing it I was reasoning with myself. “Ah, I do love the Lord Jesus Christ, and his Gospel is the life of my soul! Ah, if some simple man, without titles or gowns, but whose word the Lord confirms with signs following the living Gospel, were to stand up in some lowly place to-night to preach the true Gospel, which is a power divine unto salvation, how gladly, how naturally the steps of all the sin-laden, weary ones in this town would turn to where the glad tidings are heard! I mused, and musing came to my rooms, and yearning for the true fellowship of those who have fellowship with the Father, my thoughts turn gladly and naturally to Boston. Knowing little of Science, and having experienced less of the sweet joys that follow the demonstration thereof, I thought that life according to Science would be chilly, devoid of ecstatic emotion, arithmetically severe. I even went so far as to caution my wife against our interpretation of Science. You see the pendulum has gone over to the other extreme.

Formerly we lived religiously in, by, and for, so-called “revivals.” It was all superficial excitement, a running to and fro, one crying one thing and another another, ever learning and never coming to a knowledge of the Truth. But now



that the Truth is dawning upon my consciousness in the appearing of Christian Science, I have lost interest in the formal preaching of the word of Life and these mad, deceptive revivals. But my caution to my wife, though well meant, was groundless. Why, when I was "converted," some eleven years ago (but could not discover that I was converted and persisted in doubting—of course, how could I, in my open honesty, but persist in doubting—that the great transaction was done), one of the signs whereby I was to discern my standing in religion I was told would be this: "Do you love those who love the Lord?" I did love those who followed with us. But as for loving Roman Catholics, High Churchmen, Unitarians, Free Thinkers, etc., nay; whereas before my conversion I was simple in heart and knew naught about eternal damnation to those who followed not us; after my "conversion," my soul was burdened with the awful responsibility of getting every man that did not belong to our church converted, lest he be eternally damned. I was unconsciously being trained into the evil habit of judging other men. How little did I know about the teaching of Jesus! And alas, how little (now that I look back from my slight elevation in Christian Science), how little did those around me know about the life-giving Principle of the Gospel! Clearly I did not love those who love the Lord. And, oh, the joy that Christian Science brings to me in this direction! I love Mrs. Eddy with a deep, warm love, and respect her as I can but respect a human being for revealing the liberty of the seeker after God, the privilege which every sincere man and woman enjoys, the inalienable right of working out his or her own salvation. I love Mrs. Eddy for making clear to our consciousness and understanding that God is not the person of creeds and churches, but that Love, and Life, and Truth, are God. Now this perplexity, this burden of responsibility about the eternal damnation of those who follow not the historical Christ and the Christ of creeds and churches, "has fallen from me." I breathe freely the pure atmosphere of Christian Science, and more than ever I yearn now that all men may come to the knowledge of the Truth as it is revealed in the teachings of Christian Science.

My idea is by God's grace to open a depot here for Christian Science literature, as soon as my house is finished. Indeed, before entering in myself, I shall have my office and study shelves there piled with Bibles and Christian Science books. By that time also, i.e., towards the end of the

year, I hope to be known here as a Scientist, not because I read Science and Health and advocate its teaching and recommend it, but rather in that it will then be apparent that in my relationship to those around me, in my contact with error, sin, disease, and other unrealities, I act as one having authority, casting out evils and healing the sick in the name of the Lord.

This afternoon a friend of mine who is all but a Christian (as the church nameth a Christian), a free thinker, asked me quite seriously, "Why don't you heal De Villier's child with Christian Science? The doctors have given it up." A practical question this. My reply was, that is an easy matter if only I am asked to do it. Nor do I doubt that Science, even if applied by me, will cure the child. I shall go if called, and may God grant that His name and the power of divine Science be glorified. Only a few such cures and people will flock to Science because already the poor people without faith in the doctor's pills, and knowing naught of God's method of healing (yea, doubting his willingness, if not power, to heal) are like sheep without a shepherd. Sickness is rife in this country, because our people, the Boers, think and talk it all day. Since reading Christian Science I notice that if you ask a Boer how he fares, he will first of all start off with a detailed account of the most trifling pain or cold. The reply would be "Oh, so so. Willie has not been very well and Katie has a bad cold, and the wife is down with some wonderful malady"—the name of which given by the learned M. D.—a Latin name—puzzles him, and he thinks the thing an awful reality. How truly Mrs. Eddy says a new disease is like a new gown—everybody rushes to get it. Markedly so amongst our simple, good people, who do not know English or Latin-derived words. They seem to love airing the newly learned long word, and it is amusing to hear them discuss the "intelligent tactics" and "defying manœuvres" of the "Inflensi" (*sic*, influenza). One would think they speak about intelligent beings. And then they learnedly discuss the merits of *Hevens Liksens* (Essence of Life), and *Versterk Droppels* (a tonic) in the most successful treatment of these new invaders of our peaceful land. I go about these good, simple people constantly, as my profession demands. I reason with them, show them Science and Health, saying it is worth all the gold and diamond mines of our rich land, and quote Scripture. They also quote

Scripture in support of disease and other evils. But they are open and honest people, and soon lay aside their prejudices against a new doctrine if they find it is supported by the Bible.

My learned friends lay aside the "little book" as soon as they see that the Divine Being is called "God," and Truth is called "Christ." Such is the prejudice against the theological teachings of the modern Scribes and Pharisees. But the simpler people, and the poor, listen attentively if they find that God is still "God." I must not fail to relate in this connection an incident in my experience when I had more of Christian Science in my head than in my heart, and little indeed understood the teaching. I was asked to survey the property of two venerable folks who had just returned from Germany, where the old wife had been healed of a complication of diseases by Pastor Kneipp. She had also for many years suffered many things from many physicians, and of course, like many others, only grew worse and worse. So they went to Germany to see Kneipp, and she was healed. On their return they established a Kneipp-Cure Institute. I was glad to have the opportunity of visiting this establishment. I listened attentively to the good woman's tale of woe and joy. Then all was Kneipp and Kneipp was all. Though nominally Christians, and such in heart too I am sure, they were astonished to hear that I did not believe in the Kneipp, but in the Christ cure. Forthwith I plunged into what I understood of Science. They listened, sometimes demurely, sometimes approvingly, until I began to explain that there is in reality no personal devil. I had proved from Scripture that disease is the work of the devil, and was just proceeding to prove that there was no personal devil, since God is omnipresent and the only Creator, when I was peremptorily stopped, forbidden to prolong the discussion. I am quite sure they are sincere, and it is not because there would be no Kneipp-Cure if there were no devil that they objected to this crushing of the head of the old serpent. No, to these good people the devil is as real as God himself, and more so, since they have more evidence in their lives of the existence of evil than of God.

My good old mother, also, casts suspicious eyes on Science, because it does away with the old Serpent. Of course, since these experiences, I am wise as a serpent in discussing this vexed question in Science. Let me add that when I left my hostess next morning she took my hand in both hers

and besought me to have nothing to do with this false religion, which says there is no devil. Now I understand her difficulty, but did not then. Strange to say, I discovered later that one of the patients listening to our discussion that evening was the wife of a minister who, in the phraseology of the Bible, was possessed of a devil. She gets insane (as mortals speak) at times—a religious mania. It was on her account that I was asked to stop the discussion. Poor woman, Kneipp-Cure cannot cast out demons, nor open the windows of Heaven and let in the heavenly Light. Perhaps even my smattering of Christian Science might have admitted one ray of light to her heart, yearning for what she finds not in the preaching of her husband.

There is an open door before me, and great are my opportunities for doing good amongst my people—the Boers. I crave and pray for a fuller revelation of the Truth. This will come—it is coming. When you think of me let a prayer ascend to this end, that I may be used to spread the glad news of Christ's second appearing in the flesh in the teachings of Christian Science. I am doing my little best for the cause—but how little it is! I am glad to say that through reading Science and Health a brother surveyor in Johannesburg, the Chicago of South Africa, has become interested in Mrs. Eddy's teaching. He is ordering all her books—he promised me to do so. He is a dear, open-hearted, unprejudiced fellow, formerly a warm Christian after the church, but now sick and weary of waiting for the Lord, the deliverer of Israel. He will be another little centre radiating light on his surroundings, and thus will the news be spread from pole to pole. He asked me the very practical question, "If Christian Science is what it is claimed to be, why don't Christian Scientists come over here to proclaim it?" I quoted Christ's command to begin at Jerusalem, and then Samaria, etc., ever-widening circles, until the uttermost parts of the earth are reached. Truth is Life and cannot be hid—it must spread and it will. Why here we have Science and Health, and it is spreading already amongst us. We are only waiting at Jerusalem for the Pentecostal outpouring. Christ never was, nor is, in a hurry, and we can afford to wait on him. Truth is like a leaven—hidden—working. I suppose I am right in not rushing out headlong shouting Christian Science. I did so three years ago after my first attendance at a Holiness Convention, and made a fool of myself—for the floods came and the winds

blew and it fell, and great was the fall thereof. With fond brotherly love and sincere thanks for your loving letter, I remain,

Ever yours in Truth,

JOHS. VON RENSBURG.

WINBURG, S. AFRICA.

P. S.—Since writing to you, I have had the sweet joy of receiving a letter from a Mrs. H——, who, with her husband, are interested in Christian Science, and she has kindly given me the names of two others in South Africa. So “we are seven”! God grant that ere many months or years we be seventy times seven. I have also received from the Christian Science Publishing Society a copy of the *Chicago Inter Ocean*, in which a very interesting and instructive account is given of the opening of the church there. It is very encouraging to find how you, across the sea, love the cause in so magnificently responding to the call for funds. There is a flavor of the apostolic times in this when they had “all things common.” Our faith in you is strengthened and our interest in the Cause enhanced. There must be something in Christian Science, as the reporter of the *Inter Ocean* naively remarks. Forsooth there is if we understand the “little book” aright.—J. VON R.

### TAKE NOTICE.

I HEREBY notify the public that no comers are received at Pleasant View without previous appointment by letter. Also that I neither listen to complaints, read letters, nor dictate replies thereto which pertain to church difficulties outside of the Mother Church, nor to *any class of individual discords*. Letters from the sick are not read by me, nor my secretary; they should be sent to the Christian Science practitioners whose cards are in this *Journal*.

MARY BAKER EDDY.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

## REJOICING FROM THE DESERT.

BY ELEANOR CAMPBELL.

**I**N order to send you an account of the growth of Christian Science on the desert, in Mojave, California, I must record a wonderful demonstration of the power of Truth in meeting and destroying material laws. Christian Science could scarcely have had a severer test, not alone for the claims of disease it was called upon to heal, but because of the circumstances and conditions surrounding the case.

My husband had in his employ for many years, a young man who, from his childhood, had been pronounced incurable from hereditary consumption.

My husband desired that he should go with him to Utah, feeling that the climate there would help him; then, in later years, when his business led him to the desert, he felt he might receive benefit in the Mojave.

About this time my husband heard of Christian Science in Utah, and saw something of its work in his own family, and while only a partial believer in its doctrine, he was ready to acknowledge what he had seen it accomplish. He found an eager listener, on his return to the desert, in his young friend and employee.

I soon followed my husband, and we were scarcely settled when the foreman of the mine came to our house one night and said: "Mrs. C——, G—— R—— (my husband's friend) is sick and wants to know if you will treat him." I said, "Yes; tell him to lay aside all medicines and I will treat him." The next morning I was asked to go to see him, as he appeared to be in a very bad condition, having intense pain in the head. We did not know then, nor for three months afterwards, that he was not at that time rational, and that the next two months, with the exception of two short intervals, were a blank to him.

The pain did not yield as I knew it should under Science treatment; and three months afterwards his wife told me that he had, in delirium, insisted upon her giving him laudanum. We all gained from it a practical lesson on the disastrous effect of mixing drugs and Science.

So soon as the miners in the camp began to realize that Mr. R——'s trouble meant something more than a little



passing attack, they felt it their duty to keep close watch on the case, and very soon let it be understood that they in no wise approved of the treatment. Mrs. R—— had sixteen boarders among the miners, and as the house was made up of two tents and a board room, all connected by doors, there was no possibility of the case being conducted with the slightest privacy. Soon they began to name the ailment, and in the time following announced its forms as they appeared to them. It was variously called brain fever, mountain fever, typhoid fever, pneumonia, and inflammatory rheumatism, and, to mortal sense, it seemed to take on these, with many additional phases; some of which we were able to meet without their being discovered by others. No one trouble remained long, and we were as constantly encouraged at what departed as we were tempted to be discouraged at what came.

One of the manifestations which gave me a great sense of fear, was that one side of the body turned purple and broke out in sores. Another mysterious thing was, that he became almost stone deaf. It seemed every time I entered the house the wife had some new, unheard-of thing to tell me. I record this for the especial benefit of those who still seem to have fear of the forms which matter or disease may manifest, and who fear *their own fear*. From many thorough tests I have proved that if it is dealt with thoroughly, and the Truth clung to persistently, the realization which will destroy may be theirs. It would have been of great encouragement to me during this trying time if I had known of some such experience, for all the cases of which I had read or known had been met by those who had been able to look upon the indications fearlessly, and the thing which tempted me in this case was that at their first manifestation they did seem very real and terrifying.

While I felt that Science was All-in-all, I had never had the courage to try to meet any claim through my own understanding if I could call for help. And so I write of this experience with its temptations, its alarms, and its ultimate victory, not for those so strong as to feel no fear of mortal mind delineations, but for those who through false early training are still struggling with a fear of its ghosts. I want those who need the demonstration to know that those who put their trust in God through the light given us in Christian Science, though they may be "cast down," they need not be "destroyed." My battle seemed to be in overcoming

a belief in the reality and fatality of disease, and a dread of mortal mind edicts. Mr. and Mrs. R—— only needed to be told the facts in Science once to fully accept and stand by them without wavering. They had been told that food could not harm, and during all the time the conflict lasted he was served with meals made up of bacon, cabbage, pie, coffee, etc., and the strange part of it (to *materia medica*) was that under such conditions he wanted such food and partook of it heartily. To look at him and to know anything of the conditions one would think that he would be doing well to swallow a few mouthfuls of milk.

The account spread to the five hundred miners in the camp. There was little else talked of or thought of as the weeks went by, and they felt the whole thing was an outrage. They would go to my husband and address all kinds of arguments to him from kindly reasoning to scornful sneers. His stand—and he held it very bravely—was that people have a right to choose the kind of treatment they prefer, no matter what that might be, and he usually ended with statements like this: "I don't believe he will ever get well; but I don't believe all the doctors in the world could cure him. I don't believe Christian Science can cure him either. I've known him a good many years, and I believe he has about reached the end of this life for him. I don't believe there is a power on earth or in heaven that can save him."

His appearance seemed indeed to justify such a verdict. I had never looked upon such a manifestation but once—the picture of the one being raised in "Christ and Christmas." When this book was first given us, I stood turning over its pages for the first time in the midst of a group of Scientists. When I came to that one I turned away, saying to those who stood near me, "I thought we came into Christian Science to get away from such pictures as that."

I did not foresee how I should one day be longing for a sight of that picture, that I might say, "Even so;" and yet as great a seeming was overcome.

Our little house was in a hollow, and theirs on the mountain side, and we arranged that when they needed help she would place a light in her window and I would answer with one in mine that I was working for them. Those two lights were not often extinguished during the nights of the three months' battle. Neither of us had a quiet corner to which we might retreat. Both of us were overburdened with material duties—our homes filled with people. Some-

times she would send a message to me which seemed to mean life or death, and I would perhaps be in the midst of cooking a meal. I would have no place to go for a moment's seclusion unless perhaps to the wood-pile, and there for a few stolen minutes I would try to know something of the Allness of God.

One afternoon she sent a note. "There seems to be a change; will you come up?" When I reached the door I was convinced it was the claim of death which had presented itself. A great wave of fear seemed to sweep over me, and I sat down on the bedside thinking: "I shall never look up until I can look up in peace." Then battling with and destroying the sense of responsibility came so clearly the thought, "I am only doing what the Master commanded his disciples to do—not *advised*, but *commanded*. Dare I do anything else?" Then the promises began to flow in, and I felt sure that Truth was caring for the results. Very soon I *could* look up calmly, and, as I did so, he turned and said: "O, I feel so good!"

The hardest trial which came to me was the thought that she did not believe it a possible thing for one to pass away under Science treatment, and that if our understanding was not sufficient to meet the claim, she might turn to me in reproach and say: "If I had thought this a possibility, I would not have trusted him to it." This seemed so unbearable to me that finally, in an hour of supreme trial, I told her of one person who had died under Science treatment. She met this with the same dauntless expression, scarcely seeming to hear what I said.

Again one night she sent for me. I had wakened in a great sense of fear, and went to work for them. So sure was I that they needed especial help that the knock at the door scarcely surprised me. It seemed an hour of great trial for me. As I sat dressing myself I shook so that I really feared my husband would be conscious of it as he lay on the bed and I felt if he spoke to me I should not be able to answer him. Then the same line of thought which had been my "peace-be-still" in the other times of conflict unfolded to me, and when I left the house I left it in strength which is something of a consciousness of His omnipotence. Once more as we climbed the mountain my heart failed me, as a picture of what might await presented itself, but peace had come again before we reached the door, and she met me with the same quiet face, only saying, "I thought I would like you

to be with me." She has told me since he was turning purple, his fingers being that color up to the second joint. The eyes were rolled back and set, and the brow covered with dew. I kneeled by the bed to hide his face from me and my face from her, and still once again the realization of the all-power of Truth brought "a great calm." I rose up and sat on the bed beside her, and we were able to talk even joyfully of the Truth which we felt must "make free." It was not long before he began to join in the conversation, and his responses were as clear and strong as our own, and just as full of joy. As I went down the mountain side which I had climbed in such fear and sadness, the stars were still shining, but the harbinger of day was in the east, and I think it was for us one of the most blessed that we had ever known, for we had seen in its dawning "Death swallowed up of Life."

This was our last great trial, for, lying in a tent, where the snow drifted in and the rain could not be shut out, he was slowly recovering; so slowly, it seemed, that it was many weeks before one single human being could be found to acknowledge it.

Science and Health tells us that this Truth "searches the bones and marrow," and I think I have never seen a clearer exposition of it than in this case. Claims which had stood for years were healed, and when he rose he was, indeed, "every whit whole," and has remained so in the three years or more which have elapsed. And so those whose "name seemed legion" were cast out, and God had chosen the "weak thing of the earth" for his instrument.

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WE give notice to the Field that the Board of Education recently provided for, has not yet been formally organized, and is not yet ready to receive applications for examination from those desiring to teach.

Timely notice will be given in the *Journal*: until then applications are not in order. Ample opportunity will be afforded all to place their applications on file.

THE BOARD OF EDUCATION.

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WHEN it is in your power to do good defer it not, for charity (Love) delivereth from death.—*N. T. Apocrypha*.

## SCIENCE.

BY JOSEPH E. WEBER.

O STAR of Life and Truth and Love,  
That shineth on me from above,  
I hail with joy thy radiant beam,  
That wakes the world from error's dream.

The Christ again is come to earth,  
Though not of flesh and blood his birth;  
Is come in spirit and with power  
To heal and save and crown the hour.

No more shall fear hold dark'ning sway,  
Or doubt obscure th' eternal ray,  
For I shall know, whate'er befall,  
That God is Love and God is all.

O blessed Father, Love divine!  
How sweet to know that we are Thine;  
That all shall pass beneath Thy rod,  
And learn that Thou alone art God.

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## ASSURANCE.

BY E. E.

SINCE He hath led us hitherto,  
And hath not failed us, ever,—  
Since He hath shown us what to do,  
When clouds were thick and sunbeams few,  
Then we will doubt Him—*never!*  
God changes not as years roll by,  
But Love enfolds Eternity!

Safe in the shadow of His hand,  
He tenderly doth hide us;  
Though strife and tumult fill the land,  
And fears rise like a hostile band,  
No harm can there betide us!  
He whispers to the storm, "*Be still!*"  
And wind and wave obey His will.

## LETTERS TO MRS. EDDY.

REV. MARY BAKER EDDY.

*Our Dear Mother:*—The Busy Bees of Metropolitan Third Church of Christ, Scientist, New York City, held a special meeting to hear your message to them in the *June Journal* and to disband. I was asked to express their warmest love and thanks to Mother for her far-reaching gift to those who were so privileged as to be "Busy Bees." Small as many of them are, the appreciation of Mother's love is very true.

They have found great pleasure in their work this winter, meeting every two weeks, and showing a very industrious thought. Their little fingers pieced together silk strips. These were woven into a rug, sold, and the proceeds sent with their individual offerings to the Mother Church in April.

Silk portieres were made in like manner and disposed of, expecting to send the amount received with the July offering. We decided to keep this amount in our treasury and add to it for any need that the children can supply in our church work here, or towards the day when we build our own home.

As one who has been much interested in their work, I would like to add that it has given the little ones, those who have really shared this labor of love, a much clearer understanding of our Mother's love for us as Christian Scientists and our relation to the Mother Church, thereby reflecting more love in our own church and Sunday School work. With loving thanks.

Sincerely yours,

EMMA NICHOLS ROSS.

June 25, 1898.

CHRISTIAN SCIENCE HALL, Toronto, Can.,  
June 8, 1898.

*Beloved Mother:*—Yesterday your loving message to the Busy Bees was read to our branch of that society, and was received by all with expressions of deep interest and loving gratitude. The children were unanimous in wishing that a letter of thanks be sent at once to Mother. Many were eager to take advantage of the occasion "to send a message



to Mother." So we had a few minutes' realization to know what we should say. Then those belonging to the most advanced class in the Sunday School asked that you be assured of their gratitude, adding, "We will try to use the gift as Mother wishes, for a good purpose." One little boy said, "Tell Mother I am a little Busy Bee, nine years old; I am going to write her a letter, and I thank her." After service he came to me and said, "Be sure and tell Mother." The second class sent expressions of obedience and gratitude, and our infant class sent "love," one child adding, "Love cas' out fear." Their interest in supplying Mother's Room was great, but the void which their disbandment would otherwise have caused, is already filled by the serious consideration of another matter,—how to use the money hitherto so employed, and now on hand, as Mother would wish.

Lovingly and dutifully your child,

NORA K. JACKSON.

Secretary and Treasurer of the Busy Bees.

4536 Forestville Avenue, Chicago, Ill.

REV. MARY BAKER EDDY.

*Dear Mother:*—When you permitted the children to build the Mother's Room in the Mother Church, and afterward gave them that priceless little book of history and prophecy (Pulpit and Press), my cup of gratitude to you was full, but on reading your notice to the children in the *Journal* this morning it flowed over in a burst of joy and praise.

The thought often comes to write to you, but again a whisper would come "There is no need to write to Mother, she knows," but to-day I must express my gratitude. I have helped my mother raise a large family of children, and so often think how different things would be if we had known Christian Science long ago. But rejoice that mothers to-day can avail themselves of the help given in this Truth, which enables them to teach their children that there is but one Father and Mother, even God.

Your unceasing, untiring, efforts for us, of which such strong, clear evidences are given, prove the words that the greatest miracle to human sense is Divine Love.

Yours in Love and gratitude,

MARY E. FLYNN.

May 31, 1898.

ST. LOUIS, MO., July 9, 1898.

*Dear Mother:*—May I thank you for the teaching which comes to us in the Sunday morning sermon, so systematically arranged.

The Pastor and Teacher which seemed a few years ago to us to disappear, has reappeared in idea, bringing thronging memories of the last *class* you taught, when Principle was so plainly revealed.

In Proverbs, 31 : 15, we read, "She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens."

These lessons recall this verse of Scripture, for being often asked, "When will you teach a class," and as often replying, "Wait for your teaching, it will come." I never have taught a class. It is now an unspeakable pleasure to reply to these questions, that, "The dear Mother is teaching you, if you will only listen and obey. The church through our Mother gives us Christ's healing, preaching, teaching."

My constant prayer is, to keep my thought and life pure, that I may reflect more of Truth and Love.

Lovingly your student,

AMANDA D. BELCHER.

BOSTON, MASS., June 20, 1898.

To our dear Mother, and sisters, and brothers, who formulate the lessons for the *Quarterly*:—

I am so filled with thanksgiving I feel I must express it to those who give so much time and thought for our spiritual growth. On receiving the *Quarterly* beginning with July, naturally I turned to the index, and I cannot tell the joy that filled me, when I saw the topics for the coming three months, and what it meant to me—*The Impersonal Teacher*. Who but our dear mother could have suggested such a movement, and what will it mean to a waiting world? We are indeed to be taught in a body as little children the way of salvation through the understanding of the true God, and all who will may come to this marriage feast. I could not resist the temptation to study the first lesson (God), although it is in advance. I have carefully studied it three times, in addition to our regular lesson. It is a wealth of thought and simplicity, food that even the youngest in years and understanding can easily digest.

Please accept many thanks.

Yours in Truth,

ELIZABETH J. MOULTON.

FALL RIVER, July 22, 1898.

REV. MARY BAKER EDDY.

*Dear Mother:*—I notice in the July *Journal* your card certifying what may be done with the balance of the money contributed by the children to the Flower Fund, namely: If they so desire they can give the balance thereof toward furnishing the First Church of Christ, Scientist, in Concord, N. H. I will say that the amount on hand is ten hundred and forty-eight dollars and seventy-one cents. I have no doubt that all the children will rejoice for the privilege of thus applying it; and I thank you for such an opportunity to help advance this grand and holy Cause. When we are all of one mind, we all rejoice together.

Kindly, your student,

STEPHEN A. CHASE.

SOUTH BEND INDIANA, June 22, 1898.

*Dear Mother:*—Thanks for the last *Quarterly*. "Divine Love always has met and always will meet every human need" (S.&H.). My longings have been fulfilled. Glory be to God and gratitude and love to our Mother on earth,—the church has now become school and home—"and the earth shall be full of the knowledge of the Lord as the waters cover the sea." Every man is now taught of God! What need of human teachers? Say thou to me Ephphatha.

My affectionate regard to our committee also.

Forever God's and yours,

WILLIAM BRADFORD DICKSON.

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## PROGRESS.

"PREACH the Gospel" of good tidings,  
Preach it unto every land;  
Give to all the living water  
Freely, with an open hand.

"Heal the sick" and help the needing;  
With a heart of Peace and Love;  
Thus, with heavenly manna feeding  
Those, that look for things above.

F. C. K.

## CHURCH BY-LAWS.

THE following church By-Law was recently passed:—

### FIRST CHURCH MEMBERS.

No person shall be elected, nor remain, a First Member of the Mother Church, against whom one of these members brings positive proof of his dishonesty in business, or of his dishonest deportment in any department of Christian Science. If a First Member knows of a First Member disobeying this By-Law, it is his duty to immediately tell him his fault, rebuke, and exhort him. Then, if he continues to break this By-Law, a meeting shall be called within seven days, and his name shall be erased from the list of First Membership.

THE following has been added to the By-Laws regarding the Board of Lectureship:—

The members of this Board shall lecture in the several sections of our country as follows: Those who reside in the New England states shall lecture only in these states. Residents in the Middle, Southern, and Western states shall lecture only within the boundaries of the group of states wherein they are located. If a member disobeys this By-Law, it shall be the duty of this Board to remove his or her name from its membership; and the Christian Science Board of Directors shall immediately elect a First Member of the Mother Church to fill the vacancy.

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### NOTICE.

It is at the option of the small branch churches of the Mother Church, to have one, or two, services on Sunday. The larger churches that cannot accommodate all who would congregate with them, are required to have two services.

MARY BAKER G. EDDY.

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If a man does not keep himself from covetousness, he shall be polluted with idolatry, and be judged as if he were a Gentile.—*N. T. Apocrypha.*

## "MIGHT MAKES RIGHT."

BY EFFIE ANDREWS.

**T**HIS maxim is generally supposed to express the power of some physical or material force over a weaker element, in many instances of evil over good. Within the last month, however, I have had a glimpse of what the world will be when the *might* of divine Principle, Truth, and Love, rules and governs the affections of man—when "He whose *right* it is shall reign," and the brotherhood of man is established.

Two large associations, "The Master Car Builders," and "The Master Mechanics," comprising the practical working force of the enormous railway systems of the United States, have held their yearly convention at Saratoga Springs. An important part of the gathering is the "supply men," as they are called, representatives of steel and iron companies, great manufacturing concerns, in fact; those who furnish any part, from a compound locomotive to an oil can, or the most minute parts for equipping and running of railroads and machine shops. They have a fine exhibition, like an Institute Fair, which is most interesting. Inventors bring their latest inventions, that they may be favorably brought to the notice of the men whose dictum makes or mars a fortune. Two years ago, when they met at Saratoga, only two members came to the evening and Sunday services at the Christian Science Rooms. This year there was a large and enthusiastic number at both services. On Sunday evening an informal reception was given the visiting Scientists and their friends. The reception soon resolved itself into a testimonial meeting that gave an enlarged view of what Christian Science does in daily and practical business life. Almost all who spoke were men who had succeeded in life, and who ascribed every good thing to the influence of Christian Science. Presidents or general managers of railroads, men of great business interests and responsibilities, "the busiest men in the world," as some one said, spoke of having Science and Health and other books of our beloved Leader on their office desks, and of using them as the foundation and rule of business life. They take certain specified time each day in their offices for quiet study, or to talk with

any one on the subject of Christian Science. From heaping telegrams and letters to the most perplexing complications in business, all were attended to and settled successfully through Divine guidance. One gentleman said that once if a train were late his impatience and nervousness were such that he could not keep still; he just rushed up and down, walking faster and faster as time went on. Now he was never disturbed. He took out his "little book," peace of mind reigned, and all things worked together for Good. Perhaps some one was curious to know what he was reading. He always felt it time gained when an opportunity was given to tell of Christian Science.

It was not alone in Christian Science Rooms or with Christian Scientists, but the divine Principle of this blessed Truth permeated the thought of the whole convention. It was talked of as naturally as was the instruction, pleasure, or business for which they came together. It changed the whole character of the convention. "Never was there a more harmonious gathering, more good will expressed, nor a greater feeling of prosperity." Christian Science is no new thing among these men. For years it has been the keynote of their lives, but now it has come to be a dominant force, "seen and known of men."

A gentleman from the West who has had under his supervision thousands of employees and thousands of miles of railroad, said he had known of Christian Science for twelve years, and attended service with his wife, and finally had gone through a class; but he never had *felt* the power and ultimate control of this divine Principle as in this year's convention. He had retired from active business, but came back each year to meet old friends. "Men," he said, "whom I never dreamed of being interested in Christian Science, I find are governed by it. Why," he said, "this whole convention is *full* of it. I never saw anything like it. I expect to see the whole body Christian Scientists yet."

Once the method of entertaining was to have an unlimited supply of wine and liquor; now a radical change has taken place, and this feature is eliminated. A member of the Executive Board, a Christian Scientist, speaking of what it once was, and the dignified character, the cultured, thoughtful men in present attendance, said he had not seen one drink taken, and that every one remarked the general progress of men and ideas. In convention, Christian Science was an active, recognized subject of interest, so that a little



group talking of Science would attract more attention than anything else. Men would say in passing, "What! are you talking Christian Science? then let business wait, I always have time for Christian Science." "I don't like to miss anything good," etc. In the old way these men had not time for half they wanted to do. Now there was time for everything and greater success than ever before. It was a time of looking up and beholding that "they that be for us are more than they that be against us." One could feel the *might* of divine Mind making right every misconception of material sense, and this power was felt as never before. Here was a practical religion—"afire with Love and health." It shone through the faces and lives of those who had received the Word, and it promised "happiness, harmony, and immortality." The whole meeting was an object-lesson of the power of Truth and Love ruling the hearts of men as naturally as sunlight shines on a fertile land.

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"GOD IS LOVE."

1 John, 4 : 8, 16.

BY ALICE F. HENNESSY.

SWEET words! Short though they be, yet a child may learn to lisp them and feel their influence, but the human mind can never grasp their full significance until it sees the nothingness of itself, and conceives of God's allness.

No human being, however, is so gross that he will not recognize, to some extent, the kind deed, the loving thought, the helping hand, and patient forbearance, which are all manifestations of the one and only God.

Was it not really our false concept of God, man, and the universe which held, as it were, our hands with chains from reaching out to help some weary one, and feed the hungry and heal the sick? But a blessed Light has dawned in this age, through our Leader, and when man truly desires this God, which is Love, it is attainable here and now—"A God that knoweth no evil, and sendeth no evil upon man."

A God who is Love! What power those words conveyed to my mind when Christian Science was first presented to me! They were not new, for I had been taught from child-

hood that "God is Love;" but with the Light of Christian Science thrown upon them, they awakened a glimpse of a new life—a life not in or of matter; a new and higher understanding of Love, a love that loves even those who seem most unkind, through the separation of the chaff from the wheat—a Truth that sees only the reflection of the One Mind, when error would say that mortal man is real and eternal.

Previous to this awakening, a claim which was thought to be developing into consumption was healed in one treatment, material medicine having failed to give any permanent relief. My father had passed on with this claim a few months previous, travel and specialists having failed to help him.

After I was healed, my heart was so filled with gratitude for what Christian Science had done, I would have gone upon the housetops to publish this Truth to the world, if I could. I was not only healed of the claim above mentioned, but an organic claim, which the physician said he could do nothing for unless an operation was performed, was healed when going through a class, though the claim was not even mentioned.

After I was healed, I thought the first to rejoice with me in this new-found Truth would be those who were eye-witnesses to the many, many months of suffering I had seemingly gone through; but evidently their eyes were holden, and they said it was ambition and will-power which kept me alive—that I was dying on my feet. But this was seven years ago, and through patience and meekness and the demonstration of Love, they to-day acknowledge, "Christian Science did wonders for you."

Truly these few words, "God is Love and Man is His reflection," engrafted, as it were, into my mind, and which have been demonstrated according to the light, have dissolved, times without number, opposition, injustice, and unkindness, and those who at one time would not permit Science to be voiced in their presence, have come for the healing within the last year,—one claim (congestion of the brain) being healed in a half-hour's reflection of Truth, although the patient seemed passing away.

Oh, to think that the Truth has again dawned in this age, through our Leader, the Rev. Mary Baker G. Eddy! and that we have the same power that Jesus utilized when he said to the turbulent waves, "Peace, be still!" and to

Lazarus, "Come forth!" What a glorious hour! It is not enough that we recognize God as Love, but demonstration is the demand in this epoch of consciousness as in Jesus' time, and through it we receive the joy of the Holy Ghost. The Light of God's Love has ever been the same, but the clouds of unbelief have rendered it obscure.

All through the Scriptures we see thought rising higher and higher, and manifesting more of God as Love, until it was fulfilled in Jesus the Christ, "and in Him were all things fulfilled."

He truly demonstrated the Love that knew no bounds. The sea has its shores, but God's Love is without beginning and without end. Oh, that all men might know God! What a world of Love this might be! Free from error and full of peace. Are we not all sons of God? Let us dwell in Love. So shall we dwell in God and God in us, for "God is Love."

First since Thy Word awaked my heart,  
Like new Life dawning o'er me,  
Where'er I turn mine eyes Thou art,  
All Light and Love before me.  
Naught else I feel, or hear, or see;  
All bonds of earth I sever;  
Thee, O God, and only Thee,  
I love for now and ever.

Like him whose fetters dropped away  
When light shone o'er his prison (Acts, 12 : 7),  
My spirit, touched by Mercy's ray,  
Hath from her chains arisen.  
And shall a soul Thou bld'st be free  
Return to bondage? Never!  
Thee, O God, and only Thee,  
I love for now and ever.

YES, Thou art ever present, Power supreme!  
Not circumscrib'd by time, nor fix'd to space,  
Confin'd to altars, nor to temples bound.  
In wealth, in want, in freedom, or in chains,  
In dungeons or on thrones, the faithful find thee.

*Hannah More.*

WOULD that we were discombered of all the preachers who say to the Church of Christ, Peace! peace! when there is no peace. For it is far better to enter the Kingdom of Heaven through much tribulation, than to acquire a carnal security by the flattery of a false peace.—*Luther.*

## OUR TESTIMONY MEETINGS.

BY HERBERT S. FULLER.

Is it not strange that there should be a moment of silence in a Christian Science testimonial meeting?

Would there ever be a spare moment in such a gathering if only a fraction of those present would stand up and make "an open confession" of their faith, and tell what Christian Science had done for them?

In the Mother Church, for instance, would there be a single soundless second, if only one-tenth of those present should speak for a minute each?

There are places where silence is grateful and satisfying, but that place does not seem to me to be a Christian Science testimonial meeting.

Our dear Mother has permitted the holding of these meetings that even those whose "ears have waxed gross" might understand what wonderful things are being done by the demonstrators of Christian Science, not only along the lines of physical healing, but in the healing of sin as well, and the application of the great Principle to business propositions that are confronting us all daily. It is at these meetings that the man or woman who is a "little interested," becomes more interested, and gets the light that sooner or later leads on "to the perfect day." Is it not wise, therefore, for each Christian Scientist to bear in mind that it is at testimonial meetings that the thought of the investigator can be reached easiest?

Is it not a fact that the majority of us are prevented from doing our mite for the cause in this way, by error, and usually the subtlest kind? Leaving out the fact that hundreds of us go week after week to our testimonial meeting with no intention of giving, but for the sole purpose of absorbing all the good we can—as a large sponge absorbs all the water it can and never gives it back until it is squeezed—there are many more who go with honest hearts, and who would gladly give from their store, scanty as it may seem to them, if they thought that they could help anybody. Is it not right here that error gets in its work? Every Christian Scientist who is living the life has demonstrations along

some line, and every one of them would be helpful to some other struggler if it were told.

It seems to me that error takes such people and argues that their demonstration is so far eclipsed by others that it is not worth telling, while perhaps right beside the one error is using there is a hungry heart waiting for just that kind of a testimony. The humbler the testimony the more it applies to, for it is in the smaller things of life that the majority are close to each other, and it is there that we can be helpful.

As an illustration. I recently heard a patient who was being treated in Christian Science, say that she did wish that somebody would write to the *Journal* of a slow case of healing. The fact is, this poor dear one had read and been told of so many cases of quick healing, that she was commencing to think that hers was the only case of slow healing on record.

In the testimony meetings such testimonies would aid many, but usually they are not told because error says that they are not wonderful enough, when the fact is that the simplest demonstration is wonderful. It is I know to one young in the work, and I feel must always be even to those who have been the instruments of God in doing "many mighty works."

Again, does not error chain hundreds to their seats at these meetings by urging that it is bringing self into it to stand up and testify? I know that there are those who feel that way, for I have heard them so express themselves. Now it seems to me that this is a plain error, and should be destroyed at once. Suppose every demonstrator of Christian Science felt that way, where would we learn of any demonstrations or know what is being done all over the field? Is it not a fact that the Christian Scientist stands up and tells these wonderful things in order that God may be glorified, and if that be so, how can self enter into the case except as error? The Scientist sinks self when he stands up to testify, and only speaks because he sees a chance "to glorify his Father who is in heaven."

If these subtle errors were handled as they can be, would there not be more speaking in the testimony meetings that are held all over this great country each week? Would not each one prepare before he went to speak, and thus help any who might have come in out of curiosity, as well as those who are of the household of God? The same spirit

shown in the testimony meetings at the Mother Church would result in every minute being occupied, and without long speeches either.

## BOASTFULNESS AND HUMILITY.

BY RICHARD P. VERRALL.

Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the Lord. — Jeremiah, 9 : 23, 24.

SOME years ago I read two stories, in a book of biographies, that made a deep impression upon my mind; but in the light of Christian Science, they seem to have a fuller and more significant meaning than ever before. The first was the life history of Wynne Stanley, the builder of the second of the three lighthouses erected on the Eddystone Rock, on the coast of Cornwall, in the English Channel. After the first lighthouse had been destroyed, he came forward with plans which he confidently submitted for approval. He declared that he could erect a building proof against the most extreme tests from wind and wave. Ultimately the contract was awarded to him. Operations were thereupon commenced at once, and with all possible speed the structure was brought to completion. To prove to the world his full confidence in his own work, Mr. Stanley volunteered to stay in the lighthouse for the first two weeks in October, during the equinoctial gales, which is considered the most severe season of the year. The proposal was agreed to, and Wynne Stanley was safely housed with ample stores, when the winds began to blow, and the waves rose higher and higher. Soon the night came on, the people on the shore saw the beacon light shining brightly out at sea, but it lasted only for a short season. In the morning they looked towards the rock for the lighthouse, but it was not there. Some wreckage on the shore told the tale,—beams and timbers were washed up upon the beach; but nothing was ever heard of the man whose work had been tested and found wanting. Wynne Stanley has been forgotten, except when cited as an example of the folly of boastfulness.



The second story is an account of the work of Thomas Telford, the builder and designer of the beautiful suspension bridge that crosses the Menai Straits in North Wales. At that time this great engineering achievement was looked upon as one of the seven wonders of the world. It was then by far the greatest span in existence. Mr. Telford, unlike our former acquaintance, was a man of retirement. His great industry, skill, and engineering ability were known by their results. After having met and overcome all the many problems incident to this vast undertaking, the work was at last brought to a successful termination. A day was fixed for the opening ceremony, and representatives from most of the countries of Europe were present to witness this triumph of modern construction. At the banquet following the opening of the bridge a vote of congratulation was passed to the man whose untiring perseverance had broken down so many human limitations, and had risen above all precedent in the history of his profession. Mr. Telford, however, could not be found. A messenger was at last dispatched to his house. Receiving no answer he entered the half-open door, but seeing no one within, he went back to the rear of the house, and there found the hero of our story on his knees in prayer, thanking God from the fulness of his heart, for the wisdom and strength that had been given to him during the accomplishment of his work.

Mr. Telford's name will go down to posterity in the many evidences of industry that he left behind him. This bridge has done service for nearly a century, and when passing over it a few years ago, I saw no signs of decay or deterioration.

Mrs. Eddy's powerful words on page 184 of her new publication, "Miscellaneous Writings," connect these two stories, and teach the true import of their lesson, namely,—  
 "If man should say of the power to be perfect which he possesses, 'I am the power,' he would trespass upon Divine Science, yield to material sense, and lose his power."

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"THAT which is perfect" is a Being who hath comprehended and included all things in Himself and His own Substance, and without whom, and beside whom, there is no true Substance, and in whom all things have their Substance. For He is the Substance of all things.

*Theologia Germanica.*

## A BEAUTIFUL INTRODUCTION.

ON the evening of June 11, 1898, at the Auditorium in Chicago, Hon. W. G. Ewing, Judge of the Superior Court, introducing Edward A. Kimball, an official lecturer of Christian Science, spoke as follows:—

More than forty years ago Mary Baker Eddy, a splendid, God-loving woman, burdened with the ills and agonies of mortal beliefs, sought surcease from suffering, doubt, and darkness in profound study of God's philosophy—the "science of Being"—as revealed in the Bible, and after years of consecrated devotion to her mighty work she gave to the world, not a new religion, but a clearer apprehension and comprehension of the old one, the religion of Jesus, the Christ; gave a key that reveals the "mystery of godliness" and unlocks the treasure-house of infinite love and of life that shall not taste death; gave a boon the richness whereof earth hath not known since the God-man preached the gospel, healed the sick, made the blind to see, the deaf to hear, the lame to walk, and the dead to spring into newness of life.

And this most marvelous woman of all the centuries is, and professes to be, only an humble disciple of that same loving Christ, doing his bidding and demonstrating in a thousand instances the verity of the words of Jesus to the people whom he taught. "The works I do shall ye do also."

How passing wonderful the reflection that little more than a quarter of a century ago Mrs. Eddy had but a single student, yet with majestic faith in the omniscience of Truth, and a thrilling consciousness of victory for the eternal right, she went forth to establish her church,

Wide as the universe of God,  
Broad as the needs of man,

and to-day her loyal and loving followers are numbered by hundreds of thousands, and at a like ratio of increase within the next decade her divine message of peace, health, happiness, and heaven on earth will girdle the habitable globe as the rings of Saturn do that planet.

The assaults upon Christian Science and the misrepresentations of it have been so numerous and sometimes so vicious that it has been thought wise by the constituted

authority of the denomination to establish a board of lecturers, learned in the Scriptures and practical demonstrators of divine metaphysical healing, as taught by Mrs. Eddy, to deliver a series of lectures in many sections of the country, answering some of the objections to Christian Science, repelling some of the graceless assaults upon it, and informing the people not of our faith, but who are interested in the development of truth and the progress of good, what Christian Science is and what it is not.

Edward A. Kimball is a member of that board of lecturers. To the people of Chicago I am sure I need not say that he is richly qualified to execute the high commission he bears.

I beg you to remember that Mr. Kimball does not speak for himself, nor for the Christian Scientists only, but for the denomination, and by authority of the whole denomination.

I will not longer deprive you of the profit and pleasure of hearing your fellow citizen, Edward A. Kimball.

*Washington News Letter.*

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### CROWDS AT THE SERVICES.

THE new building erected at the corner of Simcoe and Caer Howell Streets, and which is to be known as the First Church of Christ, Scientist, was formally opened for worship yesterday. The edifice cost about \$26,000, but it was announced yesterday that not one dollar of debt exists upon it. This fact, coupled with the attendance at the three services, which numbered in the aggregate about three thousand persons, of whom some two hundred came from outside towns and cities, demonstrates that the Christian Science movement has made surprising progress, not only in Toronto, but throughout Canada. The appearance and demeanor of those who were present at yesterday's services was somewhat of a revelation to persons who recall that up to a very recent period terms of ridicule and derision were applied to the believers in the tenets of Christian Science. The worshipers at the new church yesterday made up a congregation which for respectability and intelligence might compare with that of any orthodox church in the city. They seemed to be composed of people of the middle classes and respectable artisans, with quite a sprinkling of persons of wealth and refinement.—*The Mail and Empire, Toronto, June 20.*

## NOTES FROM THE FIELD.

UP to the time I was thirty-five years of age, I had very little to complain of in the way of poor health, and I used my strength to the best of my ability, in trying to help fill our "barns," so that some day I, too, might say, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." I tried at the same time to be a good mother, a good neighbor, and do my duty as far as I knew; but I had no God I could *love* or understand. I joined the Baptist church when a girl, and although I thought Jesus' life and teachings wonderful and beautiful, I could not see how his being offered as a sacrifice, could atone for our sins, and as I thought the Bible taught all this, I could not believe in it.

In the summer of 1886, I experienced what seemed a season of terrible suffering, which, with the mistakes of a *licensed* M. D. whom we called, nearly closed my earthly career, but being of a hopeful disposition, contrary to the expectations of friends and other physicians we had called, I rallied, and finally took up my work again, though never seemingly fully recovered, until four years later my troubles assumed an acute form, and another season of suffering left me a confirmed invalid. Then began a fruitless search for health among the M. D.'s. I had treatments of all sorts, and at last came the fashionable sentence, "Nothing but an operation can save you." So another terrible experience was mine.

After a time, when nature had somewhat soothed the agony following, I began to think of things about me. I asked the surgeon to tell me of my condition, and only those who have had like experiences can understand my feelings when told it was too late; that the disease had made such headway that removal was impossible, ending by saying, in his suave professional tones, which did not deceive me, "You will probably have quite a number of comfortable years." And this was the outcome of all I had hoped and endured; my senses reeled and my heart went out in a great, though silent, cry to God for mercy.

When I turned to my husband for comfort I found him weeping beside me. I realized the sorrow was not all mine,

and casting about for some crumb of comfort for him I said, "Never mind, we will try Christian Science," little realizing that was to be God's answer to my prayer.

This was in February, 1893, and at that time I had heard of Christian Science but once, and had no idea of it. In the month that followed the comfort promised by the surgeon failed to come; a lady who had recently come to our place told my friends how her mother was healed through Christian Science, and thus encouraged I took absent treatment, and was helped very much, procured a copy of "Science and Health with Key to the Scriptures," but could understand little of it, and when in July the money panic came upon us, I found myself without means to go on with the treatment, and not knowing then as I do now, how freely help is given if needed, I gave it up, at the same time going back to my home in the West.

Having no understanding, I had soon "overdone," and from that time my health steadily declined. I gave up the reading and all hope of recovery, and by February, 1894, was confined to the bed.

Late in the summer I rallied again somewhat, and was brought east to my mother's to be cared for. The physician who was called to see me soon after reaching here, told my people I could live but a short time.

The Christian Science friend again came to see me, and she and her mother helped and encouraged me, and with them I again took up the study. Soon the great beauty and truth of the teachings dawned upon me, and I realized that at last I had found my God, and the loving Presence remained with and comforted me, even though the "barns" and other earthly treasure we had labored to secure, were all swept away. Yes, and even though my health did not improve, death had lost its terrors.

The winter of 1895 and 1896 seemed a very hard one for me physically, and it was in the spring following I appealed to a student of our Mother's. After three weeks' treatment I went to her home and had the great benefit of such teaching as she thought I could bear. After remaining less than two weeks, I, who had been taken about in a wheel chair when able to go at all, for more than two years, and had been able to walk but a short distance for six years, returned to my home, walking more than two miles that day, carrying with me such a blessed consciousness of God's allness and Love that every step of the way since has been sweetened

and glorified. I grew in strength and health until even my doubting friends were satisfied, and no longer looked for me to break down. There have been claims to meet, but each one only proves the power of Christian Science, and, like Paul, we can but "glory in our infirmities."

My friend and myself are members of the Mother Church, and we have a little band here who meet for services on Sunday, and Wednesday to read, three of whom have been healed through the study. My husband, too, has been freed from Bright's disease; so the heaven is working.

*Helen M. Tower, Momence, Ill.*

I WOULD like to tell the readers of the *Journal* how my mother, who is over ninety-five years of age, has been helped by Christian Science.

Four years ago the daughter and son-in-law with whom she lives, had gone abroad to be absent several months. My mother was taken very ill. The members of the family with whom she was left in charge had great confidence in their family physician. He was immediately called and attended her faithfully; but she continued to grow worse, and I was telegraphed for. Arriving on the midnight train, I found her in great suffering, and with medicine to be taken every half hour; eight or ten kinds in all. This was rather a hard outlook for one who believed in Christian Science, and had no faith in medicine; but the rest of the family, with one exception, believed in pills and powders, and plenty of them. I had not sufficient confidence in my understanding of Christian Science to take the case, hence did not think it wise to discharge the attending physician.

In the morning I had a long talk with him, telling him frankly that I believed in Christian Science, and had no faith whatever in medicine, but, inasmuch as the three children who were away had faith in it, I knew of no way to do but to follow his directions to the best of my ability, and did so.

The doctor took occasion to give me a lecture on the wonderful advance in medicine, and its efficacy in healing all manner of diseases, utterly ignoring Christian Science as not of enough consequence to mention.

I wrote to one of my brothers, telling him that it seemed hard to see our dear mother suffer so much, and not have the only treatment in which I had any confidence. He wrote back that, under the circumstances, he did not think



it wise or best to take the responsibility of discharging the regular physician, or changing the mode of treatment. I endeavored to talk to her as best I could, but felt that I was much hampered in trying to assure her of the allness of God and the nothingness of matter, while dealing out, meanwhile, her "drops," or perchance a powder or pill. She grew rapidly worse, until the doctor gave his verdict, that she could not recover. Then I thought, "Surely *now* I may try Christian Science." I wrote to a dear and valued friend and Scientist, laid the case before her, told her that while I could not discharge the physician I had entire control of the medicine, and asked her to take the case. She answered that she would do so, as she understood exactly how I was situated.

The dear patient herself was too ill to be told of the change, but the next morning she awoke, looked up into my face with her old accustomed brightness, so different from what it had been, and said, "Why, how well I am! I seem like another woman. What *makes* me feel so well? I ought to get up." I told her that a Christian Scientist had her case now, and that God was her help and strength, and we would rely upon Him, and not upon the medicine any more.

Her eyes quickly filled with tears, and she said, "It is so wonderful, so wonderful, the change is so great."

When the doctor came in, she looked up brightly and said, "You see I am better." "Yes, I see you are," said he, evidently surprised. She gained rapidly, soon sitting up, with never one bit of a pull back. The doctor occasionally came in, and one day said, "Are you giving her this medicine?" I was obliged to plead guilty of the omission, and said she did not seem to need any. He said, "Well, I should give her a morphine powder every day." I asked him why, saying that she was in no pain whatever. He said they would be good for her, any way. I told him I hardly thought she would care to become an opium-eater. It is needless to add that she did not take them.

She soon became perfectly well and remembers, with love, the dear Scientist who has done so much for her. She has bought the "little book," and we often find her reading it. She keeps it with her Bible, which has always been the "Book of Books," to her. She says that Christian Science is the most beautiful, the purest religion she ever knew, and that Mrs. Eddy must be the most remarkable woman to have

written such a book, that she must have been inspired, and that she would rather see Mrs. Eddy than any other person in the world. She celebrated her ninety-fifth birthday in January, 1898, with a family gathering at her home in Springfield, Vermont. She was bright and well, and felt refreshed rather than weary at the close of the day, and had a beautiful night's rest.

In May of the present year, she began to have trouble with one of her eyes,—much inflammation attended with pain. It rapidly grew worse; a white film seemed to be spreading over it, it was watering constantly, and all were much distressed to find she could not see anything but a bluish light, could not distinguish objects.

She was obliged to sit in a darkened room with folded hands; a sad change for one who enjoyed reading so much. Her friends would read to her from the dear books she loved. She was as sweet and patient as ever, but said, "I never expect to see out of that eye again." The same Scientist who had helped her before was asked to treat her absently. For a few days the pain did not seem to yield much, then it ceased, the inflammation lessened, the film disappeared, and she joyfully exclaimed, "I can see." She was treated but two weeks, at the end of which time, she could read, knit, go about the house, and do all things as usual. Her eye does not trouble her and she is well and happy, loved by everybody, cherished by all her family. As one of her grandchildren remarked, "She is queen of all."

At her request a faithful little band of Scientists meet in her room every Sunday morning for the Bible Lesson.

*L. W., Boston, Mass.*

It is three years since my first introduction to Christian Science, and as I look back and see the changes which Truth has wrought in me and my household, I cannot express sufficient thankfulness for the wisdom and light which have come to us through the revelation in "Science and Health with Key to the Scriptures."

My wife was the first to see and recognize the Truth and receive the benefits of it, in spite of my objections and criticism; and it was not until my annual attack of hay fever and asthma came on with redoubled force, and *materia medica* had been exhausted in vain attempts to find relief, that I consented to try Christian Science. Relief followed the first treatment, and in a few days I was attend-

ing to my business with little inconvenience, and in twelve treatments I was healed. And when I say "healed," I mean far more than the healing of the particular troubles for which I commenced the treatment; I was healed of other and much more serious troubles than hay fever or asthma; troubles that had debarred me from life insurance, and ere this might have deprived me of life on this plane; and yet these troubles were never mentioned to the healer.

I cannot describe the feeling of amazement that took possession of me as I felt the bonds of disease and sin loosening and dropping off with no effort on my part except to follow instructions, which were simply to abandon all material remedies, read *Science and Health*, and keep in mind the omnipotence and omnipresence of God, Good.

No material medicine has ever entered our house since my first treatment; I have read and studied *Science and Health* with the Bible every day, and am beginning to realize to some extent the great fundamental Truth, that, God being all power, all science and wisdom, all presence, there is no power, intelligence, or space reserved for His supposititious opposite, evil.

To any one contemplating the study of Christian Science, I wish to say, that I have found it the most interesting and profitable study of my life. It changes the whole conception of Life, and current of thought and desire; it teaches that "to hate evil is the beginning of wisdom, and to depart from evil is understanding;" it teaches one how to realize the dominion that God gave him, instead of being domineered over by every pinch of dust, puff of foul air, or floating microbe. It is the wisdom that "leads into all Truth," and the understanding of all mysteries. It increases the faith in, and love and understanding of, God and man. It "opens the understanding to understand the Scriptures," and makes the sacred pages glow with a light that has been obscured for centuries.

In that matchless eulogy of Wisdom, idealized as woman, found in the seventh chapter of the Apocryphal Book of Wisdom, this expression occurs: "For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty."

What more fitting words can be found to describe the wisdom found in our text-book, *Science and Health*? Every line breathes forth the power of Good over evil; and he who studies it with an humble, honest desire for Truth, will find

it "a pure influence," leading him gently away from the sordid, troublous material desires of mortal man, towards the glorious possibilities of man in the "image and likeness of God."

All is not accomplished in a moment, for it is the Science of infinite progression.

"The Lord hath done great things for us already, whereof we rejoice;" but the hope and promise of the future is greater.—*H. A. Bailey, Kansas City, Mo.*

I HAVE been three years and a half in Science. For fifteen years I had dyspepsia, biliousness, and nervous hypochondria. My weight averaged from one hundred and fifteen to one hundred and twenty pounds. I was continually under the care of physicians, and having all kinds of medication,—electricity, massage, change of climate, vacations, etc.,—but all to no purpose. I enjoyed a considerable business prosperity, and in fact, every material remedy, condition, and environment was favorable to recovery, according to the human standard.

Finally financial reverses set in, and when all conditions were at their worst, and I reached a state of despair (the best condition to receive omnipotent help), I was led by Principle into Christian Science, through most interesting incidents. For the entire first year of treatment and reading Christian Science literature, I did not gain any in weight, did not sleep any better, had the same distress in my stomach,—system all out of order, no physical relief, except perhaps that I had periods of slightly greater tranquillity. At the end of the year, I went through a class taught by one of Mrs. Eddy's students, and before it was half through I began to improve, and in six months was a normally healthy man. For the past year I have weighed about one hundred and sixty-five pounds. Since going through class, I have not had any treatment from Science healers; all physical discords, which, however, have been very few, I have handled myself. In my business, in my daily life, and in all my contact with the material world, daily and hourly, I realize that I have found the omnipotent source of harmony, and am able to partly demonstrate it.

In regard to my slow recovery, I have no regrets. Steadily and surely I was unconsciously imbibing the Truth. I read Science and Health through three times during the first year. The first reading was very opaque to my understand-

ing, but I did not linger long over what I could not comprehend or accept, but marked every statement that was to me a self-evident truth, and from time to time reviewed all the places I had marked. On the second and third readings, I found many more places to mark,—that is, more truths became self-evident to me.

Some seem to recover much faster than others. I have known of instantaneous cures of cases similar to mine, which did not "return to give thanks," and were buffeted about "in the wilderness," until, after many years, they found the truth and were rejoiced. There are many things to be said in favor of slow healing. I have learned the lesson of faithfulness and patience, and *am satisfied*. Those passing through my experience of invalidism, are simply engulfed in oceans of fear. By devoted, calm, and believing trust, and *study* of Christian Science as taught by Mrs. Eddy, one will find that there is *nothing to fear*, and will be healed. The real cure, is imbibing—learning—the truth about Life.

*George S. Knapp, Chicago, Ill.*

I HAVE been in Science over six years, and during that time have seen many serious claims of error destroyed, both for myself and others.

I remember, before I was healed in Science, among the many perplexing questions which remained unanswered until answered by Christian Science, were, What was flesh? What was it composed of? What caused it? etc. Of course nobody could give me an answer that was at all satisfactory. It was such a revelation when Science told me that all is Mind, the flesh being the manifestation of mortal thought. I was willing to accept it without question, on account of having been wonderfully healed, but soon learned that in order to understand that all is Mind I must prove it by my own demonstrations.

While every demonstration we have, to sense large or small, proves in a greater or less degree that all is Mind, I wish to tell of a simple demonstration that to me was a very clear proof that the thoughts we hold are made manifest. I was one day severely burned on my hand. Without moving from the spot, I almost immediately demonstrated over the belief of pain. I was not surprised, for I had several times before overcome the same claim. After destroying the pain I looked at my hand and found that a blister was forming. On previous occasions I had not given the blister any thought,

for I was so pleased to be free from the pain that I did not care whether there was a blister or not, and so had never demonstrated over one. This time, as I looked at the blister, I realized that it also could be demonstrated over, and after declaring the Truth for perhaps fifteen minutes, I found to my (mortal mind's) great surprise, that the blister had also disappeared.

If I had been strictly scientific I would have dismissed the whole occurrence from my thought, but, not perceiving that error was trying to creep in by another door, I kept thinking how wonderful it was that Christian Science could so quickly dispose of even blisters, and during the day I occasionally looked at my hand in wonder; also, during the next day I looked at the smooth flesh and thought how wonderful Science was. The next day, during the afternoon, more than twenty-four hours having elapsed since the healing had been done, I again looked at my hand and there was a white blister puffed up.

The error was quickly disposed of this time, never to make its appearance again, but it was thus clearly proven to me that a blister does not necessarily follow a burn, nor is it necessary to be burned in order to have a blister. This last blister which appeared was merely the manifestation of the blister which I was carrying around in my thought.

All things work together for good, and this simple little lesson was perhaps more convincing than hours of argument would have been.—*Carrie J. Darby, Chicago, Ill.*

I WOULD like to tell of the work one *Christian Science Journal* did in one home. I had met the mother in a business way, and she, not knowing I was a student of Christian Science, began to tell me of her fears regarding her babe, a child about a year old. She said from his birth he had been a great care, never sleeping well, and both she and her husband were kept up most of the night with him; and that, during the day, he only slept a few minutes at a time. He also had violent fits of crying. They had consulted several physicians, only to be told that the child was perfectly well physically, and they would have to wait until he outgrew these spells, which would probably take several years' time. In telling it the mother said, "That seems a long time to wait."

I asked her if she knew anything of Christian Science. She had once heard of a little girl being healed, but knew



nothing further. I told her I would bring her something to read if she would like it. She said she would be very glad; so in a few days I left a *Journal* with her, realizing my work was to give it, well knowing Truth was the only power. The mother said, "I am so tired. We were up with baby all night and I cried most of the time, I was so discouraged."

In two weeks time I called for my *Journal*. Almost the first thing the mother said was, "Why, baby sleeps all night now, I put him to bed in the evening, and he sleeps until morning, only waking once or twice during the night, and then is not troublesome." She then added, "If you don't really need your *Journal* I would like to keep it a little longer; my husband is very much interested, and I have felt so anxious about him, I am so glad to have him interested in something good; he has a friend who is an infidel, and I was so afraid he would become one. The other night he wanted to go to his friend's home to spend the evening. Instead of objecting as I used to, I went with him. Coming home he said, 'I don't know why it is, but L—— seems very distasteful to me; I don't care to visit with him.' " He had received enough Truth through the *Journal* so that error did not seem so inviting. He had said to his wife after reading, that it was "good common sense."

And so the work goes on, and to me these demonstrations of Truth's power through our *Journal* are very helpful; and in this, my first contribution, I would like to express my gratitude to our Teacher and Leader for all she has given us, and as I write, these lines from Science and Health come to me, "Gratitude is much more than a verbal expression of thanks."—*Carrie M. Rumsey, Cleveland, O.*

SOME time after I heard of Christian Science a relative handed me Science and Health to read. There was very little at first that appealed to me, and much that was so different from what I had been taught, that I felt I never should believe. But I continued to read, and after a time came a struggle caused by this question: If I study this book, shall I not be led to believe something that is not right and that will be the means of making me unsettled in my religious belief?

I earnestly prayed God to show me the true way. Later, when I was led to turn to it, I was convinced of the Truth

it contained, and I decided not to let those portions which did not agree with my former teachings trouble me.

Feeling keenly the loss of an infant son, I cannot express in words the comfort that came to me when I learned that the word *God* could be translated to mean *Love*.

I had not been able to realize God as a person everywhere present; but as Love I could see that He fills all space.

My first demonstration in sickness was over croup, which my little daughter had been afflicted with every winter. I was so overcome with fear that I trembled in every part of my body, and the mental suffering was intense. I felt that the work was for me to do, and I must not shirk. So in the midnight hour, which seemed a type of my mental darkness, I turned to the Bible and opened directly to these words in Deuteronomy: "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."

My work was to "destroy them" by seeing their nothingness and the Allness of Good. The illusion did not wholly disappear, however, until in talking with a Scientist the next day she assured me the work was done, and I had nothing to fear. Then I experienced such peace and rest as I had never before known.

When the thought of leaving my church to unite with the Church of Christ, Scientist, presented itself, there was another commotion; error used all its power, apparently, to sweep me from my feet through claims of jealousy, envy, etc., and as is usual flaunted its banner high when I tried to fix my gaze heavenward. It endeavors to make us believe we shall lose something in giving up our old faith; but we see that it is only a false sense of Good that we give up, and our progress is more rapid.—*J. F., Janesville, Wis.*

I WAS confined to my bed nearly fifteen years, never free from pain an hour at a time. I called in the first M. D. for one disease, as I thought. He found two more diseases; and so on, one after another, until we had called in twelve doctors, and nearly every one gave it a new name, until the poor body had twelve bad claims laid upon it. Not one of those doctors could give me any lasting benefit, but each one left me a little worse off, both in body and mind. Oh! how earnestly I prayed God to put the healing power in all

the medicine I took, and thought if I would obey every order the doctor gave, I surely would get well or free from so much pain, and be able to walk once more in the open air. But the doctors said I could never walk nor eat like other people. Buried in this abyss of darkness, thinking I must not rebel against God, getting the prayers of my church and other good Christian people, I had never so much as heard of Christian Science until it was brought to my bedside. From that blessed day, there has been a new era in my way of living. Instead of preparing for death I am preparing for life. I have come forth from my dark and gloomy corner, a free woman. No more medicine for strength, no more electricity for warmth, no more whiskey for sleep, and no more pills and powders for digestion; for God is my strength, my rest, my health. In Him I live and move and have *all* my warmth. My resurrection has been slow, as I was buried deep in those old beliefs of fear. No one knows my suffering but myself. I had given up all hopes of ever being able to sit up or to get well. But now I can eat, sleep, visit my friends, and I rode fifty-one miles on the cars and in a wagon to Atlanta to attend a Christian Science meeting. My dear healer worked very patiently to keep me in the narrow path, which to mortal sense seemed uphill all the way. I have some opposition on all sides, and error confronts me many times and in many ways; but Truth, the strong deliverer, always gains the victory. It is my daily prayer that I may be able some day to express my grateful thanks to Mrs. Eddy for this glorious revelation of Christian Science as shown in "Science and Health with Key to the Scriptures." Not one drop of medicine has been taken by myself, or husband, or sister since Truth first brought Christian Science into our house. Divine Mind is our medicine, and Truth and Love our tonic.—*Mrs. L. H. Bannister, Marietta, Ga.*

WHAT a feast of good things the *Journal* brings to us each month. I sometimes wonder if the members of other religious denominations look forward with such eagerness to the coming of their sectarian publications as do the Christian Scientists to their beloved *Journal*. How we all rejoice when a new church is built or a new society established. I have wished so many times that I could tell something beautiful or interesting from our little corner; but it has occurred to me that I might never have anything to say if

I held that thought. Our band of Scientists in Wentworth is small, and we have thought that we had nothing to do with, that we lacked this, and that; but if we waited patiently we should have all we needed. Of course that is all right so far, but we are commanded to do something beside "wait patiently." We have to *work* and *watch*, for Wisdom, Truth, and Love. When we were aroused to the understanding that waiting did not mean inactivity, and that the man with the one talent was expected to gain just as much in proportion as the one with ten, then we saw why we lacked. As a result of our awakening we came out from the seeming protection of a private residence, where we have held our meetings for four years, and rented and furnished two rooms, which we named Christian Science Rooms. We held our first Sunday service there January 2, 1898. Since taking this step I have felt as never before our relation to the Mother Church. I have always felt, and still feel it a great privilege to attend service in Boston several times a year, and it has seemed to me that its local members had such an advantage over those living at a distance, that it must be easy to realize God's Allness where there were so many of one mind, and our numbers were so few and insignificant. But the second Sunday in our new rooms it came to me that we were all together, we were not separated if we were together in thought, and instead of being a little insignificant body of worshipers we were a part of one vast congregation, all united in the same service; not many minds and many churches, but one Mind and one Church, "One Shepherd and one fold." But only as we worship the Father in spirit and Truth do we realize this and receive the blessing.—*E. M. D., Wentworth, N. H.*

At the age of fifteen I complained of pain in my hip, which our family physician pronounced hip disease. The best medical aid that could be obtained was summoned. After experimenting with medicine and electricity, they tried suspending a weight to the limb. Afterwards the limb was put in a brace and I was able to go about with the aid of crutches. In a short time, the hip became worse and I was obliged to discard the brace and was confined to the bed for two and one-half years. During this time my stomach became deranged, so that I could scarcely eat any food. Medicine did me no good. In order to allay my suffering, opiates were administered. This finally failed to

give relief. I continued to grow worse, and the doctors thought I could not live. I became a mere skeleton. The excessive use of morphine, which was administered every hour and a half, greatly impaired my hearing. The joints in my knee and ankle became ossified.

When almost the last ray of hope had fled, man's extremity was found to be God's opportunity. At this period Christian Science was brought to our notice and, willing to try anything that we thought would bring relief, we sent sixty miles for a Christian Scientist. In a few treatments the morphine habit was destroyed. At the end of two weeks I could sit up on the side of the bed, and in one month could sit up all day. At the end of two months, with a little aid, I could walk on crutches. Soon thereafter I was able to dispense with the crutches and use a cane. I have ever since continued to improve, and can now walk from one to two miles without a cane. Joints that once were stiff are becoming supple.

While under the care of M. D.'s, several pieces of bone were discharged from the hip; but since taking Christian Science treatment there have been none.

Christian Science has lifted me almost from the grave and now enables me to work in a factory. Not only myself but all our family have been greatly blessed by this Truth. By reading Science and Health and attending services my father was healed of the tobacco habit of thirty years' standing. Words cannot express our gratitude for this revelation.—*John D. Tennent, Dayton, O.*

FOR five months we have had in our school ten children who have been learning daily lessons from our textbook, Science and Health, and the application of these precious lessons. We have many beautiful demonstrations, which will interest the readers of the *Journal*.

A few days ago a young colored woman came asking for medicine for her sick baby. I said to her, "Lucy, we do not use medicine, but some of us will treat the baby for you." I then called little Lillian, aged eight years, and asked if she would take the case. She was glad to do so, and took her Science and Health to Lucy's house, where she read to the young mother, telling her that God was All, and He was the Life of the baby, and it could not be sick.

A few hours later I saw Lucy, who was all smiles, and with great delight told me that the baby was up playing,

and looked as if it were well. I have inquired since, and find that Lillian had made a perfect demonstration in that one visit.

A few days later another colored woman came for help for her sick baby. My daughter Elizabeth, eight years old, took the case, with the same quick result. My cook, who was present while Elizabeth read and talked with them, said, "She made us all feel better with her reading and her talk."

It is wonderful to see how familiar the children have grown with the pages of our text-book, and how well equipped they are with many of its valuable declarations, which they are taught to use for themselves.

When I first learned of Christian Science, I desired so earnestly to make it a practical help in the rearing of my six children, and it did help me in their claims of sickness and accidents. Later growth has shown me that I was giving too much valuable time and energy to their little whims and appetites, which, after all, were but the outgrowth of human pride, and obstacles to their spiritual development and growth. Love has tenderly shown this to me, and I have had to retrace my steps, and often with a sense of suffering, do some of my work over; but I am grateful and happy, for I see that I am now called to help other mothers to see the same hindrances to spiritual growth.

*L. A. A., Washington, Ga.*

One year ago this June I was diseased, physically, morally, and spiritually; longing for rest from pain and sin, yet finding none.

For three years I had doctored and drugged for various troubles, constantly getting worse. Constipation, headache, and catarrh were my taskmasters, and instead of lessening their hold, the more medicine I took the more I became their slave. Being young, I often used to think it hard lines that a young fellow should have to spend his early years in misery, and would sometimes wonder if the clouds that seemed very real to me would ever lift.

I thank the God, who is Good, they have lifted. Christian Science has taken me out of those dark places and is constantly teaching me that the Christ is not afar-off, but an ever-present Saviour.

In one short year I have been helped in every way,—physically, morally, and financially.

I desire to express my gratitude to my healer, through



whose kind and yet firm efforts, I have been led from darkness to light; from sickness to health, and from Presbyterianism to the Christ-healing religion, Christian Science.

And next to our Master, we should all render the highest praise and deepest devotion to our dear Mother, who lovingly and unflinchingly has mapped out the way for us, and revealed Christ. May it be my part to so assimilate, through earnest strivings, the Christ-Spirit possessed by our Leader that I may one day be able to emulate her example and be a humble instrument in the Father's hand in raising my fellow-travelers to a knowledge of the God who is Love.

*Richard McClymont, Kingston, Can.*

In August, 1896, a friend said to me, "I am reading a very queer book, I should like you to see it and tell me what you think of it; I will bring it to you some day, and we will read it together. When she came I saw the title was "Science and Health with Key to the Scriptures." We read and discussed it all the afternoon. I told her I was convinced that it was what I had been looking for for years.

I sent at once for a copy, and since then have been an earnest student of Science and Health and all of our Mother's writings, and find the Truth as taught in them an ever-present help in every time of need. Words are powerless to express the deep sense of gratitude I feel toward the dear Mother who is living and demonstrating to this age, the Truth as taught by Jesus.

A few weeks after I began the study of Science and Health, four or five interested ones met to go over the Sunday lessons. The number increased till, in the fall of 1897, we rented rooms and use them as reading rooms during the week. We hold our Sunday services and testimonial meetings there, and while we are only a little band of humble, earnest workers, we have not been left desolate. We have had many good demonstrations of the power of Truth to destroy every kind of inharmony, such as rupture where the patient had not gone without a truss for ten years, painless child-birth, burns, fevers, tobacco habit, and drunkenness. A favorite hunting dog had his hind leg broken above the second joint, so badly that only two pieces of skin held it. The broken bones were protruding and in a short time it healed without a scar or blemish.

*L. W., Missoula, Montana.*

*Dear Journal:*—Enclosed find the amount of one year's subscription to our beloved *Journal*—a Love-offering from the children of our San Mateo Christian Science Sunday School, which has twelve regular members.

We have only lately begun to take a collection, and the children requested that the first money should be used to place the *Journal* in our public reading room, as an expression of their love and gratitude to God, to our dear Mother in Israel, and to the workers for our *Journal*, which brings to us such help and strength each month. The children love it, and in their struggles with claims of error ask to have the *Journal* to read from, and to keep close at hand with the Bible, Science and Health, and the *Quarterly*.

We have had many glorious demonstrations and are realizing daily the power of Truth to destroy the claims of sense.

We have been workers in a quiet way in San Mateo for several years, holding the Sunday service and Sunday School in our own family at first, now others are coming in. There is a growing interest and a marked decrease of antagonism. More are realizing what Truth is and that we are standing our ground for Truth, teaching us, surely, "If God be for us, who can be against us?"

Since we have taken a clearer view of what has to be done in the purification of sense and self, and have not been so anxious to "club others up to a position not reached ourselves," or into Science, there has been more demonstration and greater interest shown, with more enquiry as to what Christian Science is and what it teaches.

*Mary Bromfield, San Mateo, Cal.*

For four years I had been a sufferer from a complication of diseases,—dyspepsia, catarrh, sick and nervous headache, and rheumatism.

I had been an active member of an Orthodox church for years, and many an hour I had spent in prayer for my recovery, but all to no avail. I was getting worse all the time. I had the best help *materia medica* could give me, but nothing helped me, until in November, 1896, I went to a Friday evening meeting of Christian Scientists. After listening to the reading of that precious book, "Science and Health with Key to the Scriptures," I learned that God was my life; that in Him I lived, moved, and had my being; that I had no need to suffer. I never had a treatment, but

through the reading of Science and Health I became perfectly well, and am not only able to keep myself well, but also, through demonstrating the allness of God, I am able to help others out of darkness into the blessed Gospel light.

I have also seen the power of Truth in the healing of my two children. My little boy had an attack of cholera infantum. The doctor was called in, my wife not being a Scientist at that time, but the child was still getting worse, when the aid of Christian Science was called at 7.30 P.M. At midnight he was well. My little girl was healed of diphtheria by the power of Truth as taught in our textbook. Words can but feebly express the desire of my heart to declare how much Christian Science has done for me. It has not only helped me physically but spiritually.

*Ethelbert Nimelton, Pottsville, Pa.*

I FIRST became interested in Christian Science by being healed of my aches and pains. I was healed of diseases of many years' standing, but that was not all. Swearing was half of my talk, and I chewed tobacco and smoked, besides having an appetite for strong drink. I had seven different kinds of medicine to be taken in twenty-four hours when I decided to try Christian Science, and never since has there been any medicine brought into our house,—nearly seven years.

I knew nothing about the teachings of Christian Science, but I heard some one say that when you are once healed by Christian Science you would never be sick again. So I thought after being sick so long it would be a grand thing to be healed and never be sick any more, and that thought seemed to urge me to try Science.

I did not think there was anything for me to do at the time or afterwards; but soon some of my old diseases came up, and some new ones that I never had heard of before. I began to look around and wonder what was the matter, for I did not expect to be sick any more. The first thought was that either the healer did not do the work right, or else Christian Science is not what I thought it was; but of course I could not see anything on my part to cause suffering or prevent it.

The more I understand Christian Science the more I see that I have a duty to perform, and that if I expect to have

more harmony to-morrow than I have to-day, I must know more of Christian Science, and put it into practice.

*Fred E. Kidney, Westport, Mo.*

*Dear Journal:*—A few days ago my little daughter, aged eleven years, repeated to me the enclosed lines. What they expressed, I thought was very beautiful. I asked the child where she had found them; she was silent for a moment then replied, "I made them up," and added, "Last night I could not go to sleep, so I tried to think about God's love and the lines came to me." I requested her to write them down and I send them to you, just as she wrote them.

God is all around us,  
In our earnest prayer  
He is close beside us,  
He is everywhere.

To reach that lovely heaven  
We do not have to die,  
Only put out the badness  
And it is ever nigh.

When evil comes to tempt us,  
God is our strength. Behold!  
Error is a coward,  
Although it looks so bold. L. B. S.

I HAVE often heard my mamma read the demonstrations in the *Journal*, and I thought I would tell one of my demonstrations. One day when I was in school I had such pains in my sides and stomach that I could hardly sit in my seat, but I knew that God's child could not be sick. Then I had to get right to work. I began to repeat the Scientific Statement of Being, but the devil tried in every way to make me forget it; then I commenced to repeat the beatitudes, and my little prayers, but still the devil tried to talk to me.

When I came home for dinner I went and got the Science and Health and read over three pages of the Platform, and by the time I was ready to go to school I was well.

I hope this will help some other little "Busy Bee" to hold fast to the Truth, for Truth will make you well. I live in

Colorado Springs, Colorado, my name is Laura De Witt, and I am seven years old.

SUFFERING from pain and not wanting medicine, I consented to try Christian Science, but thought, "I'll prove Christian Science can't heal me; it is nonsense anyway, and the pain is there."

The Scientist began working for me, and I did *try hard* not to respond to the Truth, but found I was not as strong and powerful as God, and the pain disappeared. In this case it was neither faith in nor love of Christian Science that healed me, for I was strongly opposing it, willing to bear pain rather than be cured by Science.

For nearly six years after this I rebelled against Christian Science, but this year has brought so many proofs of its truth that I am willing and glad to acknowledge it as the "path which with neither bend nor turning leads us straight to Heaven and God."—*Claire Foucher, Boston, Mass.*

BUFFALO, N. Y., June 27, 1898.

*Editor Washington News Letter:—*

I think the many readers of the *News Letter* will be pleased to hear that in the Thirteenth Regiment, that recently left Tampa, are two officers who are students of Christian Science. They, with two others, have copies of the small edition of Science and Health, and carry them in their breast pocket on their way to Cuba. "Because they have made the Lord, who is their refuge, even the Most High, their habitation, there shall no evil befall them, neither shall any plague come nigh their dwelling."

HARRIET R. MORGAN.

*Washington News Letter.*

SOME time ago, while using some strong carboic acid, my hands being occupied at the time, I pulled out the cork of the bottle containing it with my teeth, getting in my mouth more than I bargained for. At once, to sense, the tongue seemed deadened, and the burning intense. The first thought was water; but Truth was nigh, and I heard it saying, "If ye drink any deadly thing it shall not hurt you."

The victory was complete. Instantly all effects from the poison vanished, without leaving the least manifestation.

M. E. B., Grinnell, Iowa.

## EDITOR'S TABLE.

**A**NOTHER glorious Fourth has come and gone; and while it is not our purpose to deliver ourselves of a post-Fourth of July oration, we feel called upon, after much sober second-thought and deliberation, to make a few *ex post facto* remarks which seem to us to be "appropriate to the occasion."

We firmly believe in the proper observance of the natal day of our great and glorious Republic. We heartily endorse every proper means of its observance. We deeply applaud every patriotic utterance of every patriotic son of our country—native or adopted—whenever and wherever delivered. We have no objection to Fourth of July celebrations and picnics. We do not wish to assume the rôle of a grumbler or pessimist. We desire rather to be fairly optimistic, and we are endeavoring to cultivate the prime virtue of patience; but, humanly speaking, there is a limit to one's sense of patriotism; there are boundary lines to one's optimism; there are outer-edges to one's patience even in its relation to love of country; and we hereby frankly admit that as to certain phases of patriotism expressed on and about Independence Day, our shallow reservoir of patience is well-nigh exhausted; the springs of our further quiescent endurance are nearly run dry.

We are led to thus ruminate by those patriotic ebullitions which yearly present themselves in the form of explosives—fire-crackers, Roman candles, torpedoes, imitation cannons, guns, pistols, and all their Satan-devised concomitants.

The promiscuous, universal, and indiscriminate use of these explosives is inexcusable, and, in the highest degree, reprehensible. Whatever may have been the original purpose, and however desirous to perpetuate the spirit of patriotism may have been that noble old patriot, John Adams, in advocating its inauguration, we feel sure that, in its present degenerate condition, its usefulness is at an end; and if the fire of patriotism cannot longer be made to burn without these satanic adjuncts, the sooner the custom passes into a state of "innocuous desuetude" the better. We do not think it fair that the inalienable right of the great majority of the American people to the full enjoyment of life, liberty, and



the pursuit of happiness, peace, and quiet, should thus ruthlessly be invaded and destroyed, to afford a vent for the pent-up patriotism of the small minority,—especially since the superabounding effervescence of the ubiquitous small boy, whose chief object is to let off the surplus steam of his animal spirits, constitutes so large a part of that minority.

Although we are supposed to be now living in one of Boston's most proper and orderly neighborhoods, the night before the Fourth was made indescribably hideous to us by noises, the extent and variety of which, we feel sure, would put to the extremest test all the powers and ingenuity of the denizens of Bedlam at their best, or worst, and in comparison with which, we feel almost warranted in saying, the recent bombardments made by Dewey and Sampson, as well as the battle before Santiago, would bear no comparison; and what seemed to us the bulk of this noise took place right in our back alley, under the very eaves of our place of abode. Such a concatenation of noises; such a commingling of diverse shrills and shrieks; such a variegated assortment of thunderous explosives; such a pandemonium of intermingling fire-crackers with all their infernal *et ceteras* above mentioned, blowing of tin-horns and whistles; such screeches and yells of small boys—and, we regret to say, of some grown men—such an outburst of demoniac patriotism, we could not have believed possible of concentration into one night and one small alley, had we not been brought face to face and ear to ear with it in all its dread (un)reality; and, forsooth, it continued all day and nearly all the next night. From a repetition of it on another Independence Day, good Lord deliver us!

Making it too real, are we? Should have "demonstrated," should we? Well, we did demonstrate, or we might not have been here to tell the tale.

During all the racket, only two doors removed from us, lay a languishing invalid. We rejoice to say he still lives; and if his recovery is not now certain, it ought to be. One having lived through such a test must have a strong hold on life. We wonder how his attending physician felt during this time. Had some new religious cult—the Salvation Army, for instance—disturbed his patient only a tithe of what this exuberant Fourth of July patriotism did, we venture to say his protests would have been long and loud. We once knew of a little band of Salvationists being ruthlessly thrown into jail for simply parading, singing, and play-

ing a brass band on the streets. The playing was hideous enough, to be sure; but, as compared with the noises we are describing, it was as the sougling of a gentle zephyr through the boughs of a diminutive pine-tree, or the rustle of a turtle-dove's wings.

Yet, while we pen the above, we cannot refrain from thinking how much less disturbing, to the aggregate of mortal mind, is all the tumult to which we have referred, than are the gentle whisperings of the still, small voice of divine Truth,—especially as it strikes the mortal tympanum through the teachings of Christian Science. But we shall not dwell upon this.

How many thousands of American citizens—native born and of foreign birth—were there in our land whose peace and quiet were disturbed as were ours? How many languishing invalids were there whose rest was interfered with as must have been our neighbor's? Ah! how many who, as the result of the horrible din, may have passed from this mortal dream? And then the accidents and casualties of just this one Fourth! Do we exaggerate if we say, that if all were known, we should find that more people had been killed and wounded on this single day than have been killed and wounded thus far in our war with Spain? We verily believe the actual statistics would bear us out in our conclusion that the balance would be on the side of the Fourth of July list.

If, perchance, on this Fourth of July, just one poor consumptive, who had long since been given up by all the attending physicians and specialists, had passed out under treatment of a Christian Scientist, we should have read of it in all the newspapers of the land, and the usual hue and cry of "Another Christian Science murder," would have been raised; but who is heard to complain of the hundreds or thousands slaughtered as the result of this crazy notion of patriotism?

This excessive and ridiculous and dangerous exhibition of patriotic ardor should cease. It should be controlled by law. We know of no better subject for the immediate and serious consideration of our humanitarians than this very thing.

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WE have received a copy of a new publication entitled *The Examiner*, published in Milwaukee, Wisconsin. We have no desire to unduly criticise this or any other publication pur-

porting to be in line with Christian Science; but when we see what seems to us to be misleading statements in the name of Christian Science we feel it a duty to point them out.

In this, the first number of *The Examiner*, we find in an editorial the following:—

"The thing you really love in a friend is not the thing you see, or can feel with your hand, but is the I Am (love) which is the Christ, the Truth, and the Good."

Without intending to impugn the motive or honesty of purpose of the author of this statement, we feel impelled to say that it has no warrant whatever in the teachings of the Christian Science text-book, "Science and Health with Key to the Scriptures." If there is one thing clearer than another in the teaching of this book, it is the absolute supremacy of God. There is but one I Am, that is God. If it were true that the "I am" existed in the friend to whom reference is supposedly made in our quotation, there would be gods many instead of one supreme God.

We trust the author of this statement will see that he is but re-affirming and endorsing the views of a class of people calling themselves Christian Scientists, who are persistently urging, through their literature and otherwise, the doctrine that man is God. If it were true that the "I am" were in man, then man would be God. The teaching of the Christian Science text-book is that man reflects God, Good; but that God, Good, is not in man. The distinction is simply the difference between the idea of one God and many gods.

THE editor of *Zion's Herald*, published in Boston, is among those who seem to have an uncontrollable antipathy to Christian Science. He has taken frequent occasion to say unpleasant and un-Christian things concerning it. In a recent issue he again empties a small phial of wrath upon our devoted heads. He calls the movement a "silly craze," and intimates that all connected with it are somewhat unbalanced, or laboring under a mild, yet dangerous, form of insanity. We regret that our movement so troubles the peace and equilibrium of our good friend. We fear he will not travel Zionward as rapidly as he should until he becomes less bitter and more tolerant.

We fear that this *Herald* of Zion comes within some of the prophecies in Lamentations; possibly this one:—

"The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness."

Nevertheless we turn with pleasure to the following Scripture and read in it a prayer for our friend,—heartily uniting our supplication with that of the Psalmist:—

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the *sanctuary*,\* and strengthen thee out of Zion; . . . We will rejoice in thy salvation." Psalm 20.

Meantime we assure our friend that we shall continue to make our abode in the asylum of divine Truth, for we much prefer the insanity (?) of Truth to the insanity of error. We had rather be drunken with the new wine of Truth than to remain in the stupefaction of the old wine of error and misconception.

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SERGEANT CASH, one of the "Rough Riders" who was wounded in the battle before Santiago, and the first wounded man to reach Washington, in a conversation with a newspaper reporter said:—

"The health of the men where I was was good. We did everything we were told not to do in the way of diet, and made out very well. We were told to drink nothing but filtered water, and not to eat fruit. Instead of this, we drank no filtered water, but took that from the streams, which was abundant and good, and ate great quantities of fruit, which we relished and which did us no harm."

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It has been conclusively demonstrated by Admiral Cervera that the sinking of the Merrimac in the mouth of Santiago Harbor was not so effectual as was at first supposed. Nevertheless, the achievement answered a great purpose in more ways than one, and the result detracts not one iota from the daring and heroism of Lieutenant Hobson and his brave comrades.

And speaking of heroism, may we not graciously accord to Admiral Cervera and his men a high meed of praise for their magnificent display of courage and daring under circumstances well calculated to daunt the bravest?

\* The *italics* are ours.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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## CHURCH DEDICATION AT THE WHITE MOUNTAINS.

**S**UNDAY, August 7, there was dedicated a beautiful little Christian Science Chapel near the White Mountain House, in the heart of the White Mountains of New Hampshire.

A year previously a number of Christian Scientists who were guests at this delightful summer hotel set in motion the movement which resulted in the erection of this novel little church edifice. It is delightfully situated in one of the most charming valleys of the White Mountain region. The building is light and airy, simply but beautifully finished in spruce interiorly, and having a rustic external appearance. It is furnished with comfortable folding chairs and has a seating capacity of nearly two hundred.

It is destined, no doubt, to become a favorite place of worship for Christian Scientists and others who yearly make their way to the charming mountain resorts in its vicinity. On the occasion of the dedication there were two services held, one at 10.30 A.M., and the other at 3 P.M. At both services the chapel was filled to repletion, some standing.

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In the evening the service was repeated in the dining-room of the hotel for the benefit of the help who were deprived of the privilege of attending during the day. A beautiful and Christianly act, truly.

The services were most interesting and impressive, consisting of a lesson-sermon prepared by the Readers for the occasion, singing, prayer, the reading of an historical sketch of the growth and progress of the church in that part of the state, and an address of greeting from our Leader. The sermon was made up, as is the custom with Christian Scientists, of selections from the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," read alternately by two Readers. The passages read were singularly appropriate to the location and circumstances surrounding the occasion, and impressed the hearers deeply.

Following the reading of the sermon, Miss Crafts, soloist of the Christian Science Church in Boston, known as the Mother Church, sang in an artistic and impressive manner, "The Holy City."

After this one of the Readers read a brief but interesting history of the progress of the cause of Christian Science in this part of New Hampshire, and of the building of this church, which was as follows:—

It has been suggested that a little history of the growth of Christian Science in these grand old mountains would be interesting. For the benefit of those who have not read the article pertaining to this growth in the *Christian Science Journal*, August, 1897, we will repeat it.

"About six years ago we placed upon the table in the public parlor of the White Mountain House, the text-book of Christian Science, "Science and Health, with Key to the Scriptures," by Mary Baker G. Eddy. At this time guests would take it up, look at it, and, seeing what it was, would quickly lay it down and slip away as if they had done something of which they were ashamed. To-day Science and Health, with all the books by its author, are upon the table in the parlor, and it is nothing uncommon to us to see them all in the hands of our guests. About four years ago we commenced holding services in one room in the house, our number being three or four persons. The number increased, until in the season of 1896 our audience filled four rooms which open into each other, one of which was once occupied by our beloved Mother. The last three Sundays of the



season of 1896 we held services in the public parlor by request of our guests. August 8, 1897, we had an audience of seventy-five people in the parlor."

To-day, August 7, 1898, we dedicate this little chapel as a Love-offering to our beloved Leader and our Cause. The thought has been present with us that the Truth, once planted in the human heart, grows of itself, for growth is the law of the Infinite. In John, 6 : 45, we read: "It is written in the prophets, And they shall be all taught of God." In our text-book, page 449, we read: "When the spiritual sense of Truth unfolds her harmonies to you, take no risk in the policy of error." Also, Matthew, 21 : 42: "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"

This church was built by Christian Scientists from different parts of the United States, and is the first one of this denomination erected in the state of New Hampshire, the home of the Discoverer and Founder of Christian Science, Mary Baker G. Eddy. April 26, 1898, we commenced beautifying the grounds with shade trees. May 3 we commenced to break ground, and May 23, the foundation being nearly completed, four followers of this blessed Truth quietly went to the ground at 5 A.M., and laid the corner-stone, with the simple ceremony of a few moments of silent prayer, followed by the audible repetition of our Lord's Prayer. This stone contains the Bible, our text-book, "Science and Health with Key to the Scriptures," with all the author's other works; the *Christian Science Journal*, and the names of those to whom first came the idea of building the church. July 3 we held our first service in it. July 23 it was completed, amid trials and triumphs. It stands free from any encumbrance.

Following this the other Reader read a message of greeting from the Rev. Mary Baker G. Eddy, Discoverer and Founder, and Leader of Christian Science, which has listened to with the deep interest always attendant upon her addresses. The message was as follows:—

First Church of Christ, Scientist,  
White Mountain House, Fabyan, N.H.

*My Beloved Brethren:* To-day I am privileged to congratulate the Christian Scientists of my native state for hav-

ing built the First Church of Christ, Scientist, at the White Mountains. Your kind card inviting me to be present at its dedication came when I was so occupied that I omitted to wire the receipt thereof, and to return my cordial thanks at an earlier date. The beautiful birch-bark on which it was written pleased me, it was so characteristic of our Granite State,—and I treasure it next to your compliments. That rustic scroll brought back to me the odor of my childhood, a love that stays the shadows of years. God grant that this little church shall prove a historic gem on the glowing records of Christianity, and lay upon its altars a sacrifice and service acceptable in God's sight.

Your rural chapel is a social success quite sacred in its results. The prosperity of Zion is very precious in the sight of divine Love holding unwearied watch over a world. Isaiah said: "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that saith unto Zion, Thy God reigneth." Surely, the Word that is God must, at some time, find utterance and acceptance throughout the earth; for he that soweth shall reap; to such as have waited patiently for the appearing of Truth, the day dawns, and the harvest bells are ringing.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

The peace of Love is published,—and the sword of the Spirit is drawn, nor will it be sheathed till Truth shall reign triumphant over all the earth. Truth, Life, and Love are formidable, wherever thought, felt, spoken, or written, in the pulpit, in the court-room, by the wayside, or in our homes; they are the victors, never to be vanquished. Love is the generic term for God, it formed this trinity, and no man can sunder it. Life is the spontaneity of Love, inseparable from it; and Life is the Lamb slain from the foundation of the world,—even that which was dead and is alive again, was lost and is found; for Life is Christ, and Christ, as aforetime, heals the sick, saves sinners, and destroys the last enemy, death.

In 1888 I visited these mountains, and spoke to an attentive audience collected in the hall at the Fabyan House. Then and there I foresaw this hour, and spoke of the little church to be in your midst, closing my remarks with the words of Hemans:

For the strength of the hills, we bless Thee,  
Our God, our father's God!

The sons and daughters of the Granite State are rich with signs and symbols, sermons in stones, refuge in mountains, and good universal. The rocks, rills, mountains, meadows, fountains, and forests of our native state should be prophetic of the finger Divine that writes in living characters their lessons on our lives. May God's little ones cluster around this rock-ribbed church, like tender nestlings in the crannies of the rocks, and preen their thoughts for upward flight.

Though neither dome nor turret tells the tale of your little church, its song and sermon will touch the heart, point the path above the valley, up the mountain, and on to the celestial hills, echoing the Word welling up from the Infinite, and swelling the loud anthem of one Father-Mother, God—o'er all victorious! Rest assured that He in whom dwelleth all life, health, and holiness will supply all your needs according to His riches in glory.

With love,

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., August 1, 1898.

The above account is substantially as published in the *Boston Herald* of August 9, 1898.

As this church building is situated well up toward the mountain top, and is the first erected in the native state of our Leader, it will be interesting and instructive to read the Lesson-Sermon prepared by the Readers for the occasion. We herewith append it.

*Subject:* THE HOUSE OF THE LORD,—SPIRITUAL BUILDING.

*Golden Text:* "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians, 3 : 11.

# I.

LOCATED ON THE HEIGHTS, HOLINESS.

The Bible,

Science and Health,

Zechariah, 8 : 3;

505—9;

Isaiah, 25 : 6—8;

567—8;

Psalms 48 : 1, 2;

264—3.

Isaiah, 52 : 7;

Psalms 50 : 2.

## II.

## FOUNDED ON PURITY.

The Bible,	Science and Health,
Habakkuk, 1 : 13;	553—7;
Matthew, 5 : 8;	137—26;
2 Timothy, 2 : 19;	29—21;
Psalms 24 : 3, 4.	32—4;
	165—24;
	427—23;
	557—10.

## III.

## REARED IN TRUTH.

The Bible,	Science and Health,
Hebrews, 3 : 4;	183—6;
Deuteronomy, 32 : 4;	426—1;
Psalms 127 : 1;	425—27;
Ephesians, 2 : 13—22;	97—10.
1 Peter, 2 : 5.	

## IV.

## PINNACLED IN LOVE.

The Bible,	Science and Health,
1 John, 4 : 8, 16;	34—16;
Romans, 13 : 10;	451—1;
Galatians, 5 : 13, 14;	261—21;
Revelation, 12 : 10.	340—23;
	39—16;
	560—17;
	235—6.

THE attention of the field is called to the following Church Rule:—

“The regular meetings of this Church shall convene annually. They shall be held on the first Tuesday in June following the Communion Sunday of that year, beginning in June, 1899, for the special purpose of listening to the reports of the Treasurer, Clerk, and the Committees, and general reports from the fields of the members of this Church.”

It will be seen by this Rule that the annual meeting which would have taken place in October of this year, will not occur.

## LOVE'S REVOLUTION.

BY WILLIAM BRADFORD DICKSON.

### GROWTH OF THE GOD-CONCEPT.

**G**IVE a prophet the God-idea of a nation, and he will write its history. The story of the growth of the God-concept in human consciousness, as it ascends the scale of infinite progression, approaching nearer and nearer the unchanging verities of eternal Being, is the basic history of man's advancement throughout all moral, religious, and civic environments.

A nation whose concept of the God-power is distorted, unjust, and cruel, will reflect distortion, injustice, and cruelty in its civic laws and religious rites; and conquest, war, murder, and rapine, when in the name of religion, will, in the eyes of such a nation, meet with God's divine ratification.

The history of the growth and maturation of the God-idea or concept, from its inception in the human heart to the present hour, may be said to have passed through six stages, conditions, or periods, which may be generally classified as follows:—

First, That condition or period wherein mankind held a vague, blind, chaotic belief in some creating and ruling Power or powers; a condition wherein the religious thought of mankind was without form,—void of any definite ideas on the God-head.

Second, That condition or period wherein it was supposed that man, through the propitiation of sacrifices,—human and otherwise,—could persuade or force these indefinite, unknown powers to comply with his whims and desires in regard to war, and national and social relations.

Third, That condition or period wherein Deity was supposed to be in and a part of nature and matter; a period wherein man paid his tribute of worship to planets and stars, oceans and lakes, mountains, trees, stones, animals, and fire.

Fourth, That condition or period wherein the creative and governing Power was supposed to be vested in many different gods, each endowed with various degrees of authority and might; all dwelling together in some unknown land infinitely distant from mortal man, and equally inaccessible.

Fifth, That condition or period wherein Deity was supposed to be a man-like God, an infinite person,—not in nor of nature or matter, but the Creator of it; a supernatural personal Being,—maker of good and evil; sickness, sin, and suffering; heaven and hell; life and death; matter and mind.

Finally, as the natural result of man's progression Godward, as Truth lifted its regal head above the *debris* of the centuries, there came to earth from the Horeb-height of Revelation, the Christian Science conception of God as eternal and ever-present Good; the all-pervading, all-sustaining, all-harmonious, all-powerful, all-active, all-seeing, all-knowing, all-wise, divine Mind; the impersonal, impartial Spirit of Love, taking away the ills, the sicknesses, the sufferings and sins of mankind, bringing to his consciousness a heaven of peace and rest; verifying Christ's teaching, "The kingdom of heaven is within you;" fulfilling his prophecy of the Comforter which should teach us all things and lead us into all Truth.

I know no words in the English language which portray such an exquisite God-picture, as the following lines, the first and second stanzas of "The Mother's Evening Prayer," from the pen of the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science:—

Oh! gentle presence, peace and joy and power, —  
 Oh! Life divine, that owns each waiting hour.  
 Thou Love that guards the nestling's faltering flight!  
 Keep Thou my child on upward wing to-night.

Love is our refuge; only with mine eye  
 Can I behold the snare, the pit, the fall:  
 His habitation high is here, and nigh,  
 His arm encircles me, and mine, and all.

When man first turned his eyes in loving adoration unto God, losing his sense of fear in his sense of affection, in that moment the divine Love-light commenced to dawn within his heart, and his eternal salvation began. In proportion as the religious thought of the world, leavened by the new light of God as Love, cast off as worthless, harmful, and criminal, that devil's picture which presents God as mighty and warlike, full of revenge and hate, merciless, and mercenary, the heart of man floated heavenward in peace and charity,—away from the obnoxious fumes of a sulphurous hell.



## RELIGIOUS CHANGES.

Thus it is that all our modern religions, rising above the ashes of creed, dogma, and traditionalism, are beginning to unite on the Christianly Scientific basis of a God who is an all-wise, all-loving, all-compassionate Father, and upon religion as a life-giving font of courtesy, kindness, charity, forbearance, brotherly love, health, holiness, and happiness. Religious sects and societies, filling their hearts with more of love and less of creed, are beginning to broaden their boundaries, and, with the lapse of time and the perfect work of patience, will drift God-ward, through Christian Science, into a universal religion built upon a Scientific basis, proclaiming the true relation of God and man.

Down through the storied ages, marred and torn with religious feuds,—disgraced by religious inquisitions and tortures in the name of God,—down through centuries of religious wars and crimes, wherein religions of hate masqueraded as religions of love,—above the tumult of human passions and persecution, above the inhuman doctrine of predestination and eternal damnation, comes the still, small voice of a new-born heavenly hope, whispering to a weary, sin-sick, and suffering world, this blessed comfort from the lips of our beloved Master, "Let not your heart be troubled: ye believe in God, believe also in me."

This new-born hope, wafted on heavenly wings, has crystallized itself into the angel of Christian Science,—the promised Comforter from God; a religion of love wherein God is changeless wisdom and Love, sending no harm or ill upon man, bringing health, holiness, and peace; knitting with Love's eternal bands the hearts of all mankind; singing this old-time song of the angels (as paraphrased by Edwin Arnold in a letter to the Discoverer and Founder of Christian Science),—

"Peace on earth and Good-will!"  
Souls that are gentle and still  
Hear the first music of this  
Far off, infinite Bliss!

Proclaiming to a longing world in the language of Isaiah,—

Arise, shine; for thy light is come,  
And the glory of the Lord is risen upon thee.

As in the days of old, so to-day, the mission of this redemptive angel, Christian Science, is to save mankind mentally, morally, physically,—

To preach deliverance to the captives  
And recovering of sight to the blind,—  
To set at liberty them that are bruised.

The rising Sun of Righteousness with healing in its beams again proclaims the dawn of that old-time Christ-healing which began with the prophets, was ushered in anew in the time of Jesus, and is now Scientifically systematized and given to the world in Christian Science, through its God-inspired text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

#### RELIGIOUS ADVANCEMENT.

Step by step throughout the ages, the Children of Israel, led by prophets and apostles, seers and sages, by God-inspired and God-directed leaders and teachers, have climbed heavenward on the Mount of Revelation, until to-day they are bathed in the divine sunlight of Christian Science,—the Impersonal Christ,—which involves and encompasses the revelations of the Holy Ghost, the teachings of Christ Jesus, and the Holy Scriptures, spiritually interpreted and Scientifically arranged.

With such magnificent strides toward the perfect ideal along all lines of art, ethics, science, and human economics, is it possible that a Father-Mother God of Love could allow religious advancement and improvement to be held in the shambles or imprisoned in the stocks of bigotry and ignorance? Is it possible that an all-wise, all-loving, and impartial Father would endow past periods only with all his heavenly manna, his good gifts of spiritual unfoldings, and then close his limitless Book of Revelation? In the light of divine reason and right, I say nay, not so. Eternal Life is eternal progression, both in heaven and on earth, and this age is likewise blessed with a revelation of its share of God's ever-presence through a spiritual leader, the Discoverer and Founder of Christian Science, who, through the inspiration gained by the spiritual interpretation of the Holy Scriptures, has ascended far up the Mount of Revelation, where, from this lofty height, her spiritually luminous thought is leavening the world with heaven's light, brightening the ascending pathway of countless human hearts, dissolving, with Love's alchemy, earth's sin, discord, and turmoil.

Nearly fifty years ago, this prophet and messenger of God,—Good,—turned her eyes away from earth to heaven,

and began studying, toiling, praying incessantly for the Mind that was in Christ Jesus.

Through long and patient years, day after day and night after night were spent in hoping, yearning, watching, praying; in searching the Scriptures, and living with prophet and apostle, with Jesus and Paul.

Thus ray by ray the divine light suffused her consciousness, bringing to earth a God-gift,—“Science and Health with Key to the Scriptures,” that redemptive angel from on high, which, through its spiritual interpretation of the sacred Scriptures, is purging the world of sickness and sin, baptizing all earth in the peace and harmony of Spirit.

In attestation of its divine commission and origin this little book, “Science and Health with Key to the Scriptures,” offers to the world as the outcome of twenty-five years of practical application of its teachings, over one million hopeless cases of sickness and sin healed; nearly four hundred established churches; many thousands of followers, and healers or demonstrators, who are daily healing all manner of disease. Add to all these results the astounding moral and spiritual influence exercised on mankind by this book in awakening hundreds of thousands to daily and devout study of the Bible,—people who have never before evinced interest in the Holy Scriptures,—and then ask yourself in your heart of hearts, is it of God or of man? If you receive your answer from God, like Pilate, you will stand speechless in the presence of Truth.

#### SUPERSTITION AND TRADITIONALISM.

One of our independent thinkers has said that superstition is the dagger which assassinates reason. This is indeed a trenchant statement of truth, but not more so than the fact that traditionalism is the blind tendency of mortals to follow precedent without reason or revelation. While it leads mankind to adopt, to some extent, that which is good and right in the customs and laws, doctrines and opinions of past ages, it likewise impels humanity to blindly accept and practise multitudinous wrongs and crimes instigated in preceding eras by misguided leaders in science, medicine, and theology. It was the superstition of past centuries which peopled the undiscovered portions of the globe with the fierce and dreadful Anthropophagi and all the headless monsters of mythology. It was traditionalism which for

centuries advocated the impossibility of the exploration of those ill-fated regions, filled with unnamable horrors. In like manner it was the superstition of the early ages which made God a monster of various forms, and the accompanying traditionalism of these same periods which opposed that metaphysical and spiritual research which leads to a higher, more loving and spiritual concept of God. It was the superstition, bigotry, ignorance, and traditionalism of the first century which crucified Jesus and stoned his disciples, and the same foes to progress which in the fifteenth century so mercilessly persecuted and strangled at the stake the good and brave William Tyndale. It is the lingering manifestation of this ancient superstition and traditionalism which in our present age attacks, vilifies, and refuses to investigate that which is new and oftentimes of vital importance in the world of Truth and revelation; but the midnight of superstition and its consonant concomitants are rapidly waning before the majestic approach of the noontide of Truth and Love.

#### TEACHINGS OF CHRISTIAN SCIENCE.

Christian Science lovingly challenges the upright and intelligent investigation of the moral and thinking world; and, rightly viewed, offers nothing which should meet with the antagonism of any one who wishes to live a pure, devout, and equitable Christian life. It teaches virtue, purity, uprightness, moral and spiritual probity, meekness, forbearance, long-suffering, charity, love for God and man, silent and ceaseless prayer, and all the Christian graces. Its basis is the divine and eternal Principle of all healing, demonstrated in the lives of Jesus and his disciples and for three centuries thereafter by the holy and devout primitive Christians. It demonstrates that sickness, sin, and suffering of all kinds, though seemingly real to the human sense, are the inventions of mortals rather than of an all-loving God, and that through the prayer of faith and understanding these ills can be destroyed. Instead of taking drugs and medicines, Christian Scientists prefer, therefore, to trust all their trials, troubles, sins, and sickness in the hands of God, literally believing, understanding, and daily demonstrating the sacred Scripture which saith, He healeth all our diseases, and destroyeth all our iniquities. Christian Science is the outcome, the outflow, the outbreathing of the infinite Mind, and all the united forces of Christendom cannot shake it from the eternal Rock on which it stands.

## ATTITUDE TOWARD THE ORTHODOX CHURCH AND THE WORLD.

Neither Christian Science, its followers, nor its advocates are in opposition to aught that is divine, to aught that is an expression of the real and eternal Good in any of the common walks of life. It wars only against sickness, suffering, sin,—evil in all its forms and modes; against all that deludes and oppresses man. With the Discoverer and Founder of Christian Science each individual Christian Scientist says with his lips and reiterates in his heart, "I love the Orthodox church, and in time that church will love Christian Science." We say, too, to the whole religious world, in our highest realization of the Fatherhood of God and the brotherhood of man, "Though we may differ from you on the ground of dogma and doctrine, creed and ritual, we may unite in love on all of the Christian graces of the Spirit, as taught in the Holy Scriptures; therefore, I pray thee let there be no strife between me and thee, for we are brothers." Yes, far above the man-made differences in religions, the eternal Father-Mother God of Love broods over all, knitting the hearts of all mankind in the eternal bonds of Christ, even as the hearts of David and Jonathan were knit together of God; and when the fulness of this Love shall have been demonstrated, even according to Christ's commands, "As I have loved you, so ought ye also to love one another," then one word alone will express all creed, all doctrine, all religion, all relationship of God and man, and all of God and man,—and that word will be "Love." Then will we go forth daily under the open sky, demonstrating in our hearts and proving in our lives,—

That we, and all men move  
Under a canopy of love  
As broad as the blue sky above,

living every moment of each day the spirit of this prayer by the Founder of Christian Science,—

Thou to whose power our hope we give,  
Free us from human strife.  
Fed by thy love divine we live,  
For Love alone is life.

Then will earth be filled with the Christian Science type of men and women,—noble, God-inspired, God-governed, God-directed; victors of sin and sickness through righteousness; then will be found on earth nought but the true heart,—the heart made true and upright by divine Principle.

Ah, the true heart! Time creates no ravage therein, and works no change, save to enlarge its borders.

Only is "love the greatest thing in the world" when it reaches its zenith of magnitude and blesses the greatest number.

Still loyal to its early loves and friendships, throwing over them a sweet and hallowed mantle, the great and noble heart o'ersteps the boundaries of past and present, projecting its benign sunshine into the unfolding future. Thus will the world be leavened with the softening dawn of Love, and the Kingdom of Heaven shall reign in the affections of all mankind.

It is related of John, that loving disciple who was so highly honored by the pure and exalted affection of the loving and gentle Jesus, that when in his extreme old age he was carried by the young men of the church to speak before a large concourse of people in the church at Jerusalem, His only words were, "Little children, love one another," which he continually reiterated. Upon being asked why he said nothing more, he remarked, "Because this is the command of Jesus, and it is enough if they obey that." Ah, yes; it is enough, for it is *all*—if we obey this command, God's law is fulfilled, heaven reigns in the consciousness of man, and Christian Science, the basis of all religious, civic, and moral reform, is demonstrated in its entirety.

#### CHRISTIAN HEALING.

Christian Healing as practised according to the tenets of Christian Science is the most scientific system ever offered to man. It is the divinely scientific substitution of healthy and holy thoughts of God for the sick and sinful thoughts of evil, resulting in the displacement and utter destruction of all sick and sinful conditions. As God is no respecter of persons, this healing of sickness and sin may be experienced by any mortal, through that spiritualization of thought which comes from devout study of "Science and Health with Key to the Scriptures," in connection with the Holy Bible. As the Discoverer and Founder of this system remarks: "If the work is well done, it dignifies angels," and thus the status of the divine relation between patient and healer, student and Word, is defined.

The mastery, even in part, of the divine metaphysics of Christian Science, enables one to literally fulfil Paul's injunction, "To present your body a living sacrifice, holy,



acceptable unto God," and to be "transformed through the renewing of your mind." Paul discerned clearly (and practised what he preached) that in proportion to one's mental, moral, and spiritual purgation, the body would in like manner express this purgation, give itself up to the government of divine law, and become purer, healthier, and happier, reflecting divine health, in the place of so-called natural health.

Thus it is that Christian Science demonstrates itself to be that eminently practical and much-needed religion which saves mankind, not only mentally, morally, and spiritually, but physically as well; a religion which will people earth with a race physically, as well as otherwise, superior to the present occupants. Through the holy and prayerful study, and the honest demonstration of the teachings of Science and Health and the sacred Scriptures, the world must grow gradually into the spiritual comprehension of what is meant by the phrase "divine health." Through the never-failing methods of Christian Science, every honest and earnest individual may experience for himself that health and harmony which depends not upon drugs, hygiene, or climatic conditions, but is the offspring, the outbreathing, of that eternal, unchanging Principle of all health and harmony,—God—Good.

The world must approach on bended knee this child-wonderful,—Christian Science,—which God hath sent to win peace, health, and happiness for his Israel, and then this child will pour its blessings on all alike, and every man, woman, and child, may, through its healing affluence, "see God in the flesh," taking him into home, business, schoolroom; all the high and low walks of life; thus making our "common daily life divine." The little heavenly evangel which points the way so plainly is "Science and Health with Key to the Scriptures." Through this little book,—little in form but infinitely great in its application,—many thousands who were once designated by the disciples of material medicine as hopeless and incurable invalids have been brought back to health and strength and a useful life.

Oh, thou white-winged harbinger of God's ever-presence and power, may thy impersonal Love-rule be established in every sick and fainting heart. The fact that this God-inspired work of infinite wisdom is daily and devoutly studied by hundreds of thousands of worthy and lovable

people,—the fact that it is winning its way with unparalleled rapidity among the good and great in old England and other foreign countries, is proof that the inhabitants of this earth are panting after that divine health which is the manifestation of God's harmony and peace, holiness and righteousness, even as the "hart panteth for the water brooks."

Because of the rapid strides made by Christian Science in its practical results in healing every known disease, the present generation is blessed with the repetition of the old-time miracles of healing, sometimes equaling in quality, and already rivaling in quantity, those of the apostolic times, and thus Scientific Christianity is demonstrably expressed in Christian Science, proving Christian healing to be a divine fiat of God. Indeed, Love's holy hour is upon us, and ere long we shall witness the fulfilment of this prophecy from the holy writ: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

#### SIGNS OF THE TIMES.

It is, indeed, interesting to note that some of the most eloquent and learned divines of our time have fallen into line with Christian Science, and earnestly advocate the revival of Christian healing as an absolute necessity for all who profess to believe, love, and understand the teachings of the Holy Scriptures. On this point hear these glowing words of the Rev. A. J. Gordon, D.D., who, in his sermon on "The Ministry of Healing," given in a Baptist church, thus admonishes the whole Orthodox church: "Oh, Church of ascended Christ, carrying still in thy hands thy Master's commission, with no clause annulled and no vestige of authority revoked, what has happened to thee that the lame must lie at thy doors, and none can take him by the hand and lift him up: that the sick must pine on his couch, and never a cure must be expected through the prayer of Faith? Hast thou ceased to walk in the light of the Sun of righteousness that thou hast no longer any healing shadow to throw upon the sick and dying? And how is it that, instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up with self-complacency, speaking reproachfully of such as seek for their revival, and visiting them with cold rebuke. Is it an occasion for pride that 'thou hast no healing medicines for the sick,' and that thou must say to the lame and leprous, 'Thy bruise is incurable, and thy wounds are grievous. There is none to plead thy

cause that thou mayest be bound up'? My brethren, we cannot ask these questions too earnestly or repeatedly. There is a cautious reserve of faith which may carry one very near the perilous edge of scepticism; and to let go our confidence in what is highest and hardest to credit in the promises of God, may be a token of our wilful choice of what is lowest and most superficial in Christian consecration. I am weary, for one, of the excuses which Christians have framed for their impotence: telling the world that the age of miracles has passed, and that the gifts of healing have been withdrawn. The age of miracles has passed indeed, and perhaps the only reason is, that the age of faith has passed. Christ has given no intimation on the pages of Scripture that the age of miracles is passed with Him. He has not grown old, that the fountains of His saving health must run dry. He who healed the withered hand has not lost the use of His own right hand through infirmity of age. 'His arm is not shortened that it cannot save, neither is His ear heavy that it cannot hear.' I feel as sure as I am of anything that the loss of a healing ministry is due to a change in the church and not to a change in Christ."

Those ardent words came from an uplifted heart touched with the nobility of inspiration. This laborer in Christ's vineyard rose to a height where, far across the mountain waves of sickness and sin which seem to sweep the horizon of this earthly dream, deluging the world with the storm and tempest of suffering, he could again see the pure white Christ walking the troubled waters and gently calling to earth's sick and sorrowing, "Be of good cheer; it is I, be not afraid."

Even as of old the blessed Jesus uttered his "Peace, be still," to the tempest-tossed waters on the sea of Galilee, in like manner Christian Science proclaims the same fiat to the turmoil of our age, and all is still with the glory of God's presence.

#### THE TRUE CHURCH.

The church is spoken of in the Scriptures, and is carried in the universal thought, as the House of God, but the real Church, or House of God, as we are taught in Christian Science, is the habitation of his thoughts, restricted to no time or place, filling all space, overflowing with the beauty and sublimity of Love's holiness; an individual state of consciousness wherein entereth nothing that defileth or maketh a lie. A state described in these words from the pen of Mrs. Eddy: "A life in which calm, self-respected

thoughts dwell in tabernacles of their own." Thus every man worships God continually in his own church, vibrant with the voices of Love's angels.

In proportion, then, as we think God's thoughts,—mercy, wisdom, justice, goodness,—and feel and demonstrate his ever-presence, this becomes God's hour, His ideal church is ever present in human consciousness, and the Church no longer becomes a material structure or a place, but a condition of divine thought, and we all dwell together in the house not made with hands, eternal in the heavens.

Dwelling together thus according to God's law, there is in this Church no high or low, no rich or poor; no envy, jealousy, evil speaking or thinking, no strife for place or power, but all are God's children, made in His image and likeness, dwelling together upon a holy hill, speaking the Truth in their hearts,—all of the measure of the stature of the fulness of Christ.

In this Church personality is not recognized, and the only leader, preacher, and pastor is the Holy Scriptures and its spiritual interpreter, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy,—our impersonal teacher and impersonal healer.

It is written in the Scriptures, "My house shall be called a house of prayer, but ye have made it a den of thieves." To think and demonstrate in daily living God's thoughts, as given in the Holy Bible and Science and Health, is the most acceptable prayer, and this makes each consciousness become the temple of the living God, filled with health, holiness, and harmony, which radiates from a spiritual and not a material source.

Thinking mortal thoughts of hate, envy, jealousy, of malicious criticism or unjust judgment, this house becomes a den of thieves which steal away God's thoughts, and he who permits it is the master-thief and responsible as such.

When Christian Scientists enter the sanctuary of silent prayer, they retire into the habitation of God's holy thoughts,—His true Church,—and are indeed fed with bread from heaven. In return for this great blessing, they reflect to all the world the healing currents of Truth and Love, and thus the rivers of His saving righteousness flow into all humanity.

Thus the still, small voice of Truth will establish,—is establishing,—God's Kingdom on earth,—His holy Church. Love's day will span the heavens of every individual thought, and there will be no more night, no sickness, sin, or sorrow.

## THE MOTHER OF CHRISTIAN SCIENCE.

Then will the heart-strings of all Christian Scientists vibrate in unison with the heart-strings and life-purpose of the Mother of Christian Science,—she who, through a half-century of selfless toil, has cradled in her thought and nursed to the health and strength of its promising young manhood this Church of the living God, founded on the everlasting Rock of Christ.

Mother! What magic in the word! All the magnificence of the dim and storied past, all the great promises of futurity, hold not the simple grandeur of that holy word. It echoes through all time, past, present, and future, and drifts out into eternity, as the mightiest word in man's vocabulary, the synonym of purity, goodness, faith, trust, lovingkindness, noble self-sacrifice, boundless unselfishness, tenderness, forbearance, meekness, virtue.

When interpreted spiritually and applied to God, it brings to mankind the highest concept of God as Good, binding the broken heart, bringing peace and rest to the weary ones and hope to the downcast, healing the sin-sick and suffering.

Throughout all ages past, and throughout all time to come, it has been, and will continue to be, corrective, alterative, and regenerative to the human character, sublime and eternal in its significance.

Ponder this; then remember we have with us to-day a true Spiritual Mother, bearing in her hand the Book of Divine Love, whose "leaves are for the healing of the nations."

Mighty the age, anointed with the oil of gladness, fraught with infinite possibilities, cradled in divine Love, big with eternal promises.

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ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

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PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

## JOHN, THE BELOVED DISCIPLE.

BY REV. FRED J. VINCENT, D.D., C.S.

AS we read the writings of John—whether it be the Gospel, or Epistles, or the Apocalyptic Vision, commonly called the Book of Revelation—we cannot fail to catch such a glimpse of the true man that we no longer wonder that this one of the chosen twelve should be spoken of as the one “whom Jesus loved,” “the Apostle of Love,” and by many such beautiful cognomens. We know from our own experience that love attracts love, and therefore we wonder not that the great, loving heart of Jesus should go out in such a flood of love to this disciple, the youngest of the little band of chosen followers; for in the bosom of that one it found a more responsive and sympathetic chord than in the bosoms of the others; and further, Jesus the enlightened, could read the character of the man before him and read it aright.

John wrote after all the other writers of the New Testament had closed their earthly careers. He had most probably read all the Gospels, and Epistles, and the historical book called the “Acts of the Apostles;” and perhaps he saw one great defect in all their work: that while they had been successful in their efforts to prove that Jesus was indeed the long-promised Messiah, as prophesied by Isaiah and the noble company of seers, of old; that while they had been successful in planting the Gospel, in establishing churches, and in much other similar work, yet he could see that these earlier writers had failed to catch the beautiful side of Jesus’ character; had not altogether made plain to mankind that this Jesus was the personal embodiment of Love; and thus he begins his Gospel to show the “Love” side of Jesus; and all through that Gospel we can see the golden warp of Love and the silver woof of Love’s outgrowth—kindness in word, in deed, in thought—a “Love Divine, all Love excelling.”

Who, that reads carefully, and studies thoughtfully the Gospel of John, ever fails to see the beautiful light which radiates from this Gospel; or who can deny that this Gospel is one of the most beautiful, if not the most beautiful, “Love story” ever written by man? It matters not where



we open this Gospel and read, every chapter, every verse is full of and radiant with Love; and this one thought, "The Love Incarnate—dwelling among men," pervades the whole from beginning to close.

When we turn from this Gospel and take up the Epistles, what then do we find? In our careful reading and study of the Gospel we seem as though we were students at the Love School primary, and in reading and studying the Epistles we are taken up into a higher class and prepared for the culmination of Love and its methods as shown in the Apocalypse. Who can read the Epistles of John and doubt that the Master's Love-mantle had fallen upon him, when "The Lord of Life, Love, and Glory ascended up on high."

Who can doubt the beautiful legends about this man, legends that have come from ancient Ephesus, telling us how, when he seemed to be under the belief of old age, and unable to walk, his converts would carry their beloved pastor to the assembly room, and though unable to talk much, yet he could and did encourage them in the way of Life and Love, and his lips and tongue—yea, and his pen—never tired of saying, "God is Love," therefore let us love, not in word only, but in deed and in truth. And so this one grand thought pervades his whole system and all his writings.

As we read the Gospel we are often struck with its dissimilarity to any of the others. He has recorded much that the others had not remembered, but then, perhaps, he wished only to record incidents of the Love and kindness of the Master, which the other writers had omitted.

Towards the close of the Master's earthly career we find John recording the Master's words, as he says: "A new commandment give I unto you, that ye love one another. As I have loved you, so love ye one another."

Notice, it was toward the close of his earthly life that Jesus gave this injunction. All along, in his private life and in his public life, he had been trying to impress all around him with the grandeur of this great Principle—the motive power of our thoughts, words, and deeds.

Jesus spoke of the commandment to love one another as a "new commandment." Yet it was as old as the Mosaic dispensation, for we find it several times recorded in the old code; but it had been entirely forgotten, overlooked,

during the troublous times from the Captivity to the New Testament period. He tried to show men the beauty, the sublimity, the glory of this "love" which he preached and which he taught men. He knew that if they had this as the prompting motive for all their thoughts and deeds, then they could have only kindness for all mankind; and hence we find him during his public ministry trying to instil this grand Principle of Love into their lives. And he knew also that if men were prompted by love then they would fulfil all the commandments and the law of the Decalogue; and therefore when he was asked by the lawyer, "Which is the greatest commandment in the Law?" he replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." He knew well that the man whose life is permeated by this grand Principle of Love has no need of the law; that such a man has passed beyond the restraints of "Thou shalt not," and beyond the necessity of "Thou shalt;" that such a man naturally fulfils every section and clause of law and commandment, and rises superior to all, and that therefore these bulwarks of morality are no more to such a man than the levees are to the Mississippi when the flood season has gone by.

This beloved disciple saw clearly all this in the Master's life and so wrote his beautiful Gospel—his Evangel of Love—in order that he might show forth by his pen, as he had all his life shown by word and deed, the grand and sublime beauty of the ministry of Love as exhibited in the Master's life. This one, of all the company of chosen followers, caught the true character of Jesus; he alone could read between the lines, could reflect so beautifully and demonstrate so highly, the love-light he saw in his Master's life; hence he was able to care and provide for Mary, the mother of his Master, until her departure from these earthly scenes; hence he was able to demonstrate over the vat of boiling oil at the City Gate of Rome so that he came forth from the vat, as did the Hebrews from the fiery furnace, and Daniel from the lions' den; as Joseph from the Egyptian prison, as Peter from the Roman prison, as Paul from his many imprisonments, unscathed, unhurt, uninjured in any

wise. And let us ever remember that this disciple was the only one of the little band of whom any mention is made as witnessing the crucifixion of the beloved Jesus, and to him Jesus commended his mother, saying, "Behold thy mother." As John was the only and therefore the last of the company of apostles at the cross, so he was first at the deserted grave; "And they ran both together, and that other disciple [John] did outrun Peter and came *first* to the grave," etc. He ever stood as a burning and shining light from a stationary lighthouse, emitting a bright, constant, steady light, like "Liberty enlightening the World," on Bedloe's Island; and was he not also a living representation of this more modern attempt? After reading all his writings, we are constrained to say, "Thank God for this beloved disciple's life-history, writings, and example."

We would not detract one iota from Paul's life or history, from his energetic work, from his grand demonstrations over ailments befalling the human race, even over the claim of death, on more than one occasion; we admire his grand Epistle to the Gentiles; but even he pales before the beloved John.

We can see more in John's writings as we proceed further in the life inculcated by Christian Science; we can learn that God is Love, and we can learn how to demonstrate this love in our daily lives, as John did in that beautiful city of Ephesus—the eye of Asia. Such is a very brief and hasty sketch of the work and writings of the "disciple whom Jesus loved."

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## SEEK LOVE.

BY ELLEN MIRIAM KURZENKNABE.

SEEK Love the Glory of thy Life,  
And wear His armor to the fight;  
Know that by every battle won,  
Thou shalt be strengthened in the Right.

Only the Love that is Divine,  
Can change the mortal thoughts of Life,  
Break down the strongest barriers,  
And bring an end to seeming strife.

## THE HIGHER WEALTH.

BY WILMER W. MILLER.

**C**HRISTIAN SCIENTISTS are frequently charged with certain inconsistencies wholly apart from the teachings of this discovery of the nineteenth century.

A million men and women who are the adherents or the friends of this faith in the United States, can bear witness that Christian Science does not profess to remove things that are real.

The turn in the road at which Christian Scientists must part company with their unjust critics is where they misstate our great basic Principle and assert that evils are real, while we attempt (as they say) their removal by just saying they do not exist,—that we put clothes upon our bodies by “summoning up an ulster—in our mind.” We reply that mortals ignorantly make a reality of evil,—making that real which God did not create,—and then hold God accountable for their suffering. Christian Science enters a strong denial that God—Good—sends aught but good to a man.

And if God be Good he is Love;  
And though the dawn be still so dim,  
It shows us we have played enough  
With creeds that make a fiend of him.

The belief that God visits any of His children with want and need is as stupid as the argument of scholastic theology. that He afflicts His people with divers evils, diseases, and death, just to remind them of His goodness. “Queer conduct to attribute to the God of Love,” will be thought by future generations when the mists of ignorance and superstition have rolled away. Such logic is not borne out by the Scriptures, and a careful study of the Holy Word by any one not blinded by prejudice would reveal this sublime truth: “The only reality of sin, sickness, or death, is the awful fact that unrealities seem real to human belief, until God strips off their disguise” (S.&H. p. 468).

The various evils which the material world complains of, such as empty pockets, pauperism, scarcity of clothing, we call illusions, which are without reality in Science, while their opposites, peace, joy, health, we insist are the only

real, permanent, and substantial. To call evils real, and good things illusions, is an aspersion upon Deity who "made all that was made." Holy Writ declares, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

A friend once said, "If Ohristian Science is right, it will mean the turning of everything in the world, and everybody, upside down." To this we replied with the Scriptural quotation, "But the way of the wicked He turneth upside down."

Christian Science does not attempt by silly or useless means to destroy any real thing, but by awakening mortals from the belief that the unreal is real, aid them in distinguishing between Truth and error. Even the genial, happy nature which is characteristic of Christian Scientists, would not be possible if sour, sullen dispositions possessed either permanence or power. Jesus said he came not to destroy but to fulfil. One of his disciples said he came to destroy the works of the devil. Our Master's own declaration proves the evils he vanquished to be unreal, and he destroyed them through his divine understanding of their nothingness,—although they appeared very real to sinning mortals.

This proposition Christian Scientists are demonstrating by their works, and not by words alone, and we who have "named the name of Christ," and have attained unto the higher meaning of these things, are willing to be known by our fruits.

Attending a Christian Science church, one is impressed with the well dressed, and substantial appearance of the Scientists, apart from their healthy bodies. Our church buildings, which we are pleased to call "our prayers in stone," giving to God the glory, are remarkable for their great cost, beauty of architecture, and the rapidity with which they are multiplying in almost every part of the world.

If some seeker after Truth should at some stage of his spiritual growth, be brought face to face with the belief of lack and material need, while he sees that Christian Scientists as a rule are prosperous, happy, and successful, let him recognize such lack on his part as error that would seek to prevent his progress. Do not quail before it.

The way to handle the poverty delusion is to know it is unreal; for as God made only that which is good, He could not have made it, and as He made all that was made, this evil never was—could not exist—except in the erroneous belief of mortals.

See insufficiency as "a claim of disease which cannot be found in Truth," which must disappear before the power of God,—the reality of Good. To fear it is to give it power which it does not possess. It has been well said that as long as you have poverty in your thought you will have it in your pocket.

While we dare not make a God of material wealth, for excessive riches as well as want is error, it is the glorious possibility of Christian Scientists to meet and defeat this accuser of our brethren, for "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn." You may demonstrate your exemption from want as easily as from sickness, pain, or disease, as their destruction depends upon the same fixed rule and the operation of a Law which is without variableness or shadow of turning. "Divine Love always has met, and always will meet, every human need," with a demonstrable understanding that those who put their whole trust in God, and "are girded with His strength unto the battle," can destroy the false beliefs of want or lack, and all else that is unlike Him.

Christian Science helps us to perform our material duties, and makes us better business men and women, as if these ordinary channels of traffic and commerce should be steps in the stairs which lead upward unto Him who alone is the fountain-head of all Wealth, and satisfieth our mouths with good things.

The declaration of Jesus that "a rich man can hardly enter into the kingdom of Heaven," has a higher meaning than has hitherto been attached to it. In its full spiritual import it means, as well, that no *poor* man, or sick man, can by any means enter the realm of eternal harmony.

The parable of Dives and Lazarus has had but one side of its spiritual meaning brought out. The situation might be reversed without detracting from the deeper lesson Jesus meant to teach. The godly rich man—though he possess the dominions of Solomon, is better fitted for the reign of Truth and Love than the materialist beggar who has



made a reality of material need, and, in fear, allowed the dream of want to stifle his faith in God—in the power of spirit to overcome all material resistance. To argue otherwise would be to admit that poverty and want are attributes of God,—that insufficiency and need are better representatives of Him than the abundance which a loving Father bestows upon all those whose steadfast faith looks up to Him.

When we have learned the rules which govern these problems in Christian Science, we may, with King David, have the sweet consciousness that "Love is our shepherd, we shall not want." We should class this higher wealth with holiness, harmony, and health, recognizing the false claim of lack as error,—nothingness,—without Intelligence or Truth, which, being understood as nothing, must dissipate like vapor which melts before the sun. As "God—Good—is all, and there is none beside Him," where the wealth of God is, want, the opposite of the something of wealth, becomes nothing. God, who is the Principle of this wealth of Wealth, being the Principle of man, we, His ideas or reflection, must in absolute Truth, reflect His wisdom, power, and wealth. Abundance cannot lapse into lack, when God is our fountain-source of infinite riches and plenty.

As we live the Life that approaches the supreme Good, we shall demonstrate the Wealth which cometh from God with no interruption in its flow.

Thou shalt eat and be full, and shalt build goodly houses, and dwell therein; and thy herds and thy flocks shall multiply, and thy silver and thy gold be multiplied, and all that thou hast be multiplied.

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A COLORED woman having wandered into a very respectable church, was inspired by the music and began to throw her arms about in wild gesticulation. The sexton telling her to keep still, she replied that she could not, she had got religion. The sexton said, excitedly, "Madam, you must keep still or go out. You ought to know that this is no place to get religion. This is a church."

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SATAN does not send forth his emissaries with healing gifts.  
*Sacramento Weekly Union, March 11, 1898.*

## WORDS OF JESUS.

BY H. E. T. G.

"LET not your heart be troubled;"  
Little children, still believe  
In my Father's house are mansions,  
Where my loved ones I'll receive.  
Have I dwelt so long among you,  
Toiled in vain, since still unknown?  
In me ye've known the Father,  
The way to Him my life hath shown.

I will give a new commandment  
Ere I go the appointed way:  
Little children, love each other;  
Bound in Love, ye cannot stray.  
Little children, love each other;  
This alone will prove you mine;  
When ye dwell in Love together,  
Throughout the world your light will shine.

Comfortless I will not leave you;  
Keep my words, my works still do.  
I will pray the Father for you;  
All His promises are true.  
Peace I leave, my peace I give you;  
Such the world can never give.  
In my Love still safe abiding,  
As I live, so ye shall live.

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It is noted that the eight general officers of the National American Women's Suffrage Association represent nearly eight denominations: The president is a Quaker, the vice president a Methodist, the corresponding secretary a Christian Scientist, the recording secretary a Unitarian, the treasurer and one of the auditors Episcopalians, and the other auditor a Congregationalist.

## AN IMPORTANT DECISION.

THE Supreme Court of Rhode Island has decided a most important question affecting Christian Science practice in two cases which recently went before that court on appeal: the cases of the State *v.* Mylod and Anthony. For some reason, the Court selected the Mylod case as the one in which to render a full decision, rendering in the Anthony case a *per curiam* decision, in which they simply re-affirmed the reasoning and conclusions of the Mylod case. The facts, so far as the evidence was concerned, were practically identical in each case, and the witnesses were the same. We therefore publish in full the decision in the Mylod case. It is interesting to know that the opinion was a unanimous one, having been concurred in by the full bench, composed of the following named judges, all of whom are everywhere recognized as able and impartial jurists: the Honorable Charles Matteson, Chief Justice; and the Honorables John H. Stiness, Pardon E. Tillinghast, George A. Wilbur, Horatio Rodgers, William W. Douglas, and Benjamin M. Bosworth,—the last named having prepared the opinion. The decision is as follows:—

STATE *v.* WALTER E. MYLOD, C.Q. No. 384.

### OPINION.

BOSWORTH, J. The defendant was adjudged probably guilty in the District Court of the Sixth Judicial District upon complaint of Gardner T. Swarts, secretary of the State Board of Health. Said complaint, which was made under cap. 165, Gen. Laws R. I., alleges that the defendant, at Providence, on the twenty-sixth day of November, 1897, "did then and there practise medicine and surgery for reward and compensation, without lawful license, certificate, and authority, and not being then and there duly registered according to law."

The defendant, upon arraignment, pleaded not guilty, and subsequently, and before judgment, raised a question of the constitutionality of said cap. 165, which question, in accordance with the provisions of cap. 250, Gen. Laws R. I.,

was certified and transmitted to the Appellate Division of the Supreme Court for decision.

Gen. Laws R. I., cap. 165, provides for the registration of physicians, and its object is to regulate the practice of medicine and surgery. Under this chapter, authority to practise medicine and surgery is through a certificate issued by the State Board of Health, and said board, upon application, and without discrimination against any particular school or system of medicine, is required to issue such certificate to any reputable physician, practising or desiring to begin the practice of medicine or surgery in this state, who possesses certain specified qualifications.

Section 2 of said chapter, in part, is as follows:—

"SEC. 2. It shall be unlawful for any person to practise medicine or surgery in any of its branches, within the limits of this state, who has not exhibited and registered in the city or town clerk's office of the city or town in which he or she resides, his or her authority for so practising medicine as herein provided, together with his or her age, address, place of birth, and the school or system to which he or she proposes to belong."

Section 8 of said chapter is as follows:—

"SEC. 8. Any person living in this state or any person coming into this state, who shall practise medicine or surgery, or attempt to practise medicine or surgery in any of its branches, or who shall perform or attempt to perform any surgical operation for or upon any person within the limits of this state for reward or compensation, in violation of the provisions of this chapter, shall, upon conviction thereof, be fined fifty dollars, and upon each and every subsequent conviction shall be fined one hundred dollars and imprisoned thirty days, or either or both, in the discretion of the court; and in no case, where any provision of this chapter has been violated, shall the person so violating be entitled to receive compensation for services rendered. To open an office for such purpose, or to announce to the public in any other way a readiness to practise medicine or surgery in this state, shall be to engage in the practice of medicine within the meaning of this chapter."

For the state, Everett Hall testified, substantially, that he called upon the defendant at his residence and asked to be cured of malaria; that the defendant said he was Doctor Mylod; that the defendant sat looking at the floor,

with his eyes shaded, as if engaged in silent prayer, for about ten minutes, and then looking up said, "I guess you'll feel better;" that defendant gave him a book entitled, "A Defence of Christian Science;" that he gave defendant one dollar; that defendant did not recommend nor administer any drug or medicine, nor take his pulse or temperature, nor do any of the things usually done by physicians.

Clarence Vaughn, in behalf of the state, testified that he called upon the defendant at his residence on two occasions and requested to be cured of the grippe; that he gave defendant one dollar each visit; that defendant said he was Doctor Mylod; that defendant gave him a card stating the defendant's office hours, and describing defendant as a Christian Scientist, but not in any way referring to defendant as a physician; that defendant did not take his pulse or temperature, nor do any of the other things that physicians do in treating disease, but seemed to be sitting in silent prayer; that defendant gave him a book entitled, "An Historical Sketch of Metaphysical Healing;" that defendant told him to look, not on the dark side of things, but on the bright side, and to think of God, and it would do him good, since thought governs all things.

Dr. Gardner T. Swarts, secretary of the State Board of Health, testified that the defendant is not a registered physician; that said defendant does not have authority to practise medicine in Rhode Island, and that physicians often cure disease without the use of drugs or medicine.

For the defence, the charter of the Providence Church of Christ, Scientist, was introduced in evidence, and the defendant testified, substantially, that he is the president and First Reader or pastor of said church; that said church has been organized and has held regular religious services for seven years; that said church belongs to the sect known as Christian Scientists, in whose belief God and Jesus Christ and the Bible hold a supreme place; that the principal distinguishing difference between Christian Scientists and other sects consists in the belief of the former regarding disease, which they believe can be reduced to a minimum through the power of prayer; that the public religious services of said church consist of silent prayer, music, reading of the Scriptures, and of extracts from Science and Health, by Mary Baker G. Eddy; that he, beyond a greater realization of truth which his longer study of Christian Science may

have given him, professed to have no greater power over illness than that possessed by any member of his church; that he did not tell the witnesses Hall and Vaughn that he could cure them, nor did he call himself a doctor; that he did not attempt to cure them by means of any power of his own; that he assured them that it is God alone who heals, acting through the human mind; that all he did was to engage in silent prayer for them, and to endeavor to turn their thoughts to God and toward the attainment of physical perfection; that the efforts made for them were precisely the same in character as those which he makes for his congregation at public services of his church; that he does not practise medicine nor attempt to cure disease; that he has no knowledge of medicine or surgery; that, as a Christian Scientist, he never recommended to any one a course of physical treatment; that he has only the method of prayer and effort to encourage hopefulness, for all who come to him in public or private, and whatever disease they imagine they have; and that his ministrations often can be, and are, rendered as effectively in the absence as in the presence of the beneficiary.

Other witnesses were called, but there was no material variance in the testimony except that the witnesses Hall and Vaughn testified that the defendant said he was Doctor Mylod, which testimony was contradicted by the defendant.

The constitutional question raised by the defendant is that, under Sec. 3, Art. 1, Const. R. I., which secures to him religious freedom, he has a right to perform the acts shown by the testimony to have been performed, and that, therefore, said cap. 165, Gen. Laws R. I., under which said complaint was made, is unconstitutional if, and in so far as, it provides a penalty for the performance of said acts.

This question, properly, cannot be considered by the court unless said cap. 165 is sufficiently broad to include within its prohibitive provisions the acts of the defendant; for the defendant cannot question the constitutionality of said chapter unless his rights would be affected by its enforcement. *State v. Snow*, 3 R. I. 64.

There is no testimony tending to show that the defendant practised or attempted to practise surgery, or that he made any diagnosis or examination to ascertain whether the witnesses Hall and Vaughn were suffering from disease, or that he administered or prescribed any drug, medicine, or



remedy, or that he claimed any knowledge of disease or the proper remedies therefor.

Upon the testimony, the only claim that can be made by the state is that upon a card handed to one of the witnesses appeared the name and office hours of the defendant; that the defendant said he was Doctor Mylod; that he offered silent prayer for the witnesses Hall and Vaughn, who claimed to be suffering from disease; that he gave said witnesses each a book in which, presumably, the principles of Christian Science were taught, explained, and defended; that he told the witness Vaughn, substantially, to look on the bright side of things and think of God, and it would do him good; and that he accepted compensation for his services.

Did these acts of the defendant constitute the practice of medicine, in violation of cap. 165, Gen. Laws R. I.?

It is the duty of the court to give effect to the intention of the law-making power as embodied in the statutes. The legislature is presumed to mean what it has plainly expressed, and when it has so expressed its meaning construction is excluded. It is only when the meaning of a statute is obscure, or the words employed are of doubtful meaning, that, in order to give effect to the legislative intention, the duty of construction arises. In the construction of penal statutes, a well-established rule is that words and phrases must be taken in their ordinary acceptation and popular meaning, unless a contrary intent appears. While the words of such statutes are not to be restricted in meaning within the narrowest limits, neither are they to be extended beyond their common interpretation; and if there is a reasonable doubt as to whether the acts done are within the meaning of the statute, the party accused of its violation is entitled to the benefit of that doubt. (Endlich on Int. of Statutes, Sections 329, 330.)

It follows, therefore, that the acts complained of are excluded from the operation of said cap. 165, unless the words "practice of medicine," taken in their ordinary or popular meaning, include them, or unless it appears from said chapter that the legislative intent was to give to said words a meaning broader and more inclusive than the popular one.

Medicine, in the popular sense, is a remedial substance. The practice of medicine, as ordinarily or popularly under-

stood, has relation to the art of preventing, curing, or alleviating disease or pain. It rests largely in the sciences of anatomy, physiology, and hygiene; it requires a knowledge of disease, its origin, its anatomical and physiological features, and its causative relations; and, further, it requires a knowledge of drugs, their preparation and action. Popularly it consists in the discovery of the cause and nature of disease and the administration of remedies or the prescribing of treatment therefor.

Prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of medicine in the popular sense.

The state, however, contends that said cap. 165, taken as a whole, indicates a legislative intention to give to the words "practice of medicine" a meaning broader than the popular one. In support of this contention it calls attention to the provision contained in section 8 of said chapter that, "To open an office for such purpose,"—that is, for the practice of medicine or surgery,—“or to announce to the public in any other way a readiness to practise medicine or surgery in this state shall be to engage in the practice of medicine.” The office of the meaning of this chapter.” In view of the practice of medicineate contends that to practise medicine it is not necessary of use internal or other remedies, nor to make diagnoses, nor to have a patient, but that the opening of an office for the practice of medicine, or the announcement of a readiness to engage in such practice, constitutes a practice of medicine; and therefore, as the statute applies not only to those who actually practise, but also to those who announce in any way a readiness to practise, the state contends that the legislature intended to give a broader than the generally accepted meaning to the words “practice of medicine.”

We are unable to agree with this contention. Without passing upon the provision referred to, and whatever its significance, it certainly cannot be construed to broaden, in a general sense, the meaning of the words “practice of medicine.” The most that can be claimed for it is that it operates to broaden the offence created by said cap. 165,

so that the attempt or the announcement of a readiness to practise medicine becomes equivalent to the actual practice.

The state further calls attention, in support of its contention, to section 6 of said chapter, which provides that "nothing in this chapter shall be so construed as to discriminate against any particular school or system of medicine," and it argues that, as the statutory prohibition relates to the practice of medicine "in any of its branches," and that as certain diseases, such as insanity and nervous prostration, are treated by the so-called "regular school" without the use of drugs, and that as all schools recognize the study of mental conditions as affecting bodily health as forming a distinct branch of medicine, the legislative intention to give to the words "practice of medicine" a construction sufficiently broad to include the practice of Christian Science is clearly manifest.

The words of the provision against discrimination, like the words "practice of medicine," must be taken in their ordinary sense and meaning. It is a matter of common knowledge that among medical men there are defined differences regarding the treatment of disease. These differences have resulted in different schools or systems of medicine. A recognition of the existence of such differences, however, does not broaden the meaning of the words "practice of medicine" to include the practice of Christian Science, which, in the popular sense, is not a medical practice. Neither does the statutory reference to the practice of medicine "in any of its branches" affect the meaning of the words in question. While it is true that the study and treatment of mental disease constitute one of the departments or branches of medicine, in which the influence of the mind over the body is recognized, yet mere words of encouragement, prayer for divine assistance, or the teaching of Christian Science as testified, in the opinion of the court, does not constitute the practice of medicine in either of its branches, in the statutory or popular sense.

To give to the words "practice of medicine" the construction claimed for them by the state, in the opinion of the court, would lead to unintended results. The testimony shows that Christian Scientists are a recognized sect or school. They hold common beliefs, accept the same teachings, recognize as true the same theories and principles. If the practice of Christian Science is the practice of medi-

cine, Christian Science is a school or system of medicine, and is entitled to recognition by the State Board of Health to the same extent as other schools or systems of medicine. Under said cap. 165 it cannot be discriminated against, and its members are entitled to certificates to practise medicine provided they possess the statutory qualifications. The statute, in conferring upon the State Board of Health authority to pass upon the qualification of applicants for such certificates, does not confer upon said board arbitrary power. The board cannot determine which school or system of medicine, in its theories and practices is right; it can only determine whether the applicant possesses the statutory qualification to practise in accordance with the recognized theories of a particular school or system. It would be absurd to hold that under said cap. 165, which provides against discrimination, the requirements necessary to entitle an applicant to a certificate were such that the members of a particular school or system could not comply with them, thus adopting a construction which would operate not as a discrimination only, but as a prohibition. On the other hand, to hold that a person who does not know or pretend to know anything about disease, or about the method of ascertaining the presence or the nature of disease, or about the nature, preparation, or use of drugs or remedies, and who never administers them, may obtain a certificate to practise medicine, is to hold that the operation of the statute is to defeat the beneficial purposes for which it was enacted.

The cases cited by the state do not sustain its contention.

In *Nelson v. Harrington*, 72 Wis. 591, the plaintiff brought suit against the defendant, who was a clairvoyant physician, to recover damages for alleged unskilful treatment. In testimony it appeared that the defendant held himself out as a healer of disease and accepted compensation; that he determined the nature of the disease for which he treated the plaintiff, and the character of the remedies he administered, while in a mesmeric state or trance condition. The court held that the defendant was bound to exercise reasonable skill, and that the knowledge of the plaintiff of his methods was no defense to the action.

In *Bibber v. Simpson*, 59 Me. 181, which was an action brought to recover compensation for services, the opinion of the court is as follows: "The services rendered were

medical in their character. True, the plaintiff does not call herself a physician, but she visits her sick patients, examines their condition, determines the nature of the disease, and prescribes the remedies deemed by her most appropriate. Whether the plaintiff calls herself a medical clairvoyant, or a clairvoyant physician, or a clear-seeing physician, matters little; assuredly, such services as the plaintiff claims to have rendered purport to be, and are to be deemed, medical, and are within the clear and obvious meaning of R. S. 1871, c. 13, Sec. 3, which provides that 'no person except a physician or surgeon, who commenced prior to February 16, 1831, or has received a medical degree at a public medical institution in the United States, or a license from the Maine Medical Association, shall recover any compensation for medical or surgical services, unless previous to such services he had obtained a certificate of good moral character from the municipal officers of the town where he then resided.' The plaintiff has not brought herself within the provisions of this section, and cannot maintain this action."

In *Wheeler v. Sawyer*, 15 Atl. Rep. 67, (Me. 1888), the plaintiff, a Christian Scientist, brought suit to recover for services. Cap. 13, Sec. 9, R. S. 1883, is the same as cap. 13, Sec. 3, R. S. 1871, except that it does not relate to physicians and surgeons practising prior to February 16, 1831. The plaintiff had received the certificate of good moral character required by statute. The court said: "We are not required here to investigate Christian Science. The defendant's intestate chose that treatment. There is nothing unlawful or immoral in such a contract. Its wisdom or folly is for the parties, not for the court, to determine."

In *State v. Buswell*, 40 Neb. 158, the defendant was indicted for the unlawful practice of medicine. In Nebraska, Laws of 1891, cap. 35, the practice of medicine, surgery, and obstetrics is prohibited except by persons possessing certain qualifications. Section 17 of said cap. 35, in part, is as follows: "Sec. 17. Any person shall be regarded as practising medicine within the meaning of this act who shall operate on, profess to heal, or prescribe for or otherwise treat, any physical or mental ailment of another." The defendant was a Christian Scientist, and the evidence against him upon which the state relied was similar in character to that in the case under consideration. The

trial court instructed the jury that, in order to convict the defendant, they must find that the defendant had practised medicine, surgery, or obstetrics, as those terms are usually and generally understood, and the state excepted.

The Supreme Court, in sustaining the exception, uses the following language: "Governed by the instruction, the jury could not do otherwise than to acquit, for there was no proof to meet its requirement."

Again: "The statute does not merely give a new definition to language having already a given and fixed meaning. It rather creates a new class of offenses, in clear and unambiguous language, which should be interpreted and enforced according to its terms."

Again: "Under the indictment the sole question presented, upon the evidence, was whether or not the defendant, within the time charged, had operated on, or professed to heal or proscribe for, or otherwise treated, any physical or mental ailment of another."

The decision of the Nebraska court, therefore, is that while the practice of Christian Science is not a practice of medicine as those terms usually and generally are understood, yet that, under the section above quoted, the practice of Christian Science, being a treatment for physical or mental ailments, is a violation of the law.

In Missouri, the statute requires that before a person may lawfully practise medicine or surgery he must file a copy of his diploma with the clerk of the county court, and it further provides (R. S. Sec. 6304) that any person, not qualified, who shall practise medicine or surgery, shall not be permitted to receive compensation for services rendered "as any such physician or surgeon."

In *Davidson v. Bohlman*, 37 Mo. App. 576, the plaintiff having brought suit to recover for services, the question raised was whether the services were performed by the plaintiff as a physician. The plaintiff had practised medicine, lawfully, for nearly thirty years, first as an allopathic physician and later as an electric physician; he had a diploma from an electric medical college, but had failed to file a copy of it as required by law; the services for which he claimed compensation consisted of electric treatment; the bill for services furnished the defendant described the plaintiff as "Dr. T. P. Davidson," and the plaintiff called a medical practitioner to testify to the value of the services



in question. The Court of Appeals, upon the testimony, held that the services were performed by the plaintiff as a physician, and that not being qualified to practise he could not recover.

The assumption of the title of "doctor," if defendant assumed such title, was not unlawful. Cap. 165 does not, in terms, prohibit the use of the word "doctor" by any person, whatever his business or profession may be. Its use is entirely immaterial in any case, unless under such conditions or circumstances, or in such connection, that it may serve as an announcement or indication of a readiness to engage in the practice of medicine or surgery.

The object of the statute in question is to secure the safety and protect the health of the public. It is based upon the assumption that to allow incompetent persons to determine the nature of disease, and to prescribe remedies therefor, would result in injury and loss of life. To protect the public, not from theories, but from the acts of incompetent persons, the legislature has prescribed the qualifications of those who may be entitled to perform the important duties of medical practitioners. The statute is not for the purpose of compelling persons suffering from disease to resort to remedies, but is designed to secure to those desiring remedies competent physicians to prepare and administer them. See *Smith v. Lane*, 24 Hun. 632.

The opinion of the court is that the words "practice of medicine," as used in Gen. Laws R. I. cap. 165, must be construed to relate to the practice of medicine as ordinarily and popularly understood, and that the acts of the defendant do not constitute a violation of said chapter. The court, therefore, cannot properly pass upon the constitutional question raised, for the rights of the defendant would not be affected by any conclusion to which the court might arrive.

A true copy, attest:

BERTRAM S. BLAISDELL, *Clerk.*

Seal of  
Supreme Court,  
Appellate Division,  
Rhode Island and  
Providence Plantations.

U.S. Revenue Stamp,  
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Marked  
July 23, 1898, B.S.B.

STATE v. DAVID ANTHONY. C.Q. No. 382.

## OPINION.

PER CURIAM. The defendant, who is a Christian Scientist, was adjudged probably guilty, by the District Court of the Sixth Judicial District, of the unlawful practice of medicine, in violation of cap. 165, Gen. Laws R. I. The defendant claims that said cap. 165, so far as it relates to the acts complained of, is in violation of Art. 1, Sec. 3, Const. R. I. The evidence upon which he was adjudged guilty showed a practice of Christian Science, and, substantially, was like that set forth in the opinion of the court in *State v. Mylod*. The testimony fails to show any violation of said cap. 165. Said chapter does not relate to the acts of the defendant, and therefore he cannot, in this proceeding, attack its constitutionality. See opinion, *State v. Mylod*.

A true copy, attest:

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## THE WHOLE LAW.

BY LOUISE SELFRIDGE.

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. — R. V. James, 2: 10.

CHRISTIAN SCIENTISTS sometimes find themselves confronted with this question: "If it is through spirituality, purity, and the prayer of faith that physical healing comes, how is it that so many pure souls, whose whole lives are one long effort to bear one another's burdens and to do the will of God, and whose prayers are of most undoubted faith in His love and promises, are yet laid on beds of racking pain from which neither their own prayers, nor those of their friends avail to bring any relief?"

Our reply is found in the Scripture quoted above.

Who among us all in human guise, has not continually stumbled over that point of the law known as the First

Commandment? What one whose thought has not been liberated by the revelations of Christian Science knows how to keep it?

"Thou shalt have none other gods before me" (R. V. Deuteronomy, 5 : 7). Who or what is the God or Power that gave this Commandment? We answer, Spirit, Mind, Principle, Good—the Creator of all that is.

Does God create evil? Does Mind reproduce matter? Does Immortality evolve mortality? "Do men gather grapes of thorns, or figs of thistles?" But if not, then we must conclude that mortality, matter, evil, emanates from some other source, some other mind, some other god or gods; and to admit the reality of material belief (self-evidently not a resultant of Spirit) and its power to make man suffer, is to acknowledge the reality and the supremacy of an entity opposed to Mind, Good, or God. Furthermore, God has promised His people to "heal all their diseases," and should His faithful worshipers find themselves in dire affliction, without hope in the world, then must He either have forgotten His promises, in which case He is not God, or He is unable to keep them because of mightier gods than He. Now we are confronted by a dilemma, the one horn of which presents the proposition that God is not Good, the other that God is not Omnipotent. To say that God is not Good, is to say that there is no God. To say that evil is as real as Good, and that therefore suffering is inevitable, is to acknowledge and bow down to "other gods," other minds than the one Mind which is Life, Truth, Love. Then are these suffering ones indeed His faithful worshipers, or do they not also ignorantly worship "other gods,"—material beliefs? It was the believing Jews, his would-be disciples, though not yet his faithful followers, to whom Jesus said, "Ye are of your father the devil. He was a murderer from the beginning."

Having thus become daily and hourly guilty of "stumbling" on this first and most important point of the law, it follows, as the night the day, that we must be guilty of all. Let us examine the Commandments in turn and see how impossible it is to keep any one of them, the first one being broken.

"Thou shalt not make unto thee a graven image" (R. V. Deuteronomy, 5 : 8). Admitting that evil or mortal mind is real and powerful, even as Good or divine Mind is real

and powerful, how, at once, does thought limit God and create for the consciousness countless "graven images"—of fear, of sensuous appetite, of greed, of malice, of dishonesty,—the whole long category of mortal mind beliefs that engrave themselves freely upon the outward manifestation in forms of disease?

"Thou shalt not take the name of the Lord thy God in vain" (R. V. Deuteronomy, 5 : 11).

Do we not constantly take His sacred name of Truth in vain, when we call upon Him to deliver us from evils which we admit to be real and true, thus denying the omnipresence and omnipotence of Love—Truth?

"Observe the Sabbath day, to keep it holy" (R. V. Deuteronomy, 5 : 12).

Admitting the fleeting material concept to be as real as the spiritual essence and mixed with it, how may one ever rise in thought to an understanding of the supersensible—that glorious sabbath of the Mind—into which no man-made theory is allowed to enter, and that is kept holy as Jesus kept it, by "healing the sick, and casting out error"?

"Honor thy father and thy mother as the Lord thy God commanded thee" (R. V. Deuteronomy, 5 : 16).

But to allow a material concept to usurp even the smallest part of that allegiance that is due wholly to eternal Life, Truth, Love, is not this to dishonor our Father—Mother, Spirit?

"Thou shalt do no murder" (R. V. Deuteronomy, 5 : 17).

How does the supposititious mortal mind drive us daily to the murder of our best beloved? Through fear, the most potent and appalling (because the most insidious and far-reaching) of all the "graven images" that a false belief sets up for our obedient worship.

"Neither shalt thou commit adultery" (R. V. Deuteronomy, 5 : 18).

How shall we keep the seventh commandment while attempting to mix (adulterate) Good with evil, Truth with error, the "real and eternal" with the "unreal and temporal," and call it all real, or one?

"Neither shalt thou steal" (R. V. Deuteronomy, 5 : 19).

What! not even from God His prerogative of omnipotence?

"Neither shalt thou bear false witness against thy neighbor" (R. V. Deuteronomy, 5 : 20).

But if we believe in our neighbor as material and subject to material laws, that are manifestly not the laws of Spirit, God, how shall we avoid regarding him as lame, halt, blind, needy, or sinful?

"Neither shalt thou covet anything that is thy neighbor's" (R. V. Deuteronomy, 5 : 21).

How about our neighbor's "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance?" Is not the fruit of the Spirit desirable for ourselves? And if we regard ourselves cut off from any or all of this goodly fruit, by reason of a belief in the power of evil, do we not inevitably yearn after that which is our neighbor's?

Beautifully then did Jesus sum up the whole law in one final commandment: "The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (R. V. Mark, 12 : 30).

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## CHRISTIAN SCIENTISTS' CARDS.

It has been a question with me for a long time, whether or not to publish my card in the *Journal*, as hundreds of Scientists are doing every month. A statement of the causes that have withheld me, and their final overcoming through demonstration may be the means of helping others similarly situated to discern what is right for them to do, so let me briefly give a page from my experience.

When Christian Science was first brought to my notice, four years ago, I was a man active in business, a believer in and follower of out-door sports, athletics, etc., and a regular attendant at the Episcopal church, of which my wife was a devout member. To the deeper things of life I gave but little thought, their consideration being put off until "some more convenient season." I had been what the world calls successful in business, but financial reverses came suddenly and our material wealth quickly melted away. At this juncture we were led to look into Christian Science, which we had regarded as a fad that would duly run its course and be forgotten. As we investigated, we found our-

selves becoming deeply interested. It was not that the healing had especial attraction for us, as we had fairly good health, nor did its theology seem easy to understand and accept; but its strong claims to the practicability of bringing God—Good—into every condition of life here and now, impressed us most forcibly as we continued to read "Science and Health with Key to the Scriptures." After our first demonstration there was never a thought of turning back to our old idols; and now, looking backward over the past through the expanded consciousness that Truth has brought us, we can see that our whole lives were shaped to the point where Christian Science was presented to us and found us ready for it.

We were demonstrating over a lack of means—which we had learned was just as much a claim of error to be overcome with Truth, as sickness or sin was—when the summons came to return to Colorado, and accept a position with a large corporation in a small town. Personal feeling rebelled. We did not want to leave Chicago, nor our teacher, nor our friends, nor our church, but we did want to do what was right. We knew moreover that God—Good—would direct us aright if we would put ourselves wholly under His guidance. As a result we came here more than three years ago, and never for a moment have we had occasion to regret the step or doubt its wisdom. There have been times of severe trial, but our remedy was always at hand and Truth ever triumphant. Our labors have been abundantly blessed, and a little group of twenty or more earnest seekers after the Truth now meet regularly Sundays and Wednesday evenings and endeavor to live Christian Science, and to use it constantly in the overcoming of discord and error in every form. In the line of healing my wife has taken the lead, and the "signs following" have been regarded as marvelous by those who know not that it is all divinely natural.

There being no Scientists' cards in the *Journal* from this place, we considered the advisability of publishing ours, but although my wife has been ready and waiting, my duty in the matter has not seemed clear until now. The thought would often come to me, "Why should I put my card in the *Journal*? that is only for practitioners—those who give their time wholly to healing." This has seemed sufficient to deter me from taking any action until recently a new aspect of the case presented itself to me. The thought came,



"Should not the *Journal's* directory contain the names of some Christian Scientists in every place where the Truth has gained a foothold? We are as one great family, of one Mind, and should we not, at this stage of our history, be known to one another and the world, as Christian Scientists?" Aside from healing the sick, which we must all be ready to do when called upon, is there not another duty devolving upon those of us who are striving to bring the teachings of Science and Health into our business, into our daily walk and conversation, into our active association with men and affairs? Are we not under obligation to show our colors, and to publicly declare our allegiance to the teachings of our Leader? And how can that be better done than through the columns of the *Journal*? It would indeed be a narrow and sordid view to regard its directory as intended only for those who seek patients with physical ailments. Is it not also for those who are striving to do good through Christian Science in whatsoever sphere their lot may be cast? Science and Health teaches us there are worse forms of dis-ease than bodily ailments, and that we can destroy sin through God—Good—at all times and in all places without waiting for a patient to come to us. And in proportion as we do this are we not all practitioners? The power of a pure uplifting thought in our own consciousness, is felt by all with whom we come in contact, and if we business men who are "trying to be Christian Scientists" keep ever in mind the last clause of our Tenets (S.&H. 493—19), we shall bring the Truth into our lives and to those about us as surely as those of our brothers and sisters who are professedly giving all their time to Christian Science work.

W. R. Rathvon, Florence, Col.

## "CHRISTIAN SCIENCE BOOKS."

*To the Editor of The New York Times:—*

In *The New York Times' Saturday Review* of July 2, there appeared, under the heading, "Books to be Excluded from Free Libraries," a critical reference to Christian Science. Although a regular reader of your worthy paper, the reference escaped me, but my attention was drawn to it through reading in your issue of July 16, the article headed as above, signed "H. E. C." In the spirit of fairness might

I ask you to publish the following remarks on the "other side" of the case.

I believe most questions have two sides to them, one "for," the other "against," according to the views of the critic. A perfectly honest person may get as erroneous an idea of a given subject as a person designedly malicious, and probably no subject gives more scope for controversy than the doctrine of Jesus the Christ. This was evidently so from the beginning, or Jesus and His followers would not have suffered such unjust persecution from good people. I have such men in mind as Paul, whose very ardor for the right cause, as he presumed it then to be, at first induced him to persecute Jesus' followers unrelentingly, going even to Damascus for further power to crush them. Later on, the very intensity of his mission work proved how deeply he regretted his former persecution of men and women whom he now found to have been in the right. There is not the least doubt in my mind that later on some of the bitterest foes of true Christian Science (as taught in its text-book, "Science and Health with Key to the Scriptures," by the Rev. Mary B. G. Eddy) will be its most ardent advocates, for Jesus' lesson, in regard to the Magdalene, has still its place, viz.: that he who has the most forgiven him will also be the most grateful.

I am personally acquainted with many ladies and gentlemen of this city who have embraced Christian Science who are anything but "shilly-shally-minded persons," and who are as actively engaged in their various business and home pursuits as any one I have met with in my business career, extending over a period of thirty years, and with such knowledge of men and women as a commercial traveler gets in his every-day contact with mankind.

I myself am of cosmopolitan nationality, having resided for many years in Germany, England, France, and this country, and commercially visited the principal cities of Europe, and, instead of finding that the Christian Scientists "pass their lives in dreaming," I was mainly drawn to a respect and an admiration for its members, both masculine and feminine, by the very opposite condition, viz., by finding them very much "awake," and unselfishly active in the interests of humanity, thus causing me to rate its women followers as being far above the standard of their European sisters in the usefulness of their lives. I learned from them

to respect woman more than I did, and I can only say that the effect of Christian Science upon me has been most beneficial. My personal experience of Christian Science is that it "binds up the broken-hearted," and I am inclined to think that those, in many instances, who do not judge it aright, are those who have not suffered. They are perhaps the "lucky" ones of the earth, but there are many who have suffered deeply, and I think Christ's coming must have been more particularly for the "afflicted and sinners" than for the "easy-going and righteous." With regard to children (of whom I have three), I suppose parents do for them as they do for themselves, and bring them up in the Catholic faith if they are Catholics, or teach them the glorious principles of liberty if they are republicans and not monarchists. All, I presume, depends upon the love a parent has for his child, and if he believes he can save him through Christian Science, why, he will do so, especially if he has felt its untold benefits himself upon his constitution. My children have been benefited much by Christian Science, and for their sakes, let alone my own, I am very grateful I met with it. It is very seldom anything affects them, and they have been brought through the effects of accidents and ailments in a short time by the application of my understanding of Christian Science. I believe false, so-called Christian Science will put people in the lunatic asylum, but I know of several cases where true Christian Science has pulled people out.

I believe this present war will have opened the eyes of the world to the fact that the American nation is an enlightened people—people capable of thinking for themselves; for the "initiative capacity" in the individual (and this means intelligence) has already been acknowledged by foreign observers at the seat of war. I do not think, therefore, that there are so very many "readers" here who "think a thing is true simply because it is printed." Many newspapers, your own excepted, would call for a reverse statement. I have friends in England, men of commercial and social standing, who are interested in Christian Science, and it is spreading in other countries, too. Hoping you may not consider this article too long, I remain, yours respectfully,

W. A. W.

NEW YORK, July 18, 1898.

SAYS Mr. George H. Hepworth in the *New York Herald*:—

"Look at the Christ! What did he know and see? So much that even he did not think it wise to tell it all. We have been trying to digest his philosophy of life for many ages, but have only succeeded in getting ourselves into a theological snarl. He wanted to tell us how to live, but we have persuaded ourselves that his only purpose was to tell us what to believe. He is the Stranger in our great company even now. If he were to return and repeat his words we should turn our backs on him as they did of old. The bottom facts of Christian society and of a Christian life are not appreciated nor even recognized. We are millions of miles distant from the truth he taught. How close the Father was to him! And yet no closer than he may be to us. How calm under the stress of affliction he was! And yet not more so than we can be when we get our spiritual food from the same source. How constantly He felt the presence of unseen beings and what support they brought! And yet, though this is so strange that we can scarce believe it, those same angels are as nigh to us as they were to him.

"We must realize these things, must meditate upon them until they become a part of us, must appropriate them to our own use. Then the bitterness of life will give way to sweetness. There will be rainbows in our tears, and behind our sighs a quiet resignation. There will be more hopefulness in our hearts, a strengthening faith which can endure all things, and our religion will be a series of lighthouses enabling us to steer clear of shoals and rocks, and to anchor in the haven of heaven at last."

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THERE are still people who look upon Christian Scientists as a curious organization of cranks who are destined to disappear like many other short-lived fads. They cannot conceive that a woman should discover a great truth that enables people to live without expensive salaried ministers or church machinery; without patent medicines, cupping, or bleeding; and without advertising their religion altogether by word of mouth.

The *Boston Transcript* describes the Communion service at the Mother Church of the Christian Scientists, and quotes a letter from the Founder, Mrs. Eddy, of Concord, N. H.,

which clearly sets forth that "the followers of Christian Science are believers in but one God, recognizing Spirit or Immortal Mind as supreme, as against the belief that mind 'sleeps in the mineral, dreams in the animal, and wakes in man.' The message closed with a reference to the present state of war in which the country is involved, in which Mrs. Eddy counselled her followers to pray for the prosperity of the country, that justice, mercy, and peace should continue to characterize the government, and expressed the hope that the divine Presence might still guide and bless the President and Congress and give them wisdom and uphold them with the right arm of his righteousness." There can be no doubt that the Christian Scientists are well-behaved, patriotic people.

*Daily Capitol Journal, Salem, Oregon.*

## HE'S JUST AWAY.

I CANNOT say and I will not say  
That he is dead—He's just away.  
With a cheery smile and a wave of his hand,  
He has wandered into an unknown land,  
And left us dreaming how very fair  
It needs must be, since he lingers there.

And you, O you, who the wildest yearn  
For the old-time step and the glad return—  
Think of him faring on, as dear  
In the love of There as the love of Here;  
Think of him still the same, I say—  
He is not dead—he is just away.

*James Whitcomb Riley.*

## NOTICE.

THE next meeting of the First Members for the purpose of admitting candidates to membership in the Mother Church, will be held on the first Tuesday in November, 1898.

Applications for membership to be presented at that meeting must be in the hands of the clerk on or before the twentieth day of October, 1898. They should be sent to 95 Falmouth St., Boston, Mass.

WILLIAM B. JOHNSON, *Clerk.*

## NOTES FROM THE FIELD.

CHRISTIAN SCIENCE first came to my notice through the healing of a dear sister in Oakland, California, who wrote me that she had been healed without medicine. I feared that it was not according to Scripture, but I read and re-read her loving letters in which she was trying to show me that to heal without material medicine was in accordance with the teachings of Jesus Christ, and did agree with the Bible.

I was a great sufferer with organic diseases, having had several operations, and "suffered many things of many physicians." I was then taking medicine eight times a day, besides several other kinds of treatment, all prescribed by physicians. My eyes were very poor, but after reading my sister's third letter my eyesight became suddenly good. Her healer sent me a *Journal* which I read. One evening my husband said, "Now don't use your remedies to-night, but read that *Journal*," suggesting that he had noticed that whenever I read the *Journal*, I rested better. I did so, and rested well. I then commenced to lay aside my remedies, and to gain strength. That *Journal* did more for me than all the doctors and drugs in the world could have done; and I now think of it as God's message to me. About that time my sister sent me a copy of *Science and Health*. I thought since she had paid three dollars and eighteen cents for it, I ought to read it and see what I could get out of it, and I commenced to study its pages carefully. When I came to many things I could not understand, I said, "Well, I could not *write* this book, so I will not criticise it." I gained so that I was able to do my housework, which I had not been able to do in a long time.

A kind neighbor who knew of my years of suffering said to me, "It is wonderful that you can work and be so well. Do you ever pray to see if it is right to study Christian Science?" I answered that I did, and I felt sad to think that one who had seen me, when all the doctors and drugs did not give me one night of rest, should even doubt that the healing of Christian Science is of God.

My husband was healed of a severe attack of la grippe



in a few hours, and afterwards of rheumatism, which had troubled him for years. Our children were scarcely ever without medicine, but have not taken any in nearly four years, and are well and strong. I feel that words cannot express what the Truth has done for us. My husband and myself went through a class, and have been able, through the power of Truth, to heal many, some of whom the M. D.'s had said could not be healed without operations. My little understanding of this wonderful light that has come to this age, through Science and Health, makes me wish to tell to all who are suffering that Christian Science will heal everything, if they will be in earnest. I know the half has not been told, for we are learning to overcome sin through the study of the Bible, Science and Health, and the *Quarterly Bible Lessons*, which we have in our home each week. Thank God for Christian Science.

*Mrs. Elizabeth N. Goodrich, Durand, Mich.*

On October 15, 1897, a baby girl was born into our home. I retired at the usual hour, slept soundly until three o'clock, when I awoke with the premonition that the time was near at hand. My husband went for the lady who was to be with me. Before four o'clock baby Ruth was born, and without pain, the claim of labor lasting less than five minutes. Baby weighed eleven and a half pounds. The afternoon following I walked with perfect ease into the adjoining room. The third day I dressed and was all about the house, doing whatever I chose. From the first I took almost sole care of baby, night and day. My husband is gradually emerging into the Light. The lady who was with me had no understanding of the Science, but was not at all antagonistic. The demonstration was closely watched. Some saw the beauty in it, but error was greatly stirred.

My children know nothing of taking medicine. Of course many claims have come up, but have been met and overcome with the understanding of Truth as revealed through "Science and Health with Key to the Scriptures." At that time I had no personal instruction; the Bible and Science and Health, with Mrs. Eddy's other works, had been my only teacher. How can we ever thank our dear Mother in Israel enough for this glorious Life of *liberty* which she has been the means of bringing to our view. There is but one way and that is to live it. It is indeed

the "Second coming of Christ," to those who have "eyes to see" and "ears to hear." MRS. HELEN M. LOCKE.

November 5, 1897.

*Dear Editor:*—In reply to yours of July 6, would say, I am in perfect health, able to do any and all kinds of work that I choose. Of course I have had many seeming trials and temptations, but with the understanding of the Truth have been able to prove them all powerless. I am now doing my own housework for husband and four children. How grand is this beautiful "law of perfect Liberty" which the right understanding of Christ's teachings gives.

I have recently had the blessed privilege of taking class instructions of one of Mrs. Eddy's loyal students, and to those who perhaps stand where I did with the sense of seeming lack of financial means, I say, let not that stand in your way of getting the Truth. Jesus says, Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matthew, 6 : 33). "Working and praying, with true motives on your part, your Father will open the way" (S.&H. 222—3). Now, dear friend, these promises are true I know, for I have proved them.

With heart full of thanksgiving and praise to our dear Father and Mother God, I remain yours in the bonds of unity.—*Mrs. Helen M. Locke, Flandreau, So. Dak.*

July 13, 1898.

I WAS led to the Truth about two years ago, a despairing woman, for whom this world had nothing to offer, but a grave, or an asylum.

Physically I have been freed from many claims which made it almost impossible for me to continue the life that I had never regarded as a gift and blessing of God, but as an unbearable and utterly unwelcome burden. The world seemed nothing but a place of misery—change and decay everywhere. Literature, philosophy, and religion seemed all a farce and fad, nothing to satisfy my hungry soul.

Then I learned of Christian Science, and through this I have come into a new sense of life, and am learning to understand what life is and what love is, and what the teachings of the Nazarene really are.

This understanding has come to me very slowly, and although I had been helped in many instances of physical claims, I felt that I must demonstrate over error myself before I could call myself a Christian Scientist.

One day I struck my left eye with the end of a hot curling iron. The eyeball was touched, and for a few minutes I could not see and the pain seemed unbearable. I did not know how Christian Scientists treat, but I said to myself, "If God is Spirit and man is spiritual, and the eye is spiritual discernment, an iron cannot hurt my eye, even if it is hot." I repeated it over and over, and also the Scientific Statement of Being; but the pain grew worse and it seemed as if every nerve in my head was being burned.

The dinner-bell rang and I went down-stairs, thinking of God who certainly could and would help me; but when I entered the dining-room I could not stand the pain, and started again for my room. The eye had been noticed, and cold water and other material remedies were suggested. I would not try anything in the line of drugs, but cold water, I thought, would do no harm. So I rushed up to my room, filled a bowl with water, and O, it seemed such a relief. But suddenly the thought came, water is material, God is All-in-all. Then I sat back, folded my arms, and did not touch the water again; but repeated what I could remember from Science and Health. The pain grew less, and in half an hour I went to a Christian Scientist. I felt that God was helping me, but I wanted to be assured by one who had the true understanding. She gave me a treatment, and once more I felt a violent pain, but it soon disappeared. The burned spot in the eyeball was gone the next morning, and after three days the brown, shrivelled skin near the eye came off and it looked natural again.

My heart goes out with gratitude and love to Mrs. Eddy, who has given to the world this blessed discovery. I feel quite joyful, and the world seems changed, and I would like to have all humanity partake of this Truth.

*B. S. Reinke, Minneapolis, Minn.*

THE last camp-meeting but one which I conducted is vividly before me. It was in June, 1891, and as my custom was, I visited many people. I called at a house one day and a dear little girl lay sick on a bed, if it could be called a bed. There was no carpet on the floor and the house seemed very untidy. I thought if God ever was needed in a home it is in this home. I knelt down and prayed God to heal the child, and she was made well.

I continued my visiting that day, and at night, in my

large tabernacle, I said, "There is a rule somewhere by which God heals the sick, and I will never rest until I have found it." I had no idea of Christian Science, and from that time until September, 1891, I continued to seek the solution of healing.

On the train between Centerville, Iowa, and Fairfield, a Christian Science tract was given me, and its contents fairly lifted me out of the doubts and fears about God having a rule to heal the sick. For two days I canvassed the ground and more and more the Light shone on me and I was sure my old converts and brethren of the M. E. church would accept it. On Sunday morning, in my church, I sounded this keynote, and to my great surprise my converts and brethren and sisters concluded I was beside myself. Finally I was dismissed from the church I had loved so much, and still love. They are now loving me, some of them at least, and all of them, as far as I know.

After this I bought "Science and Health with Key to the Scriptures." I thought I understood the Bible, and all I had to do was to study the Key. As statement after statement came to my consciousness there was a bigger war than Spain and the United States have been waging with each other. I wrote to a Christian Science brother just what any M. E. preacher would have written him. I forget how many questions I asked, but before he answered all was made clear to me. I so wrote him, and instead of answers, I received words of commendation.

I bought all of Mrs. Eddy's works, and imbibed what they contained the best I could for four years, and then I went through a class under one of our Leader's faithful students. The love surely must shine in our hearts, and we must live it and love it every moment; cherish it, and keep ourselves unspotted.

I visited the little church in Bunch, Iowa, last Sunday, and found them in one mind, and of one heart. At Centerville, Iowa, the seed is germinating. At Bloomfield, the fire is heavy against us, but the battle is ours.

*Thomas Phillips, Brazil, Iowa.*

TEN years ago this summer, while away from home in search of health, I heard of Christian Science. Some weeks later, after talking with some friends, one of whom had been healed in Science, I bought "Rudiments and

Rules," and "No and Yes," by Mrs. Eddy, returned home, and began to study them.

I had been a chronic invalid for years, was able to be on my feet but a little while, and for months at a time was confined to my bed. Also had a bad cough and was unable to speak a loud word for weeks. I tried all kinds of doctors and medicines, including electricity, massage, and magnetic treatment.

After reading these little books a few hours I began to feel a new sense of Life. The oil was being poured upon the troubled waters, the healing work had begun. In a few weeks I felt most wonderfully stirred. I wrote to my friend, and she sent a Scientist to me at once. She talked to me, and said I must have a copy of "Science and Health with Key to the Scriptures." I purchased it and began to study. Truly I ate up that little book. Day and night I worked and read and declared the Truth. The healing went on, for I never thought of the body. I worked with such freedom, and with a thought to get through as soon as possible so as to drink in more from that wonderful book of Life.

This was in August, 1889, and the following May I was privileged to enter a class taught by one of Mrs. Eddy's loyal students. O, what a feast! I came home so filled with Truth I thought that I should be able to convert every one in our little city. Instead I was scoffed at by church and society, but it moved me not. My husband and I began the study of the Bible Lessons every Sunday morning with our little five-year-old Katie for audience. We worked in this way for three years, talking and demonstrating the Truth.

In April, 1893, my teacher taught a class of twelve at our home, several moved away soon after, leaving only a few here, but we kept right on with our work, having some grand demonstrations of healing. We rented a hall over a year ago for our services, and in February, 1897, we organized our church with five charter members. We now have thirty-six members and a growing congregation. Have purchased a lot on which to erect a church edifice in the near future. How truly thankful we feel to God and the Discoverer and Founder of Christian Science.

*Mrs. Mary A. Engle, Austin, Minn.*

EIGHTEEN years ago I had a faithful servant, a German woman. She lived with me for over a year. I broke up housekeeping to go away for a time, and she promised to return to me if I should ever need her. It was many years before I returned to remain in the city, and I lost track of her. Last summer I returned. She came into my thought many times. At last I said to myself, "I wonder what has become of her. I will find out, and if she needs help or a home I will do what I can for her." I inquired of a friend where she had last lived. They could give but little information, as she had left their employment some time ago. I walked block after block inquiring, only to find she had moved many times. I met with disappointments, and thought I must give up; but I felt impelled to continue the search. When I at last found the place, she was not at home,—had gone out to her day's work. I left my address, saying I should like to have Mary come to see me. In a few days she called. I found she was very poor. Eight years ago she fell and hurt one of her legs, and was obliged to leave her place; was laid up a year. The swelling left, but erysipelas appeared, which ended in a running sore. That was her condition when she came to me. She stood all day and washed and ironed, because she was obliged to. She walked to me, a very long distance, to save car fare. Said she had prayed for help in her affliction, but it seemed as though God did not hear.

I told her about Christian Science; how I had been healed, and asked if she would like to be healed. "O yes," she said, and brightened up wonderfully. I gave her a treatment, and the healing went on. She had many other diseases, brought on by disappointment and surrounding circumstances, all of which I took up. She came back in about two weeks, leg healed and other claims all gone. She thanked me with a grateful heart for all I had done for her. I told her she had received a great blessing; she must buy a copy of Science and Health and read and study it. She said she would save up the money as God prospered her. Now I want to thank our dear Mother for enabling us to do this work through the understanding of "Science and Health with Key to the Scriptures."

*L. S., New Orleans, La.*

A YEAR ago my son Tom was playing with a toy cannon



when a premature explosion sent the contents into his face and eyes. As his father does not believe in Christian Science, a physician was called, and for four days the suffering was most intense. On the fourth day I asked the physician what he thought. He said it was a severe case of conjunctivitis, and that the boy might lose his sight, especially in the left eye, and advised taking him to a specialist's hospital. To do this we would have had to mortgage our small home.

I said nothing to any one, but wrote to a Christian Scientist, giving her the particulars. The word reached her at 3 P.M., and the next morning while we were eating breakfast, our son opened his eyes (the first time since they were hurt), and said, "I see you all." I never felt happier in my life, and I then told what I had done the day previous. The child was as delighted as myself.

The next day he went down town and the physician grabbed him by the shoulders and whirled him round to see if it were really Tom, and said, "*Is this you, Tom?*" and the child said, "Yes, sir," "*What have you been doing?*" Tom replied, "Nothing, sir," as we threw away all the medicines, lotions, etc., when we knew that he was indeed under Christian Science treatment. Afterward the M. D. told me that if I believed in that way, never to try anything else, and he has been our family physician for over twenty years.

I am trying to become worthy the name Christian Scientist, but so many troubles and unfavorable environments strive for the mastery that it seems hard work. I get disgusted with myself when I read how Science and Health, "Miscellaneous Writings," and the precious Journals have cured so many, and yet, having them all, I do not seem to rise into perfect freedom. But I am an earnest seeker after the only true way.—*S. J. Lewis, Missouri Valley, Iowa.*

OTTAWA, July 16, 1898.

*Dear Mr. Buswell:*—Your kind letter received. Every word you say to us we value and heed.

About six weeks ago on Monday next a girl was brought to me far gone in consumption. It was a most discouraging case, if one allowed the senses to judge. I had to say to myself, "Surely you would not let her die because it looks like failure before you start?" I said, "No; whatever the

result, my duty is clear." After one week there was a slight improvement; in two weeks I said to her mother (a poor woman and a widow), "The money you used to spend on cod-liver oil will buy Science and Health in a few weeks." She consented, and paid me for it. I wrote to her while in Concord, and to-day she is well,—not half well, but perfectly recovered,—no cough, happy and *well*. This girl and a man I have tried for a long time to cure of drunkenness, both appeared to my consciousness very clear while the Mother, in class that day said, "Make drunkenness appear hateful to a man. Show him the loathsomeness of it, and he is cured. Destroy the fear of sickness and your patient is cured." Both of these cases are well to-day, and they were the only ones I had in mind while she spoke. When I tell you I had tried my best for four months to sober this man for his wife and children's sake, you will believe as I do, that the illumination of Mrs. Eddy's thought shone through mine and did the work. My husband told me at the time he had the same man in mind when she spoke. If I continue as I have begun I shall be a credit to you. Many people are coming to us, but these two cases keep urging me to write you. With love and best wishes to Mrs. Buswell, believe me,

ELIZABETH HIGMAN.

TRULY can I say, "Out of sadness into gladness, Christian Science, Thou hast bidden me." When two years ago our little daughter and only child passed away, my sorrow seemed more than I could bear. I went to the church of which I was a member, every Sunday morning, and was at times comforted, but never satisfied. I was longing for something, I knew not what. I kept right on attending my own church Sunday mornings, and Sunday evenings I went to the different denominations, hoping to find that for which I was seeking. At last, after nine months of seeking, craving, longing, and hungering, I accepted Christian Science, and there I found all; for Christian Science fills with gladness every heart which hungers and thirsts after righteousness. I thank God that He has led me to the path of Christian Science, and when knocking at this door it was opened unto me, and behold, I found the "Prince of Peace."

Christian Science has not a system of promises, but gives the benefits here, so that we may now be lifted out of

suffering into peace, out of sorrow into joy. It is the greatest blessing that has ever come to our home; it has caused the sense of sorrow to melt away, and it makes the Bible clearer and dearer. I am grateful to God and our dear Mother that I know the Truth now, while having "the lessons of this primary school of mortal existence," and that I have the privilege of studying the three wonderful books—the Bible, Science and Health, and "Miscellaneous Writings."

What a benefit it is to us that we have the good Bible Lessons every Sunday, for each lesson comes just at the time it is needed.—*Emma P. Schmidt, Hartford, Conn.*

WHILE passing over a railroad crossing, the buggy in which I was riding was struck by the engine, throwing me a long distance, and causing all sorts of injuries. For thirteen years I was a confirmed invalid. All the physicians to whom I applied told me the same story, "No help for you. All that can be done is to keep you comfortable." To mortal sense I was a great sufferer, and a large part of the time from nervous prostration.

Nearly five years ago I heard of Christian Science. In it I found what I had been longing for many years—a knowledge of God. Tongue cannot express the happiness it brought me, raising me out of darkness into the light and blessedness of Truth. I was quickly healed of all my injuries, and my health is better than ever before.

After my healing I endeavored to demonstrate over poor sight, but without success. Why? Because I still held to material aids, until one day the thought came, "Am I leaving all for Christ, while depending on pieces of glass for sight?" Then realizing that God is All, and sight is spiritual, I took Science and Health and found that I could read plainly without glasses. This was two years ago, and sight has steadily improved until now I read the finest print. Mine was no slight claim, for I was told at the Eye Infirmary that they did not see eyes like mine one time in a thousand.

Words can but faintly express my gratitude to God, and our dear Mother for what Christian Science has done for me.—*S. A. C., Rockland, Mass.*

*Dear Journal:*—I send a thought that has helped me to

know that sin is no part of man, that man is perfect and always was.

One day in spring, after the seeding and other work had been done on the farm, I remembered a bed of strawberry plants that needed weeding. They looked so small and insignificant, and so choked and hidden with weeds as apparently not to be worth saving; however, I went to work. I did not particularly notice them until I had the weeds all out; and what a surprise! what a transfiguration! how handsome, large, and perfect was each and every plant! They did not seem to be the same, and yet they were, and I had not touched nor in any way changed a plant. I had only removed the weeds.

So, I thought, is man, perfect and eternal, God's own image and likeness; but, to sense, so submerged, so completely hidden in the surrounding beliefs in matter as to be next to impossible to save; but with the hoe of Truth, as handled in Christian Science, we begin the work of destroying one by one our beliefs in passion, selfishness, impatience, appetite, and so continue until the last weed is uprooted and cast aside.

What a marvelous change! what a revelation will dawn upon us! man as he is in God's own image and likeness, and yet, we have not laid the hoe to *him*, we have in no manner touched or changed *him*, *he* is as he was from the beginning—perfect, sinless; but the weeds are gone and we see him as God made him.—*J. H. T., Virginia City, Wash.*

I FIRST heard of Christian Science about twenty-one months ago, and began to investigate it. I soon saw that it was the Truth for which I had been searching a long, long time. Like many others I had been asking for bread and had received stones.

Not having had any of the serious forms of the ills of the flesh, I cannot speak of overcoming claims of that kind, but have been able to demonstrate over many accidents,—falls, blows, and other claims that come up in every-day life.

I was very restless and ill at ease, and had an inherited claim of nervousness. After I had made some progress in Science I suddenly awoke to the fact that these evils were almost gone. I have since experienced some of the calm and peace which Paul meant when he spoke of "the glorious liberty of the children of God."

Oh, the beautiful, wonderful calm, peace, and rest which even a small knowledge of the Truth gives! It is beyond expression in words; it has to be felt to be understood or appreciated.

Even in my short experience I have found that Christian Science is certainly "a very present help in trouble;" that it increases one's capabilities in every proper direction to an extent undreamed of before; makes one ready for every emergency, true to himself and to God.

Our Leader's book, *Science and Health*, is certainly a Key to the Scriptures, and to everything else.

*Ethwyn N. Moses, West Palm Beach, Fla.*

I WANT to tell what the wonderful book, "Christ and Christmas," did for my daughter. One Sunday, about noon, she was taken with a very severe attack of malignant diphtheria. I began treating her at once, but the claim did not yield that day or night. She was somewhat better on Monday, but Tuesday was worse again; could eat no breakfast, and suffered a great deal.

About half-past ten that morning a dear sister Scientist called, bringing me a present—"Christ and Christmas." In a short time my daughter was looking at the book, and we left her while I walked with my guest to the gate. While we were talking, she came down to the gate and said, "Mamma, my throat is all well. I have read your new book through five times, and I believe it has cured me, and I am so hungry."

I prepared lunch by twelve o'clock, which she ate most heartily, and when I asked her if it hurt her throat, she said, "No; I had forgotten I had a sore throat." That was the last of that claim; but that evening her mouth was so sore she was much troubled about eating, so I told her to read the two verses before the picture "Christian Unity." She did so, and in half an hour her mouth was well.

I feel that the book is an inexhaustible well of living water, and my heart goes out with such gratitude to dear Mrs. Eddy for having written it, and to the kind friend who, through her own demonstration, bought it for me.

*Mrs. C. T. Letchfield, Colorado Springs, Col.*

A young lady in this city was afflicted with nervous prostration in one of its worst forms, accompanied by almost complete loss of sight. One eye seemed covered as by a

thick curtain. She was unable to raise the other sufficiently to distinguish objects more than two or three feet above the floor.

A specialist in Portland whom she consulted informed her that her eyes would never be any better, and fitted her with very powerful glasses, begging her never to try to use her eyes without them.

Among other troubles, severe nervous headaches, which caused much fear and suffering, were a source of great annoyance. All material remedies failed in her search for help.

Some friends told her of Christian Science, and thinking it her only hope, she decided to have treatment. At first she was led to and from the office of the Scientist, but, gradually, she began to improve and continued to do so until she was entirely healed. To-day she is well and happy, and can see better than ever, as she was near-sighted from childhood. This goes to prove that Christian Science is not a mere fad, doctrine, or belief, but the Truth which anciently gave sight to the blind, feet to the lame, and hearing to the deaf, and which to-day is again manifested, lifting poor humanity above suffering and sin, above sense and self.—*E. M. L., Gardiner, Me.*

In 1886 I was thrown from a wagon and injured in my left hip. It gave me constant trouble, though I used many remedies for relief. In 1890 I was induced to try Christian Science, but had no faith in it and scouted the idea; nevertheless, after receiving only three treatments, I was completely cured.

Again, in the summer of 1892, my kidneys were in a deplorable condition, causing blood poisoning. Under the constant care of a physician I continued to grow worse. Again I resorted to Christian Science and was soon healed. Notwithstanding all this, I made no effort to investigate the subject.

Again, in 1894, I was induced by a lady friend, to take treatments for the cure of the tobacco habit, having been a slave to the filthy weed for forty-two years. Great was my joy when Christian Science again triumphed, and I was free from that disgusting habit, and I have never had the slightest desire to return to it. After this third and glorious proof of the power of Christian Science to heal, I began to wake up and to study "Science and Health with Key to



the Scriptures," and through its inspired pages I am enabled to grasp some of the Truth as taught by our blessed Master, Jesus Christ. Since learning that God is All-in-all, and that he governs man as well as the universe, and that Mind is infinite, I am trying to destroy the claims of mortal mind and use the light I have, hoping to receive more and more of the blessed Truth.—*D. M. Dunn, Putah, Cal.*

*Dear Journal:*—We want to express through you our love and gratitude to the dear Mother for her kind gift to the children.

Our Sunday School was begun on Easter Sunday, 1889, and we three were the only scholars for about a year. When the time came that we could unite with the church (the youngest of us being just twelve), we left the class and became members of First Church of Christ, Scientist, Utica, N. Y.

We are trying to do a good work, for we love Christian Science, and thank God for our Mother who has led us to understand Him better. We hope to see her some time, and shall go to Boston to see the Love-lit room just as soon as we have mastered error enough to see the way. We have had many demonstrations showing the power of Truth over error, and with all our temptations, have never wanted to go back in the way of our worldly friends.

We cannot be thankful enough for the *Journal*, which is such a comfort in our home; for our Sunday School teacher, who has so patiently and surely led us aright; for our leader here, whom we love more and more as we grow in Science, and above all for the dear Mother's unselfishness for our good in pointing the way to Him who "watcheth over all." With tender love, her children,

*Edna, Rachel, and James, Utica, New York.*

I WAS in a neighbor's house when my little girl, ten years old, came screaming into the room. A large Roman candle had exploded in her hand, burning it badly. I came home with her at once, and begged her to be calm and cease screaming while mamma treated her. She said, "I can't! I can't!" and ran out of the room. I declared against fear, and said over and over, "God is here, so there is no fear or pain," and tried to realize that there was no opposition to His Truth, for God is all. When I came out she came to me

clapping her hands to show me there was no soreness or pain at all. Her hand was still swollen too badly to close, but she went back to her firecrackers, and it did not pain her any more. When she awoke the next morning she said it was very sore, but realizing the allness of God it soon disappeared, and save for the powder marks and a few places already healed over, where the skin was taken off, her hand was like the other one, and has not troubled her since.

I am alone in the Science in our town, and meet with some opposition; but I am so thankful to God and our dear Mother for this Truth, which has changed me from a weak, unhappy woman to a perfectly well and happy one, and I know the only way to show my gratitude and love is to follow as nearly as I can in the footsteps of our Master, which our Mother has shown us so clearly how to do by her life and writings.—*Mrs. L., Fairfield, Washington.*

SOME months ago I first heard of Christian Science through a friend. I had been in poor health for over two years, and had been confined to bed for seven months. The doctor said I could not get up again unless I would go to a hospital and undergo a painful operation. I wrote to a Christian Science healer in Boston, asking what would be the expense of the treatment. Upon receiving her answer I said that I could not accept the terms, and I thought the book was too expensive; we were poor and had paid so much to physicians. In October the hospital and invalidism were staring me in the face, and I decided to try Christian Science. October 20, I was taken to the car here and carried off to Boston to my friend's home. We sent for the healer the next morning. I bought Science and Health, read it, and in three days walked down-stairs to dinner, and have walked every day since. I do part of my housework and run after my mischievous two-year-old baby. I am well, and thank God and Science and Health for it. I do not think the book expensive now. If I could not get another I would not part with it for any amount of money. I have the *Journal* for six months, and will have "Miscellaneous Writings" and the other books written by Mrs. Eddy, as soon as I demonstrate the money. I give this testimony to show my gratitude, and to help some one who is in bondage as I was.—*Mrs. Nonie Domina, East Berkshire, Vt.*

San Bernardino, Cal.

THE children of our Sunday School have been doing the Master's work nobly. They have placed *Science and Health* in the City Library and in the County Jail Library, furnishing also the *Journal* to both, and now they have sent a copy to the State Insane Asylum near here, together with a copy of the Hymnal, and to-day they send on another subscription for the *Journal* to go every month to the Asylum. In answer to the donation of *Science and Health* and the Hymnal the children received the following letter of thanks:—

"On behalf of this institution and its numerous clientele, permit me to thank you for the two books which you so kindly sent us for the hospital library. They have already found a place upon the shelves of said library, and will be very useful in displacing the fears, occupying the mind, allaying excitement, and soothing the troubled breasts of many of our poor unfortunates who are now here. If at any time you have any more books, and especially any magazines, the same will be greatly appreciated by the patients. Again thanking you, I am,

Yours very truly,

"A. STANLEY DOLAN, Acting Medical Superintendent."

For five years I suffered untold agonies from astigmatism. When the claim first presented itself, I went to one of the most prominent oculists in Kansas City, who, after examining my eyes, prescribed two pairs of glasses. I found almost instantaneous relief, but in a year or two the old trouble again asserted itself and I begged for a change of glasses, or something that would ease the terrible pain in my head. I visited other oculists, but they all said that the glasses I had, fitted me, and that nothing else could be done. One evening my husband came home and said that he had just met an old friend who had been healed of many troubles by Christian Science. I had little faith in it, but the next morning I went to a Scientist, and in two weeks my eyes were healed. I took my glasses off that day, and have never worn them since. The same lady who treated me, brought my little boy through a severe case of typhoid fever, his only medicine being Truth. Although the physical healing is wonderful, it is not to be compared with the spiritual healing received from reading "*Science and Health with Key to the Scriptures*."

Mrs. P. G. Hillgardner, Kansas City, Mo.

I HAVE not had many distinct demonstrations, my healing has been a gradual transformation. I had treatments six weeks. I have had one demonstration which I will relate. A mother spoke of a claim of her babe, but a few weeks old. I said, "That ought not to be, Love is open, full, and free." She seemed to think we could not always realize it. I replied that we would work into the realization. A few weeks later the mother said her babe had shown no signs of the claim since that day.

The transformation in myself since first reading Science and Health has been great. I began to read in September, 1896. One M. D. in Hartford told me I could not live here; the atmosphere did not suit me. I have come back to Hartford to prove that Divine Love is the only atmosphere, and "God never made a place where man could not live." Have been here a year in the Science thought.

May I be found more worthy to drop a seed of Truth here and there, giving a "cup of cold water in Christ's name," and helping the reapers bear the "heat and burden of the day."—*Mary E. Burrows, Hartford, Conn.*

WILL the author of the following please mail to me his or her name?—MOTHER.

June 19, 1898.

*My Mother:*—To be blessed as you are blessed, to follow your footsteps, to be worthy to be called thy child, to be guided in divine Love, to know the Love, the Truth, as you have taught us, is my constant prayer. Although I am a student of your student, my thoughts of you are one with God. The light seems to shine brighter, the love nearer, when I think of the dear noble soul, who has only the welfare of others at heart, whose heart beats with response and with love for us who are traveling onward. Sometimes I know you are near me, and again you are floating far, far beyond; I can just see your white robe in the shadow. I stretch forth my arms, and lo, you are with Love, your arms are stretched forth, and you say, "Come, come, be not weary," and I wipe away the tears and a smile of welcome greets my Mother.

Yours in Love,

YOUR GRANDCHILD.

At the age of seventy I was healed through Christian

Science of diseases of long standing. For more than twenty years, I had been a constant sufferer, and life was almost a burden to me. Now I am seventy-nine and have not had a return of one of those ailments. All odors had a serious effect upon me. I could not walk any distance, could neither visit my children nor attend church. I greatly enjoyed praying and speaking of the beautiful Saviour I loved; but all of these pleasures were taken from me. I felt I must walk alone and serve God alone from the world. Now that I understand God's healing power I can say, "Wait on the Lord with patience and in due time we shall receive the blessing." His healing balm is close by us. God's love, goodness, and mercy is all we need to cleanse us from sickness and sin. I can now go anywhere. I am free. Christian Science has made me free, and my desire is that all mankind may taste of this heavenly gift by understanding this great revelation.

*Mrs. Abigail Merwin, Stockbridge, Mass.*

IN March, 1897, I was thrown backwards off my horse. In lunging she stepped on my left breast, breaking two of my ribs, and cutting a gash to the bone just above my heart. The cap was knocked off my shoulder, the bone of my arm was shattered, and my lungs badly mashed. I could hardly get a breath.

They wanted to send for a doctor, but as soon as I could speak I said, "I don't want a doctor. I don't want any liniments put on me. I want a Christian Science healer."

It was twenty-two miles to Austin, where a healer lived. The family and friends thought I would not live till some one could go that far. I said I could, and that I would be all right. About eleven o'clock that night my brother went to Austin, and found the healer. The next morning I was able to sit up. The second day I got up, and in eight days I wrote to stop the treatment. I was well.

I thank God there is a Power that will heal our broken bones and all our ills, and that is the blessed power of Truth.

*Martha Park, Fitzhugh P. O., Texas.*

*Dear Journal:*—The children who were enrolled as "Busy Bees" here, together with their parents, have requested that I express, through your columns, their gratitude to the dear Mother for her recent loving remembrance of them.

They were always glad for the privilege of having the name "Busy Bees" and contributing to the Flower Fund; but when the Mother's request came to disband and drop the name, they were ready to obey, feeling sure that Mother knows the way.

With the funds they had on hand they purchased new Hymnals for the church, and are now bringing all their offerings to the Sunday School.

To be always found worthy of our many blessings, and to reflect more of the Love that is breathed through the pages of Science and Health, is our constant desire.

*Rosa D. Cain, Ogden, Utah.*

IN 1887, while attending a place of amusement in Clinton, Iowa, I was accidentally shot in the forehead with a twenty-two caliber rifle-bullet. It passed through and under the scalp, and has never been found.

My right side and limbs were paralyzed. I was seized with convulsions at any and all times, and continually feared that I would never be any better, as medicine seemed to give no promise of a cure. Life seemed dark and desolate.

About 1889, I heard of Christian Science and sought relief. The darkness began to clear away at once, but I was not among the quick cures. I steadily improved until I was healed. I can walk as fast and as far as any one. The convulsions are among the things of the past, and I have great reason to thank God that I ever heard of Christian Science. My physical healing has been great, but the happiness it has brought into my life, can never be told.

*George Harrington, Fulton, Ill.*

*Dear Journal:*—I take pleasure in announcing to you the organization of First Church of Christ, Scientist, in Paris, July 20, at 24 Rue Pasquier. It was started with twenty-six members, of whom about half were French and the others Americans and English.

On the 1st of January last, two Christian Scientists took an apartment at 24 Rue Pasquier for the purpose of holding Christian Science services, and on the 7th of January a reading room was opened at the same address. It was found necessary on account of those not understanding English to have French services. Accordingly the English service is held Sunday at 11 A.M., and the French at 3 P.M.



Also two branch reading rooms have been opened to meet the demands of the French and others who cannot speak English. Altogether the outlook is promising for successful work.—*John H. Fry, Paris, France.*

July 23, 1898.

ONE year ago we organized as First Church of Christ, Scientist, of Chillicothe, Illinois, with twelve members, and six have been added since that time. We have just bought and paid for a fine corner lot which we purpose to use as a site for our church building.

Last summer one of our members was taken very sick. The neighbors declared that she would not recover. The Board of Health was appealed to, an officer sent to the house to warn the husband that if he did not call in a member of the medical profession he would be locked up. It proved a veritable boomerang, as in a few days the woman arose and attended to her household duties. It was a revelation to all who knew of the case.

We started the Sunday evening services July 3; and we feel very thankful to our Mother for this new privilege.

*I. T. Kahn, Chillicothe, Ill.*

NEARLY four years ago I first heard of Christian Science through a man who was traveling this way. At the time I was suffering from sorrow which was turning to insanity. This man told of a faithful healer only a few miles from my home. He said Christian Science was the way Christ and the apostles healed. My husband and I had often talked of Christ's healing, and wondered why it was not done now as we believed it should be. We went to the healer, and I took five treatments, bought Science and Health, began studying, and was healed. The understanding which we received has made the Bible a new book to us. We with two relatives, have had class instruction, and we few have the Bible lesson each week. I think we are the happiest family in Bertie.—*E. J., Bertie, Ontario, Canada.*

A WOMAN asked my help. She had suffered seven years with a number of ailments which her physician called paralysis of the bowels, constipation, and nervous prostration. She had also a small lump in the breast, and an internal tumor. The lump in the breast first yielded to treatment,

then the tumor disappeared. She was induced then to leave off her medicines, which she said her druggist had told her were the strongest and most powerful that he made up for any one. I treated her in all seven times, and she was healed, and has since expressed better health than ever before. During the seven years of her bondage she had given *materia medica* a complete trial and found it wanting; but when she came to Truth she realized the complete cure that can make "every whit whole."

E. T. B., St. Louis, Mo.

I BELONG to the Christian Science church, and since I have joined I feel it a pleasure to belong to it. I am a little girl, but I find that I understand it very plainly. One forenoon I was making a cup of tea for mamma, and when pouring the boiling water into the teapot the kettle turned sideways and the water spread all over my left arm. My sleeve was rolled up. Just as the water touched my arm, I said, "God is All-in-all, matter has no sensation," and I never felt one bit of pain and my arm wasn't even red. I am doing my best to overcome difficulties, and it is pretty hard sometimes.

Eleanor Graham, Provo City, Utah.

WE have a small band of Christian Scientists here who meet every Sunday to study the Sunday School lessons as given in the *Christian Science Quarterly*. None of our number have had the privilege of class instruction; but with the Impersonal Pastor and our Leader's writings, together with the *Christian Science Journal*, we feel that all things are ours. Paul may plant and Apollos may water, but it is God alone who giveth the increase.

Frances De La Vergne, Durango, Col.

CLEVELAND, OHIO, July 13, 1898.

*Dear Journal:*—I had often thought how much I would have loved class teaching from our dear Mother, and could never help a pang of regret that I had not been so blessed. The first lesson in our new *Quarterly* was a revelation, and I feel that I now have what I so longed for. I am deeply grateful for the Mother love that seeth the need of her little ones and supplieth it, even as the reflection of the One, Father-Mother, God.

HELEN MCKINLEY.

## EDITOR'S TABLE.

THE decision of the Supreme Court of Rhode Island, published in full in this number, in addition to its general importance, settling as it does, on the negative side, the contention of many that, because Christian Science cures sickness, it bears such a relation to the practice of medicine that it should come within the laws regulating that system of practice, embraces several features of special interest.

1. The decision distinctly recognizes Christian Science as a religion, placing its churches on an equality, as to its legal status, with other churches. This should be a strong hint to those churches that taboo Christian Science churches, and would rule them altogether out of the religious pale. It may be of interest also to certain of the Judiciary of Philadelphia.

2. The decision recognizes Christian Science prayer; in other words, that Christian Scientists do pray for the recovery of the sick, and that such prayers may heal the sick; also that praying for the sick is in no sense practising medicine.

This should be instructive to those of our Christian brethren who so stoutly maintain that Christian Scientists, and the Founder of the Christian Science movement, are prayerless people.

3. The court conclude from the testimony that absent prayer may be as efficacious as present prayer. This is a point concerning which there is much misunderstanding, many supposing that there must be a personal presence and some sort of personal manipulation akin to the practice of the mesmerist or magnetic healer. This is wholly foreign to Christian Science practice, and the court evidently were convinced of that fact.

4. The court come back at the medical profession in the following terse and conclusive manner:—

"To give to the words 'practice of medicine' the construction claimed for them by the state, in the opinion of the court, would lead to unintended results. The testimony shows that Christian Scientists are a recognized sect or school. They hold common beliefs, accept the same teach-

ings, recognize as true the same theories and principles. If the practice of Christian Science is the practice of medicine, Christian Science is a school or system of medicine, and is entitled to recognition by the State Board of Health to the same extent as other schools or systems of medicine. Under said cap. 165, it cannot be discriminated against, and its members are entitled to certificates to practise medicine provided they possess the statutory qualifications. The statute, in conferring upon the State Board of Health authority to pass upon the qualification of applicants for such certificates, does not confer upon such board arbitrary power. The board cannot determine which school or system of medicine, in its theories and practices, is right; it can only determine whether the applicant possesses the statutory qualification to practise in accordance with the recognized theories of a particular school or system. It would be absurd to hold that under said cap. 165, which provides against discrimination, the requirements necessary to entitle an applicant to a certificate were such that the members of a particular school or system could not comply with them, thus adopting a construction which would operate not as a discrimination only, but as a prohibition. On the other hand, to hold that a person who does not know or pretend to know anything about disease, or about the method of ascertaining the presence or the nature of disease, or about the nature, preparation, or use of drugs or remedies, and who never administers them, may obtain a certificate to practise medicine, is to hold that the operation of the statute is to defeat the beneficial purposes for which it was enacted."

This view of the question must have had somewhat the effect of a boomerang upon the medical fraternity who instigated the prosecution. If Christian Scientists should be recognized as a school, in the sense mentioned in the decision, it would be necessary that Christian Scientists should be represented on the State Board of Health, as only Scientists would be competent to pass upon the qualifications of Scientists. Such an arrangement would be quite satisfactory to Christian Scientists. We should find no fault whatever with such a "medical regulation."

5. The following point made by this decision should be carefully considered by those physicians and legislators who have urged certain class legislation in several of the states, and in some, indeed, have succeeded in securing it, namely:—

"The statute is not for the purpose of compelling persons suffering from disease to resort to remedies, but is designed to secure to those desiring remedies competent physicians to prepare and administer them."

The laws enacted in a few states, if enforced, would compel the sick person, *volens volens*, to employ a regular physician and take his prescriptions. Such would have been the effect of the celebrated Dr. Harvey Bill had it become a law and could have been enforced.

6. The court, in the following concluding language, settles a most important question, and one which has been much discussed on both sides, namely:—

"The opinion of the court is that the words 'practice of medicine,' as used in Gen. Laws R. I. cap. 165, must be construed to relate to the practice of medicine as ordinarily and popularly understood, and that the acts of the defendant do not constitute a violation of said chapter."

This just and enlightened decision, coming, as it does, from a court of high standing and entitled to the respect of all other courts, will stand as a precedent in all similar cases, and will, doubtless, receive the sanction of jurists everywhere. Thus is human justice waiting on, and being governed by the dictates of, the Divine.

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THE war is ended; the protocol has been duly signed; the white-winged dove of peace once again hovers over our country. This event is indeed cause for deep thanksgiving and profound rejoicing. The war has been in many respects a marvelous one. In its naval characteristics it has astonished our own people and the world. Such sweeping victories, accompanied with scarcely any loss on our side, are quite unknown in the previous history of naval warfare. Our land forces, though unfortunately not free from severe casualties, yet, in view of the conditions, cannot be regarded as having met other than the usual fate of war. Indeed, when we consider all the circumstances, we may justly claim a remarkable freedom from injury, sickness, and death throughout the army. We think the history of the war will acknowledge this fact.

We shall not undertake, at this time, to prognosticate the good results of this war. That good will come of it, admits of no question. War ever appears to be evil, yet there

have been few, if any, wars in the world, that have not been productive of measurable good. We do not infer from this, however, that war is of divine origin, but discern in it the omnipotence of Good in the face of that which, to human sense, is evil.

We now mention two events of the war that furnish cause for the greatest rejoicing among our people, as well as good people everywhere. Firstly, the abolition of Spain's cruel and despotic reign in Cuba and her other possessions in the West Indies. It liberates many thousands, who for long years have been held in chains of a slavery scarcely less abject than the worst forms of servitude arising from the ownership of one human being by another human being.

Secondly, the patriotic spontaneity with which the people of the South responded to the call to arms, has wiped out, we sincerely trust and believe, the last vestige of the hatred and sectionalism engendered by the War of the Rebellion. This presages a closer bond of union in the future than was possible under the ante-war conditions, and will lead ultimately to a re-uniting of the sections on the broad platform of Christly fellowship and brotherly love.

Let us, therefore, mingle our rejoicings with those of our fellow citizens, and renewedly turn our thoughts and purposes to the prosecution of that warfare in which we are engaged, whose final purpose is the destruction of sin and sickness, and the overcoming of death in the world.

The fact that a war between two great nations has been ended in the short space of three months, surely is among the evidences of the fulfilling of that prophecy which declares that wars and rumors of wars shall come to an end.

Omnipotent Good reigns.

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WHAT may properly be termed the judicial habit should prevail, in a peculiar sense, among Christian Scientists. We know of no people who should be more impartial, more tolerant, more charitable. It is the lack of these qualities that leads to partisanship, contention, division, and harshness of judgment. We are too apt to run to extremes, and to see in those whose characters and conduct seem to comport with our views only that which is good, unmixed with any element of evil or wrong; while in others we see



only evil, without any admixture of good. This leads to undue admiration on the one hand, and undue criticism or condemnation on the other. We should endeavor to see both of these qualities for just what they are: mortal weaknesses rather than virtues. It is the failure to exercise the judicial quality that causes us to see or grasp a given or isolated statement of our text-book, and adopt it as an absolute rule for our guidance, perchance, to the exclusion of other statements which should be considered and understood in connection therewith.

Courts of justice in construing a statute consider all the different parts of it and construe them together, if possible, in such a way as to harmonize the whole. This is what should be done with our text-book, as well as all other authoritative writings on the subject of Christian Science. Unless this is done, we are apt to get partial and erroneous views, either falling short of the true mark or running to unhealthful excesses, according as we fall into the error.

Then, too, human courts of justice endeavor to be, and indeed fall short of their mission if they are not, strictly impartial in dealing with parties to controversies who present their claims for adjudication. This is as it should be in all human affairs. This rule should much more prevail in the ranks of those who are endeavoring to work out the highest conceptions of a practical Christianity.

Let us, more and more, study, ponder, and endeavor to be governed by, that rule of our Church Manual which is monthly read in church. Therein is a complete epitome of all that could be said upon this subject.

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IF evil is real in the sense that it is eternal, when, where, and how shall it *ever* be overcome? And yet the Bible tells us to overcome evil with good. If so be that one is less under the dominion of evil now than one year or ten years ago, then in that proportion one has proven the non-eternity of evil. What one can do, all can do, if they learn how. If evil is unreal in the sense that it is not eternal, then he who is overcoming it is likewise proving its unreality. If it never was real can it be so now? and if it is not now can it ever be? If it was not, is not, and never shall be real, did it

ever have a *real* beginning? If it never had a real beginning, what sort of a beginning had it?

If sickness is of divine origin God must be the author of it. Can man destroy that which God made? Is it not more reasonable to assume that man is the author of sickness (so far as it has any author), and that God can destroy it because His law is superior to any man-made law?

DIVINE Love is truly a consuming fire. It consumes all the dross of mortal hate, leaving, as a residue, only the gold contained in God's idea.

The flame shall not hurt thee; I only design  
Thy dross to consume, and thy gold to refine.

If God is omnipotent He must, by the necessity of logic, be omnipresent and omniscient. There could be no power without presence, and there could be neither power nor presence in absence of Wisdom. Hence the inevitableness of the Trinity.

If God is Love and God is All, and if there is but *one* universe, where is to be found the abiding place of that which is the opposite or absence of Love? Let our logicians answer.

WHERE is that logic which can establish limitations to Infinite Love, or place a boundary line around everlasting mercy? Surely not in Scripture, for it says: "His understanding is infinite," and "His mercy endureth forever."

WE must either admit the infinitude of Good or the infinitude of evil,—or that both Good and evil are infinite. If both were infinite the warfare between them would be interminable.

PURITY is Heaven. Impurity is hell. Both are conditions of consciousness, rather than material places or fixed localities.

THEY who would progress in Truth must be clean of thought and honest of purpose.

"No cross, no crown."

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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## PEACE.

WERE half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals or forts:

The warrior's name would be a name abhorred,  
And every nation, that should lift again  
Its hand against a brother, on its forehead  
Would wear forevermore the curse of Cain! ♦

Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease;  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals  
The blast of war's great organ shakes the skies!  
But beautiful as songs of the immortals,  
The holy melodies of love arise.—*Longfellow.*

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## THE RESTORATION.

BY REV. E. E. HARDY.

The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.—R. V.

MUCH has been written during the latter half of the century now drawing to its end concerning the second advent of the Messiah. As early as 1845, certain close Bible students predicted that in 1866 "the end" would come. Since then there has come to be a widespread conviction among the Anglo-Saxon race that following Easter of the present year there would come such an awakening among Christians as clearly to indicate the beginning of a new era—the appointed time of Restoration, when Christ's reign is to become universally acknowledged.

Coincident with this growing conviction, however, are "signs of the times," concerning which as little note is being taken as was made of the incidents surrounding the advent of the Man of Bethlehem birth. Paramount among these tokens of hope is the fact that we have in these dates important data relating to Christian Science. We are entering upon the thirty-third year of the ministry of Christian Science, and its correspondence to the year of Jesus' ministry, which gave to the Master a more world-wide renown than all previous years, is significant.

Christian Scientists hold that Christ's re-appearing, as announced in the twelfth chapter of Revelation, was heralded to waiting Christendom by the discovery of the Science of Man, or Christian Science, in 1866, by Rev. Mary Baker Eddy. Mrs. Eddy was at that time a devout Christian, and also a physician.

The history of the religious life of this denomination has already been marked by the working of wonders such as have not been witnessed since the earliest days of the Christian Church; and now that legislative bodies and leading lights in the intellectual world, and of the various Christian denominations, have come to accord it place and power, its influence and usefulness will be augmented beyond all bounds of limitation.

At the time of the Messiah's advent, the Jewish people

were expecting his coming. In parable, the manner, time, and place of his appearing were clearly stated, so that there remained no excuse for those who stubbornly closed their eyes to "the signs of the times." In the light of Christian history, those who see in the career of this righteous One the fulfilment of prophecy, wonder why the Master's words were rejected, his character misrepresented, and his works set aside as works of Beelzebub. There were few among the Jews who followed the pattern of his life; but there were many professedly devout and religiously astute Jews who honestly believed they were doing God service by attempting to put an end to what appeared to them to be the false doctrine of Christians.

The history of Christian Science has thus far met with a strikingly similar reception. Our civilized laws prevent bodily harm, but with "malice aforethought" and tongues full of malignity, all manner of evil has been done to overthrow the cause of our people. And thus is history repeating, in the end of the Gentile era, the works which brought to an end the Jewish era.

The herald of a Christ-like faith and understanding, by which the sick and the sinful are healed and reformed, knocks at the portals of our churches throughout the land, seeking admission; but their angels, which ought to be entertained, even if unawares, are too often mistaken for devils in disguise. The doors of individual thought are closed in many cases by a sermon salted with warnings to beware of false doctrines. This phase of religious and intellectual narrowness has compelled the formation of an independent body, now coming to be generally recognized as The Church of Christ, Scientist.

As a rule, Christian Scientists do not, at the first, willingly absent themselves from churches with which they hold membership; but unity of purpose, unselfish devotion, love, and spiritual understanding find in sectarian bitterness and animosity a poor substitute for the spirit of their Master. So they hesitatingly and, oftentimes, tearfully, turn to our churches, where their usefulness will be appreciated.

Religious history records that the people of a certain city, having one language, chose to build a hope of Heaven from a material base. Confusion of tongues followed, and that city was named Babylon—the gate of confusion. Coincident with this parable is the history of Christendom. Her people

have, in the Bible, the medium of one language capable of revealing Spirit—the realm of Heaven—as ever-present; but in the vain attempt to gain Heaven (from a material base), through a material sense of existence, instead of realizing the ever-present spiritual sense thereof, beliefs have multiplied, bringing confusion of tongues. This is my sense of “Mystical Babylon,” the anti-type of her historic sister.

To-day, unlike three years ago, our churches and halls are, as a rule, everywhere being taxed to their utmost capacity. Hungry ones throng to hear the Bible read in connection with the text-book of Christian Science—“Science and Health with Key to the Scriptures,” by Mary Baker G. Eddy. These are our only preachers. They are the Word of God. These two text-books unite to bear witness to the Truth, the whole Truth, and nothing but the Truth. Their witness shall establish the restoration of Israel. Health and harmony are among the signs which follow this gospel.

One of the most eminent and scholarly clergymen in the Protestant Episcopal Church, was recently quoted in the *New York Herald* as having made the following statement: “Christian Science has come to be the recognition of what Jesus Christ thought and did. What the limits of this potency in healing are it is not for me to say; but I believe that, as the centuries roll on, there will be miracles such as we have never seen. Christ saw that sickness was the consequence of sin, and the best way to cure it was to cure sin. Thus we see that the healing of the body and the soul are not two things, but one. I cannot see but that failures of medical science and the church are due to their failure to recognize this!” The same paper editorially says, “We have been taught to think of God as having close relations to the spiritual nature, but as indifferent to the condition of the physical system. Have we been mistaken in this matter, and is it our duty to find health, as well as contentment and happiness, in religion? The subject is worth thinking about, and a casual suggestion may not be out of place. . . . We know that an idea [belief] will disarrange physical functions, or will help and restore the harmony which has been interfered with, but the world has not yet discovered how far the control of mind over the body can be made to extend. If we were all of us wise, or religious, should we be able to abolish disease? That is a matter for serious thought.”

Rev. W. H. P. Faunce, D. D., in the *Baptist Examiner*



of March 31, sums up his investigations of the theories of Christian Science in the following terms:—

"1. This new doctrine, if it be new, must have some truth in it, because of its fruits. Jesus gave his disciples power to heal, and that power has never been revoked. It will not do for theologian or historian quietly to assume that Jesus meant such power to fade with the lapse of years, or to vanish at the end of the third century. Men will believe either that miracles are continuous throughout the history of Christianity, or that they never occurred in the Christian Church. No middle ground is logically or theologically possible. It is absolutely certain that hundreds of men and women in this country have received in the healing of their diseases a demonstration that there is a fundamental truth in Christian Science. Beholding the men who are healed, we must beware how we declare ourselves against it. Even though many have died while hoping to be healed, even though many have forsaken the faith they once held, a marvelous number of cures are being daily performed. It is easy to pronounce this Satan's work; but Satan's work is to bind men, not to loose them.

"2. Christian Science has recalled many from agnosticism to a living faith in God. The majority of the believers do not come from the churches. When I asked one man where they did come from, he answered, 'Out of their graves.' Ninety per cent, he averred, had come into the faith through the healing of apparently hopeless disease. Many of them have come out of atheism into radiant religious faith.

"3. The average Christian Scientist does have a victory over fear, and care, and sin that is not achieved by the average orthodox Christian. To the average church member, Christianity is the acceptance of a series of doctrines and historical facts, and the acceptance of a forensic transaction of eighteen hundred years ago, in consequence of which acceptance he hopes for Heaven beyond. But he is a worried, and fretted, and fearful man; afraid of himself and his propensities, afraid of colds and fevers, afraid of treading on serpents, or drinking deadly things, as the apostles of Christ were not. The average Christian Scientist—and in this respect he is like the Keswick disciples—has put all anxiety and fretting under his feet. Christ is to him no distant historic figure, but the incarnation of the Divine Idea. God is no mere 'first cause,' but a very present help."

After John the Baptist's teaching, there was to come a

doctrine that should make both the inward and the outward man clean by the baptism of Spirit, and by transforming man by the fire that consumes all materiality. (Matthew, 3 : 11.) This doctrine did come. The earliest witness concerning its practicability was that forgiveness of sin involved healing the sick, opening the eyes of the blind, cleansing from the loathsome disease, and raising the dying, and even the dead. These evidences of its usefulness, of its supreme advantage over all other systems of religion, continued as the abiding testimony of Spirit, until lost sight of through exchanging the doctrine of Christ for the precepts of men, who, on account of explaining the Scriptures materially, fell back into the faith of this Preacher of the Wilderness.

John the Baptist thus becomes the prototype of Evangelism, separated from the works of the Apostolic Church by reason of not giving an adequate explanation of man's relation to God, whereby to save mortals from sin, sickness, and death.

Evangelism, like this Baptist minister, condemns many existing evils, and presents the necessity for repentance, faith toward God, baptism, etc. It *dwells* in these, not laying hold upon the deeper and vital necessity of reformation—of “leaving the principles [beginnings] of the doctrine of Christ,” and going on unto perfection (Hebrews, 6 : 1-3). Christian Science, on the contrary, teaches the true understanding of what really constitutes the nature and divinity of man.

As a religious denomination, we most heartily accept the Holy Scriptures in their spiritual signification and application, which we believe to apply to all ages, past, present, and future, with uniform force.

We hold that the Christ is divine; that, being the Intelligence of God, this Logos is “God with us.” And, furthermore, that the Logos—this infinite manifestation of Life and Love—is “the true Light [the only intelligence], which lighteth every man coming into the world” (John, 1 : 9), both before and since the birth of Jesus as a son of man.

We hold it to be a misapprehension of Truth to believe that the terms “Jesus” and “the Christ,” are identical in signification. Science correctly explains this problem, thereby reconciling man to God by making plain what otherwise becomes a hopeless mystery.

We maintain the integrity of the Scriptures which declare,  
 First, that man is the offspring of God. (1 John, 3 : 9.)  
 Second, that he is never in nor of matter. (1 John, 3 : 6;  
 Matthew, 23 : 9.)

Third, that as the creation, evolution, or manifestation of Spirit, man is spiritual and not material. (Romans, 8 : 3-11.)

As thought becomes cognizant of these facts in Science, the prophetic utterance recorded in Isaiah, 58 : 8 (R. V.), is renewedly made practical in human experience: "Then shall thy light break forth as the morning, and thy healing shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward."

Thus spiritual understanding will ultimately be found by all to be not only "a woman's leaven," but also "the hidden treasure," and "the pearl of great price," "the net cast into the sea," and "the Bridegroom of Life."

All mortal and material sense of manhood must be overcome by rectifying vain reasoning. (Romans, 1 : 22.) In proportion as this is done in the manner indicated by Christian Science, all the tares, goats, and bad fishes will be seen in their worthlessness, yea nothingness, and cast out. Then will it become apparent that mortality can be "so clothed upon, that what is mortal may be swallowed up of life." (2 Corinthians, 5 : 4.) "Life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher" (2 Timothy, 1 : 10, 11, R. V.).

## NOTICE.

HEREAFTER the Wednesday experience meeting will be made throughout the Field a meeting of interest on subjects pertaining to Christian Science, as well as personal experience, and will be called the *Wednesday Evening Meeting*. A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church will select the lecturer, subject to the Pastor Emeritus' approval, and direct him where and when to deliver his lecture, within the bounds of his section or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 16, 1898.

## NO NEW THING.

BY EDWARD EVERETT NORWOOD.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? — Micah, 6:8.

**I**T is about three thousand years since the old Hebrew king, well versed in all the phases of mortal mind, after tasting of its pleasures, suffering its pains, and learning of its so-called wisdom, sat down and said, "Vanity of vanities, all is vanity," and, "There is no new thing under the sun." And in making this statement, Solomon voiced a great fact, for in deed and in truth there is nothing new. Mortal mind claims to be a creator; it pretends to originate and put forth something new, calling it real and good, when it is but a different phase of mortal thought, novel only to its own finite sense.

These attempts at creation are a useful lesson in proving the futility of any lesser power than the omnipotent Mind. Equally futile are the efforts of man, from a material standpoint, to explain the Science of Being—to show how we originated, why we are here, and our ultimate destiny. Washington Irving wittily said, "Of the creation of the world we have a thousand contradictory accounts; and though a very satisfactory one is furnished us by divine revelation, yet every philosopher feels himself in honor bound to furnish us with a better." It is even so. Materialists, in various ingenious ways, have endeavored to explain it. Theologians have kept themselves busy in trying to reconcile the seeming contradictions of the Bible, the theories of natural science, and their ideas of a just, wise, and omnipotent God; and mortal mind has been groping blindly for the Truth amid deepening gloom. As Luke quaintly tells us, in speaking of Paul's visit to the Grecian capital, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing," which is a concise statement of mortal man's search after wisdom.

The Truth-seekers of the first century were confronted in a measure by the same problems that exist to-day. They felt they were in darkness. They had a cold, lifeless religion, that bore no fruit. The traditions of the elders no longer

satisfied them. In the graphic words of Jeremiah, they "looked for peace, but no good came; and for a time of health, and behold trouble." All seemed empty and void. In the midst of this gloom, like the Psalmist, their heart and their flesh "cried out for the living God," and the call was heard and answered. From the despised city of Nazareth, there came one who had solved the problem of Being. He felt he had a mission, and it was to redeem the race of men. He said, "I am the Way, the Truth, and the Life," and even added, "No man cometh unto the Father but by me." He was tender, yet bold; pure, but charitable; meek, but mighty. He had the courage of his convictions, and feared not to tell men their faults. With all this, he had a wonderful power in healing the sick, reforming the sinner, and supplanting discord with harmony. He sought not the rich or learned, but rather chose his disciples from what seemed very unpromising material.

Men were astounded. They mocked and derided, but had to acknowledge that he possessed something which they did not possess. He was not learned in their sense of the word, yet his knowledge of men and things, of cause and effect, far exceeded theirs. In homely illustrations, drawn from scenes and objects at hand, he taught them their duty to God and each other, and explained the Science of Being. He laid the utmost stress upon goodness as a factor in the search after wisdom, for he told them only the pure in heart could see God. He was not ambitious, for he continually turned them away from his personality. One who called him "good" he rebuked by saying none were good, none perfect, but the Principle of Goodness which animated them. When a certain woman in the company, edified by his explanations, called down a benediction upon the mother who bore him, he wisely, but kindly, reproved her by commending rather those who heard and obeyed the word of God. Human flattery had no weight with him. To all, rich and poor alike, he, in effect, said, To be my follower, to be taught of me, you must deny yourself, take up your cross, and follow me, and the way is long and the path rough. He "led captivity [material sense] captive," and gave the grand gifts of liberty and peace to men. He came to fulfil the law, to fill it so full of the Spirit that the coldness of the letter was forgotten in the effulgence of Divine Love which glowed through it. He taught men to be meek, and kind, and gentle, to overcome self, to love everybody, to forgive

and forget wrongs, to be honest and pure, and, above all, he gave them a perfect example of doing it. Our Master showed them how natural and simple it was to be good, and how unnatural and hateful was evil. He defined God as an ever-presence, Love, Heaven just at hand, and joy and sunshine everywhere. He came that they might have Life, and have it more abundantly.

Through much toil and self-sacrifice he established his system, chiefly among the poor and lowly. He knew he had been preaching to dull ears and gross hearts, yet he did his work wisely and well, and then rose above human view. And so we see that the teachings of Jesus, even in the limited sense in which they have been generally understood, after an experience of nearly twenty centuries, have lost none of their weight, but have been the glory and hope of Christendom, leading men from darkness into Light, helping to overcome sin, consoling the suffering, giving hope to the cheerless, strength to the weak, and to the heavy-laden peace.

That they have been understood and demonstrated in a limited sense is provable by the history of the Christian Church, many of whose adherents have all along felt its lack of spiritual power. The one important "sign" upon which Jesus laid so much stress, namely, healing the sick, has never been recognized, much less demonstrated. Theologians taught that this life was simply a fleeting span, a vestibule of immortal life just beyond the grave, obtained through the gate of death. They laid little if any stress upon solving the mysteries of Being, saying, "We will know all after we die and get to Heaven." But God, in His infinite wisdom, did not cease revealing Himself to His children.

Some thirty years ago, in one of our New England States, a woman wrote a book. It was a wonderful book. It was original, unique, startling. Men read it and marveled. As was said in ancient days of the Apostles, "Here is one who has come to turn the world upside down." The most cherished theories and arguments of the elders were directly confuted in this new message. The ancient landmarks of material sense were set aside. It claimed to teach the Science of Being, and heal the sick, and proved its claim valid when studied and demonstrated in the proper light. It took the things of the Creator and showed them to the creature, and proved the reality of Good by showing the nothingness of evil.

To say it marked a new era in religious history hardly ex-



presses it. When the first copy of Mary Baker G. Eddy's wonderful book, "Science and Health with Key to the Scriptures," came from the printing press, there was "a change of front of the universe." Men looked up instead of down, the world began to grow better, and longevity increased. The book proved its claim, and gave the Science of Life to the sons of men. In studying this book, and Mrs. Eddy's other writings, what does one find? The very first thing he comprehends is, "All Causation is Mind, and every effect a mental phenomenon" (Retrospection and Introspection); and, working from this standpoint, he resolutely turns his back upon matter as a factor in the problem, denying its authority, power, and existence. So he sees that in the spiritual realm only can he gain the Light, and finds this to be the Comforter that leadeth into all Truth. He feels a deep longing, a conscious yearning, for a higher, clearer, more Scientific sense of Good, and finds it. By learning to understand God he becomes happy, cheerful, and strong. He looks out upon the universe and sees God everywhere, because he sees Good everywhere, and God is Good. He believes the word of his Master when he says, "It is not the will of your Father in Heaven that one of these little ones should perish," and knows He can and does save to the uttermost. He becomes measurably patient and meek, and, like Paul, he "looks not at the things which are seen, but at those which are not seen," for one is temporal and the other eternal. He feels that he must and will rise to where, like his Master, he can be tempted at all points, meet every form of evil, and yet be without sin, for he knows that the Christ is with him always, even unto the end of all error.

And as he goes on, solving and demonstrating the problem of Being, his understanding of God enables him in proportion, to conquer all forms of error, such as sickness and sin. So that the most desperate claims of mortal mind vanish under his treatment. He becomes honest, pure, gentle, kind, and meek, in the ratio of his earnest striving, and is a light upon a hill to all those about him, so that his daily life is a continual sermon.

And so, to hear the conclusion of the whole matter, we find that, after all, it is "no new thing," but the old, old story of God's infinite goodness, and man's search after Wisdom leads him on up to where he will see the King in His glory, and be satisfied, when he shall awaken in the image and likeness of God.

## PREPARATION.

BY O. F. H.

WHEN God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," we read that "Abram departed, as the Lord had spoken unto him," and when the promise came to him that all the land of Canaan should be given to his descendants, he *believed*, and there he "builded an altar to the Lord, and called upon the name of the Lord." Following his history, we see that when he was prospered, and his nephew, Lot, was also prospered, a strife arose between their herdmen. Then Abram manifested that peaceable and wise spirit, which should make him an example for all, and generously gave Lot the choice of all the territory, and begged that there should be no strife between them, "for," said he, "we be brethren." (Is not this suggestive to Christian Scientists?) Even after this, when Lot was taken captive, Abram went and rescued him from his enemies, but refused to accept any of the goods he had brought back with Lot, showing how he shut out the thought of greed, or self.

After this the word of the Lord came to him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Thus it was that Abram began his acts of faithfulness to the voice of Truth as it came to him, which were the preparation for his future faith in God, and when his great trial came (fifty years afterward), and he was told to offer up Isaac, his "only son," whom he loved, as a burnt offering to the Lord, he was disciplined to obedience, and did not hesitate to go; obeying even to taking the knife and stretching forth his hand "to slay his son." It was then that the "message of Truth and Love" (or Angel) called to him, saying, "Lay not thine hand upon the lad, . . . for now I know that thou fearest God;" and in a second message the promise was given, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." From that time Abraham has been known through all the generations as the "Father of the faithful."

When Jacob was bidden by his father and mother to go

into the land of Padan-Aram, he promptly obeyed, and on this journey he saw the vision of the ladder with the angels descending and ascending upon it, and there raised the pillar of Bethel and made the vow to give to the Lord a tenth of all his possessions with which God should bless him, thus instituting the Jewish practice of giving tithes, which we learn in Science and Health, page 587, is a type of homage—gratitude. After this we see him faithfully serving his fourteen years for his two wives, learning obedience and faithfulness. Again obeying the voice of God when bidden to return to the land of his fathers and his kindred, he made that memorable journey, when he sent his company ahead and he wrestled *alone* with the angel till daybreak, and his name was then changed from Jacob to Israel, for “as a Prince had he power with God and with man, and had prevailed.”

Next we come to Joseph, who was obedient to his father's command to go and visit his brothers, even though they hated him. The result we all know. They sold him into Egypt; but here, too, he was faithful in the Egyptian's house, and even in the prison he found favor by his good conduct, but was kept there two full years after correctly interpreting the dreams of the chief butler and baker, until Pharaoh dreamed, and could find no interpreter among his magicians and wise men. Then the chief butler was “reminded of his fault,” and told Pharaoh of Joseph's ability to interpret dreams. He was therefore called, and through his interpretation of Pharaoh's dream Egypt was saved from want during the seven years of famine, and Joseph was able to return good for evil to his brothers, and to supply them and his father with all they needed through those years of destitution.

We will now look for a moment at the history of Moses. For forty years he was in Pharaoh's house, becoming “learned in all the wisdom of the Egyptians;” then came forty years of service to Jethro, his father-in-law, the priest of Midian, until the angel of the Lord appeared to him in the burning bush, commanding him to go and deliver his people from Egyptian bondage. At this time he learned obedience by casting his rod upon the ground as bidden, and by again taking it up as bidden, when he saw it as a serpent before him, and then finding it a staff to lean upon. In obedience to the voice of Truth, he saw his hand white with the dread leprosy by the simple act of putting it in his bosom, and again made whole through another similar act of obedience. After this we see him doing those wonderful works before the king of

Egypt, as commanded by God, until at last the children of Israel were led through the Red Sea and the Wilderness by him, receiving his instructions and discipline, making them ready to inherit the Promised Land. (See Science and Health, p. 557, line 27.)

Again, taking David for example, we see that he was diligent in keeping his father's flocks, learning in the mean time the sweet songs of the shepherd boy, which afterward gave him favor with King Saul. It was also in the performance of these duties that he slew the lion and the bear, which gave him confidence that he could defeat Goliath, the great Philistine. After this he learned faithfulness and wisdom in the house of King Saul, meeting and overcoming the king's jealousy, by taking the counsel of the Prophet Samuel, and by refusing to take Saul's life when opportunity presented itself in the cave of Engedi, so that Saul said to him, "Thou art more righteous than I, for thou hast rewarded me good, whereas I have rewarded thee evil." Thus he passed through seven years of trial with this unreasonable king, acting wisely before the people of Israel, until finally, after Saul's death, he was chosen king of Judah, and in seven more years was made king over all Israel.

No wonder that he could speak with assurance in his beautiful songs of the deliverance of those who put their trust in God. He knew whereof he spoke when he said, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

During three years the three Hebrew children refused to defile themselves by eating of the king's meat, and afterward to serve the idols of the king, or bow to the golden image that he had set up, and when their great testing time came, they were able to withstand the flames of the fiery furnace, and come forth without even the smell of fire upon their garments.

It was the same with Daniel, who also refused to eat of the king's meat, and afterward, when the decree had gone forth from the king that if any man should "ask a petition of any god or man for thirty days, save of the king," he should be cast into the den of lions, Daniel then had the courage and faith to go to his house, and "with his windows open toward Jerusalem" to pray and give thanks three times a day before his God, "as he did aforetime." Thus he was *prepared* for his great triumph, and came forth from the lion's den unharmed.

In the New Testament history we see how Paul, and Peter, and John, and others were led along, step by step, through their fidelity to their highest concept of the right, until they were able to withstand the boiling oil and the poisonous viper, and to open the prison doors.

In our own times and country, we note the steps in the history of Washington, Lincoln, Garfield, and many others—how they rose through faithfulness to each day's duty as it came to them. No one thing seemed to be of great importance at the time, but it was moulding and fitting them for their great work, and they were prepared for it when it came.

Do not these examples speak to us as Christian Scientists with a double lesson? Do we not sometimes yield to a sense of discouragement, and feel that we are not doing as great a work for our Cause as we wish to; that we are not advancing in the understanding of Truth as we should, thus manifesting lack of patience and perseverance? Are we not apt to think of the great events in the history of our noted men and women and forget to look at the years of preparation?

Have we not to-day another striking example of faithfulness to each day's duty, of years of toil, of disappointments and discouragements unnumbered, risen above, of unceasing and unchanging love to humanity, manifested in the life of our beloved Leader, the Rev. Mary Baker Eddy? We see how, through prompt obedience to the voice of God, she has walked humbly and patiently the "thorn-road" day by day, surmounting greater and greater difficulties, solving problems that no other one could solve, leading us gently, but firmly, along, out of the bondage of material sense into the understanding of what the true or spiritual sense is, as taught us in the "little book," "Science and Health with Key to the Scriptures," which is a light to our feet indeed. Has she not heard the murmurings of the Children of Israel as they have had to encounter the hardships of the journey through this "wilderness of sense"? And yet, with what lovingkindness has she met and overcome these murmurings!

Must we not follow these examples and improve our days of preparation if we hope to be able to stand the testing that will surely come to each and every one of us? If these worthies of whom we have spoken had not been faithful in the lesser things, would they have been able to be victorious in the greater ones? Doubtless the way at times seemed long and discouraging to them, but they persevered, and finally received the reward for their faithfulness.

## POVERTY AND RICHES.

BY M. BETTIE BELL.

**T**HERE is a law of the human mind that says man can be either rich or poor.

Would it not be well to consider the command: "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread" (Proverbs, 20 : 13). The bread of Love and Wisdom alone can bring to us satisfaction.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matthew, 5 : 3). To be poor in spirit, is to have lost the sense of all that belongs to both poverty and riches in matter. A total annihilation of the material makes us poor in material knowledge and rich in the spiritual; hence ours "is the kingdom of heaven."

There is only one poverty, the poverty of material knowledge; only one kind of riches, the riches of spiritual knowledge. The overcoming of material knowledge and the gain of spiritual knowledge makes man an heir to the kingdom. Self-consideration cripples our ability to lay up our treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." God always supplies; there is never a scarcity or lack of provisions. We know this through trust and obedience. Jesus said to the rich man: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me" (Mark, 10 : 21). The demand was to give up the false riches for the true; take up the cross of denying self, and suffering for sin, and win the crown of spiritual understanding, which is the only riches.

The real provision is manifested to us through righteousness, and in righteousness alone is our deliverance. Man, as the offspring of Spirit, is in possession of his God-given inheritance. The income from Divine Principle is infinite and plentiful. The way is open through the understanding of Christian Science, and all who will may receive their income.

Abraham, obeying the command to sacrifice his son and to give a tenth of his tithes to the Lord, gained the real riches.



When Tobit called upon Raphael, the *man* of understanding, to heal him of his eight years' blindness, he liberally rewarded him with the gifts of alms. (Tobit, Old Testament Apocrypha.)

Joseph's experience and demonstration is a lesson of great magnitude. His brethren recognized his spirituality and envied him. Through envy they were sorely touched by the famine; while Joseph, in his patient retirement, was gathering his wheat into the barns. "And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail" (Genesis, 47 : 15, 16).

All the Bible worthies entered into the kingdom of heaven through obedience to the law of remuneration, compensation, and sacrifice. The real Christian will lay all he has on the altar of sacrifice, and wait on God to supply what he needs.

An unselfish patient will see, in order to gain the harmony he desires, the importance of obeying the Divine law, "Thou shalt not muzzle the ox that treadeth out the corn. . . . And the laborer is worthy of his hire." A selfish patient with blind eyes to this law will want you to give all your valuable hours and realization to him and all his relations, without remuneration. Then if he does not respond quickly he is apt to find fault with both healer and Science. The unselfish patient gains and grows because of obedience to the law of Divine Principle; the selfish one stands still, frets and murmurs with himself and every one else. Liberality, generosity, and sacrifice bring speedy relief, while closeness and a grumbling state of mind are the kind that must "go and wash in the pool of Siloam."

Hannah's prayer in the second chapter of 1 Samuel declares, "The Lord maketh poor and maketh rich. He bringeth low, and lifteth up." Pride, vanity, and self-righteousness rebuked, cut down a mortal's self-exaltation; humility, meekness, gratitude, and faith, lift him up where he discovers the riches of unselfishness.

Divine Love is the safety bank where all our wealth is deposited. Through striving, seeking, and asking of Love prosperity comes and gives us each day "our daily bread." "I am the bread of Life," that bread which gives knowledge

and understanding of the Christ-Mind, and with it comes the fulfilment of the promise, "Riches and honor are with me; yea, durable riches and righteousness" (Proverbs, 8 : 18).

Ignorance manifests sin; wisdom manifests prosperity. Honesty, uprightness, cleanliness, and industry are the forces of prosperity. Love gives birth to all these qualities and wisdom supports them. Unselfish activity is the strength of prosperity. God has given to us the money of health, power, beauty, temperance, usefulness, and humility. God has given to us the money of chastity, virtue, piety, and righteousness. There is a liberal income, free, abundant, supplying every spiritual need. "He sent his word, and healed them, and delivered them from their destructions" (Psalm 107 : 20).

God's money is never diminished, lost, or stolen; therefore, it is more valuable than man's money. There is an eternal recompense and a rich dowry for each idea. When we bring out, through demonstration, the money of revelation, realization, inspiration, and spiritualization, we have laid our treasure up in heaven and have all we desire. Then nothing has power to withhold from us the money of Love. The money of health and wealth is the Love Divine, and that money (realization) is the true power that heals and saves. Through this Divine money we have the vigor to heal, teach, and preach the word, through mercy, justice, meekness, and love.

Jesus taught, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God!" (Mark, 10 : 25.) This alludes to worldly riches, where those possessing them are untouched by spiritual desires. David, Solomon, and others, through their intelligent solution of the problem, revealed the unreality of the poverty and riches of earth and dust, and found the heavenly treasure of Love and Wisdom. Instead of selfish minds blaming our Mother in Israel for laying up her treasure in heaven and reaping the fulfilment of this sacred promise, "all these things will be added," let them follow her example and instructions to go and do likewise, and they also will receive the blessing, and have no time to sit down in a dusty house of laziness, fault-finding, and ignorant criticism.

Ignorance is not bliss. It is not folly to be wise. It

is man's right to know and enjoy what he knows. Isaiah was called the "Gospel Prophet." He foretold the coming of plenty and prosperity with the coming of a Saviour to redeem the world and remove the curse of poverty. This Saviour has now come the second time in the name of Christian Science, teaching us that Love is quickening, revealing, and healing, and enabling us to realize that we do know the Truth and the Truth has made us free.

Let us study, teach, and preach this inspired word, and thereby remove the veil of poverty from the face of the child, or man, that we may see in his face that illumined intelligence which is the light of spiritual riches.

## IMMORTALITY.

BY MARY ADELAIDE AYERS.

IN among the cool, green leaves,  
Sweet and low the violet sings  
Of the oft-returning springs.

"Think you, friend, that when I go  
That I say a last good-bye,—  
That my fragrance *lives* to die?"

"Only to thy erring sense  
Do I fade, for once again,  
Heralded by soft, warm rain,

"I shall come, with message sweet.  
As a thought of the Most High,  
Know that I shall live for aye.

"Till the ages hear my song,  
Listen, wonder, think and *know*  
They can *always* keep me so."

**SIN** is selfishness; Godliness is unselfishness; a godly life is the steadfast working out of inward freeness from self; to become thus godlike is the bringing back of man's first nature.—*Theologia Germanica*.

## UNCONSCIOUS HEALING.

BY REV. JESSE L. FONDA.

**I**N the January *Journal* some cases of impersonal healing were given, and three cases are here given which will be more strictly called unconscious healing. The first one is that of the sister of my cousin's wife. Three years ago she was in poor health, with a tendency towards lunacy or mania that was supposed to run in the family. While she was visiting my cousin, knowing that we had done something for her, she remarked in a questioning way, "I wonder if they could do anything for me?" My cousin, not being much of a believer in Science, paid almost no attention to the remark. A year from that time the sister was sent to an asylum in New York state for treatment for monomania.

After she had been there a year my cousin visited her and found her worse than when she went there the year before. Then my cousin wrote to me quoting the remark that her sister had made the year before.

I immediately wrote back what had been done in cases of that kind, and what I would do for her if it could be brought about. She wrote to her sister what I offered to do. A good deal of correspondence was held, and the result was that she thought that it could not be arranged; so I thought that the matter was closed. But in the last letter to me my cousin wrote that since the correspondence had been going on, and the case was more or less in our thoughts, her sister had shown marked improvement in all her symptoms. That was, as far as I can remember, about February, 1897; but in the first of the following summer my cousin wrote me that her sister had so far recovered that she had been discharged from the asylum and had been sent to her own home. A letter, later by some months, stated that her sister was still getting better.

As I wrote above, my cousin is no Scientist, she likes it well enough until one comes to the unreality of matter and the body, and then she draws back! But she was frank enough to say that "the fact is, that since you have been thinking of my sister she has been getting well;" and in another letter she wrote that she is very grateful for what has been done for her sister. In all this neither my wife nor

I had the slightest idea of treating the lady, nor of "sending her a thought," nor influencing her in the least—it must have been purely the work of the only Presence and the only Power that is filling the universe!

The next case is in the same line, but not so pronounced. It is of a man, a former parishioner, who had poor health with financial troubles, and it was thought that he was fast passing into softening of the brain. It showed itself in violent paroxysms of temper and anger. He would fly into a passion on the slightest pretext, and had often threatened the life of his wife, and was a terror to his children.

A friend had told the wife what Science did for such cases, urged them to try treatment, and wrote to us about them. Money matters prevented; but the last letter that the friend received from them contained the news that the husband had entirely changed in his actions towards his wife and family, and was just as kind and tender as one could be.

The third case is hardly worth mentioning, except in connection with the others. The tenant in the lower part of the house in which we are living, in September, broke his leg. As there were no neighbors about I went to him and brought him home on a barrow, and as his wife or son did not know much about such cases, I helped him and was the doctor's assistant in setting the leg. The man is a German of the free-thinking order, and so as far removed from Christian Science as could be. During the time of the healing we helped them freely, and said as much about Science as it was possible to say. But the progress of the healing was without pain, almost entirely, and with but little inflammation. The doctor during all the time often questioned him on that point, but the man needed no opiates or sleeping medicine, and almost no prescription of any kind. The doctor has expressed himself as puzzled over the case, it went on so easily, and has so expressed himself to the man, who has told us.

The doctor knows that we are Scientists, and that we have been about the case, but I presume knows nothing of the silent, impersonal power of the divine overshadowing Love and Presence. Neither does the man know of it, and we have not tried to force it on him.

One lesson to be learned in these cases is that we should be Scientific in our whole thought for everybody; for we do not know which will do good, "this or that."

## INSPIRATION.

BY FRANCES MACK MANN.

**I**S "Science and Health with Key to the Scriptures" an inspired book? Yes. No book could do what that book has done, and is doing, unless it was inspired. What is inspiration? It is from "in" and "spirate," to breathe. "A supernatural influence that qualifies men to receive and communicate divine Truth."—*Webster*.

Paul says, "All scripture is given by inspiration of God." Then it is the breath of Good, or Good-breathed, and a person who breathes forth Good is inspired. There are grades of inspiration. Our great poets, musicians, and artists have Good-breathed. Self must become a cipher, the idea must possess the man. The greater the idea the purer the creation. When Good is King and the One Mind governs, the perfect comes forth, as in our text-book. The Principle and rule is without a flaw.

If "Science and Health with Key to the Scriptures" was inspired, how could it have been changed?

There has not been one iota of change in the Principle from the first to the last edition. But our loving, patient Mother has striven to make it clearer to mortal mind. This word inspiration is often wrongfully wedded to the word infallible, with no distinction made between the thought and its expression. Thus we find the controversies arising concerning the infallibility of the Bible. The one Good, like a golden thread, runs through the Books of the Bible from Genesis to Revelation, binding them together. This never changed, but the expression of it has passed through many changes. Were we to have our precious Bible in its original human expression, it would not be intelligible to us. The Principle and rule is perfect, but earth's language is as faltering, changing, imperfect as are all of matter's illusions. Hence it is not the inspiration in Science and Health that has changed, but its verbal expression.

Why are Christian Scientists so narrow as to give out only the literature from the Christian Science Publishing Society?

The words "liberal" and "broad" have become so degenerated that they have commenced to mean, "without founda-



tion," "wavering," "always running after a will o' the wisp," "nothing." Jesus told us the way was strait and narrow, also that the broad way leads to destruction. The way is narrow to the mortal where self is so great, not to the immortal when self is overcome. Mrs. Eddy voiced Truth; is she to be blamed because Truth is absolute, radical, and unchangeable? Mortal mind abhors exactness, so it antagonizes the one way, and the one who was unselfish enough to see this way. We distribute this class of literature because we know it to be genuine. Articles written to our *Journal* pass under the strictest examination by those competent to judge of their merits from a Science standpoint. These workers can also look over the entire field and see if such article is the one to supply a need. No individual's opinions can in this manner be sanctioned while self-aggrandizement and self-love sink before impartial love and good of the Cause. The words of an article are but one-half its import; the other and greater is the quality of thought from the writer to the reader. So we have found this is the best literature to distribute.

Do Christian Scientists worship Mrs. Eddy?

No. The world is so unused to the thought of gratitude that it calls it worship. We are grateful to her for the unselfishness that has made it possible for her to write Science and Health. Not only are we grateful to her, but to our teachers, her loyal students, who have reflected to us this love of Good, and patiently taught us by line and precept how to manifest it. So we find "Science and Health with Key to the Scriptures" is inspired—Good-breathed; that the literature from the Christian Science Publishing Society is the best for distribution; that we are grateful to Mrs. Eddy and her students for the Good-breathed.

PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

## GRATITUDE AND JOY.

BY J. W. TUTTLE.

*Dear Journal:*—With great pleasure and gratitude unbounded I send the following testimony.

When this most beautiful Truth first dawned on my clouded consciousness, befogged with evil and error, I was a sinner and a very sick sinner, with nearly all the ills that flesh is heir to; those that I did not have, I thought I had, so that between what I did have in reality, (?) and what I thought I had, I had all there was to have,—there was nothing left out. At that time, I was a walking encyclopedia for all the doctors, druggists, and patent medicines of the country. Thanks to Christian Science, those horrible conditions have changed, and a bright and glorious light is ever shining before me; the light of Truth and Love that does uplift and cast out evil thoughts. I have been able in a measure to lay off the old man with his bad morals and poor health, and take on the new man with better morals and good health. Whereas the old man used to smoke, drink, and carouse, the new man finds no pleasure in them. Whereas the old man used to swear, the new man swears not at all, the old evil and sick conditions have passed away, and the dismal forebodings that thronged the gloaming of my consciousness have disappeared under the mighty blaze of Truth. This message has made some wonderful demonstrations in my family. One of the most beautiful was the demonstration made for my mother who, to mortal sense, has traveled eighty years along the shore of time. From a very deplorable and agonizing condition she has been brought up to health and strength remarkable for one of her years. Christian Science healed my wife of many troublesome claims, and has also greatly benefited my son.

It would be impossible for me to tell of the many blessings received through our understanding of the Truth. My family is a Christian Science family, where health, happiness, and love reign supreme.

Some time ago, I read a very interesting and scientific article from Professor Gates of Washington, D. C. I quote from it to show that even mortal mind is rising above the

material condition, escaping somewhat from itself and its illusions. This is in part what he said:—

"These are the days of scientific surprises, when the impossible of yesterday becomes the actual of to-day. . . . Mind alone suffers and enjoys, and it is the mind that discovers the sciences and applies the arts. Mind includes all there is of intellection, emotion, action, moral and æsthetic life. To get more mind and to learn how to use it is the secret of life."

Now we, as Christian Scientists, are praying, working, watching, and striving for that Mind to be in us which was also in Christ Jesus. To get more of that Mind and to learn how to use it, is the real secret of life. If we study Science and Health—which I believe to be the word of God to this age—and honestly live up to its teachings and practice, we shall imbibe of that Mind freely which heals the sick and saves the sinner.

From North to South, from East to West, the voice of Truth is heard, foretelling the doom of error, sin, sickness, and death, bringing to light the true sons and daughters of God. As true and loyal Christian Scientists, valiant soldiers in this great army of the Lord,

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.

Let us show forth where and how we stand, not so much by what we say, as how we do,—the way we live. Let our light so shine, that we may be seen and known of men as doers of the Word, not talkers only.

## FROM THE OLD TO THE NEW.

BY JESSIE EWART FERREE.

**T**HREE years ago I was led to Christian Science in search of relief from suffering which had been endured seven years. The venture seemed foolish to those of our household, inasmuch as my claim was not hysteria or hallucination, but an old organic trouble that seemed to defy medical skill. I had suffered so many things of many physicians that I was weary of the old way of seeking health

and the conjectures and contradictions of eminent physicians.

Two years previously I had gone to a hospital in Canada and had an operation performed. This had been suggested as the surest way to effect a cure, but fear held me from consenting until suffering compelled me. After so trying an ordeal what a disappointment to find that I "was nothing bettered, but rather grew worse," until the prospect of another visit to the hospital confronted me. Then it was that I heard the still, small voice of Truth, "Why not try Christian Science?" I went to a loyal Scientist, and during the first treatment I found rest. The words "come unto me all ye that labor and are heavy laden, and I will give you rest" kept with me constantly, and I knew I had found that for which I had been hungering and thirsting all my life, but had failed to find in old theology and *materia medica*.

With the physical healing came a glimpse of the Truth of Being, and I awoke to the consciousness that I was being "born again." What a glorious freedom to know that I was no longer in bondage to the old traditions and doctrines which fear had tried to force me to believe; but which the heart rejected.

The life-long prayer to help mankind had been answered. Fear and self were being destroyed, and I saw that in proportion as evil was cast out of self could I become a disciple of Christ; and obedience to the command "heal the sick and cast out evil," must follow as a natural consequence.

Shortly after being healed I had the privilege of class instruction with the one who had opened the prison doors for me.

A few weeks later we were called to take up our abode in Cripple Creek, Colorado, and I there found ample opportunity to prove my gratitude for what Christian Science had done for me, by helping others into this Truth that makes free. We found four Scientists who were holding their third Sunday service in one of their homes. It was not long until a hall was necessary to accommodate the increasing congregation. In December, 1896, we organized into a society with twenty-one members, who were all loyal students of the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. In July, 1897, we organized as First Church of Christ, Scientist, of

Cripple Creek, Colorado. The average attendance has been seventy, and the work is growing.

One of our number is a man about seventy years of age, who had preached in the Christian church for forty years. He came to us almost blind and deaf, was treated, and as he heard the voice of Truth he saw spiritually, and now old things are passing away; behold, all things are becoming new, and he rejoices that he has at last found the true way, where he can say with Paul, "Where the spirit of the Lord is, there is liberty."

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### TRUE COURAGE.

THERE is, in truth, a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn, which puts to hazard, reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than violate a conviction of duty. It is the courage of benevolence and piety which counts not life dear in withstanding error, superstition, vice, oppression, injustice, and the mightiest foes of human improvement and happiness. It is moral energy, that force of will in adopting duty over which menace and suffering have no power. It is the courage of a soul which reverences itself too much to be greatly moved about what befalls the body; which thirsts so intensely for a pure inward life, that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests; which aspires after immortality, and therefore heeds little the pains or pleasures of a day; which has so concentrated its whole power and life in the love of godlike virtue that it even finds a joy in the perils and sufferings by which its loyalty to God and virtue may be approved. This courage may be called the perfection of humanity, for it is the exercise, result, and expression of the highest attributes of our nature. Need I tell you that this courage has hardly anything in common with what generally bears the name, and has been lauded by the crowd to the skies?—WILLIAM E. CHANNING.

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THROW physic to the dogs, I'll none of it.—*Shakespeare.*

## THE PULPIT VERSUS CHRISTIAN SCIENCE

**W**E herewith publish almost entire a remarkable and forceful sermon, bearing the above title, recently delivered in Kansas City, by the Rev. J. E. Roberts of that city.

We take this occasion to thank Mr. Roberts for his very able vindication of the right of religious freedom and of the Christian Science movement. It is gratifying indeed to know that not all pulpit orators are arrayed against the coming of Christ's kingdom as it is now unfolding itself to mankind in the form of a practical and Scientific Christianity. That spiritual awakening which is taking such strong hold upon the pews must sooner or later reach and affect the pulpit. We are glad to note, therefore, the evidences, which are becoming more and more frequent and striking, pointing in that direction. Mr. Roberts said:—

Within the past two months the local pulpits have been training their guns upon Christian Science. With surprising unanimity and monotonous reiteration they have variously and piously denounced, ridiculed, and condemned this new and vigorous branch of the ever-budding Christian vine. Loving fair play, and being in a position to admit facts without evasion, examine evidence without prejudice, and draw conclusions without fear or faltering, it has seemed best to review this controversy between the pulpits and Christian Science, in order that the truth may be told about both.

One studying for the first time these two branches of the vine would find their antagonism a thing to be wondered at. We should rather expect to find these meek fruit-producers dwelling in peace together. There are not only striking resemblances between them, but they have several things in common. Each bears the Christian name. Each derives its teachings and warrants its authority from the Bible. Each appeals to the life and example of Christ for its vindication. Each professes to have for its supreme object the salvation of men and the honoring of God. With these things in common it awakens disappointment and sorrow to find the bitter hostility between them. We are surprised that the new shoot is looked upon by the pulpit



with great disfavor. We are grieved to find the vine in a state of profound agitation. Most vehement and unkind names are used by the pulpit to characterize this new growth. It is called unscientific, unchristian, unphilosophical, unscriptural, preposterous, absurd; a delusion and a snare, a thing to be abhorred and shunned like the devil. This display of intolerance grieves us. We had expected different things from these heavenward-journeying ones. The critics in this case are the ordained. They are those who have been set apart by the laying on of hands for the defense of the truth. That is to say, they are the lamps of the Lord, whose business it is to vindicate the sun and apologize for the stars. It was a most unfortunate conception that the truth ever needed any defenders. The truth is its own defense. Like light, it carries where it goes its own potency and blessedness. It does not require the soldier, but the teacher. Its instrument is not the sword, but the brain. It uses no weapons. The mind reverts to that old disciple who in his impetuous zeal drew his sword and began to carve, and was promptly admonished by the great Prophet to put his sword back into its scabbard and leave it there. One is tempted to repeat the counsel to the late enraged defenders, and say, "Be not excited over much, leave the thunderbolts to be thrown by Olympian Jove, eschew ill-tempered speech, forego the use of epithets. These things ill-become the lips of those who are supposed to bring tidings of peace." The accusations of the ordained should not prejudice the case against the accused. The ordained are the defenders, not of truth, but of what other ages thought was the truth. The ordained are the guardians of the tombstones in the cemetery of the past. Nothing alarms them like a show of life. They are waiting for the resurrection. The pulpit never yet welcomed a discovery, extended a friendly hand to a new truth, or hailed an advance with a cry of joy. The pulpit prefers the past to the present, the night to the day, the bat to the lark that greets the sun, the dried and withered leaves to the opening buds of spring. The pulpit thinks God is exhausted.

This controversy illustrates again the resistance of conservatism to innovation. Every prophet that ever came upon this earth found a wall across his path. Most men having passed the years of imagination and courage are averse to change. They prefer the ease and the security of established customs. Youth looks forward. Middle age looks around.

Old age looks backward. The pulpit gets gray-headed early, sometimes red-headed. Ignorance has always resisted knowledge. Night has always been envious of the dawn. The laboring men resisted by force the introduction of machinery. Religion resisted by force the forward movement of science and discovery. The stage-coach fought the locomotive. The pulpit has resisted everything. Given any new proposition in religion, morals, science, ceremonies, or custom, and it is a foregone conclusion that it will be resented and resisted by the church universal; then when it has been adopted, the universal church will make haste to declare that it has been teaching that thing all the time. Pulpit conservatism is like a loaded wagon stalled in a narrow road: Incapable itself of pulling out and moving forward, it is angered when any turns out to drive by. One of the great prophets of the past, whose example ought to be kept in mind, had magnitude enough to see a greater one coming and gracefully to get out of the way. That prophet was the man clothed with camel's-hair, a dweller in the wilderness, a preacher of right living, John the Baptist. He did the best he knew, he achieved greatly, but he saw one time in the midst of his wilderness congregation a youth whom he recognized as a coming man, a man with proportions that should dwarf and dwindle his own, and he stood there and never said a thing that showed his greatness more plainly than when he said, "That man shall increase, but I must decrease."

The conservatism of to-day operates from necessity in a different way from that of the past. When we read the epithets and ill-mannered names pronounced by pulpit accusers, we again hear the undying echoes of the Inquisition, and we congratulate the Christian Scientists and all seceders from the most Holy Church, that civilization and progress, though unable to change the heart of the church, have so far abridged her power that she can do no more than call ill-names. From the Inquisition to the invective, from the fagot's flame to frenzy, from the dungeon to the diatribe, from the thumb-screw and the rack to pulpit hysteria is a wholesome advance. Civilization and enlightenment have done much and are still doing. Let us hope that they will yet reach and civilize the church.

The argument of conservatism is, "Here is an innovation and it differs from us, therefore it is wrong." The candid

way is to examine the facts and allow the result of the examination to determine the conclusion. There are certain facts about the new movement, unequivocal and undenied. There is the sudden and astonishing rise of the Christian Scientists. Within the space of thirty years they have become so numerous as to be everywhere. Coupled with that fact is the other, that they have been recruited from every class. The rich are with them, and the poor, the learned and the unlearned, men and women of social prominence and prestige, and men and women of the most humble stations in life. It is no argument against that school to say their ideas are utterly absurd and irrational. There is the fact of the multitudes that gather beneath that new-flung banner. They cannot all be called fools. It would be a violation of language, an affront to common sense, to say they are all mildly insane. Successful and brainy men and women are there. That is a fact to be reckoned with. Men of every profession; even the pulpit has made its contribution; jurists and lawyers, business men and professors, teachers, artists, and mechanics, old men and young men, children too; there is no class, no section, no position of life not represented there. That is a fact. Yet another fact to be considered is, there are undeniably certain practical results that they display. It is no argument to say that they cannot set a broken limb or restore an organ once destroyed. It must be admitted that there are certain other practical and beneficial results which one would think even the blindness of the pulpit would be able to see. You will find among that school a certain healthful buoyancy of spirits whether they are restored people or not, they are people of uniformly cheerful disposition and hopeful spirit. Does any one think that is a result to be despised in this world of sorrow and shadow? Is it the mere result of imagination? Then I say imagination is a means of grace. The old religion has taught all the while that the worse it made a man feel, the better its effect on him was. The saints are always sickly. But Christian Science teaches the gospel of good cheer. I have never seen one begging. I have seen a good many of them sick, and some crippled, but I never saw one that would admit the fact. There is something in that. A man had better be ill and not admit it, than not to be ill and think he is sick. The pulpit accusers say it is only imagination. The pulpit is contending for the method, and it would rather see a man damned than saved in any way but its own. I say

the method is immaterial. The result is everything, and it does not make the least difference in the world how a man is saved if he is only saved. That shows the governing animus of the church. It does not exist for humanity nor for God. It exists for itself. It has grown so large that the defenders who stand within its sacred gloom can see neither humanity on the one side nor God on the other. They can see only the church, which has become the supreme end.

The Christian Scientists allege that their authority is plainly Scriptural. The pulpits deny it. When the great Prophet was about to leave this world he gave to his disciples, so it is recorded, their final commission, and after telling them to go "into all the world and preach the gospel to every creature," He added this: "These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Now the pulpit says that the ascending Prophet was mistaken. He did not mean that. And the Christian Scientist says he told the truth and meant what he said. I swear to you that if I had a book which I believed my God had written, I would stand by it; though I stood in all the world alone, I would back up my God. If it comes to a contest about Scriptural authority, and the question was referred to somebody who did not have the theological ability of reading into the Bible whatever he wants there, or reading out whatever he does not want, and the proposition were submitted to him, would he decide for the pulpit or for Christian Science? If it means anything, if language is not, as the Frenchman says, "a device for concealing thought," then the Christian Scientist assuredly has the long end of the Scriptural argument.

The pulpit accusers say it is unphilosophical. As a philosophy it is, of course, extreme idealism, but all the thinkers of the world have been profoundly attracted by idealistic philosophy. Being attractive to thinkers, of course it does not appeal with favor to the pulpit generally. The world has not yet been wise enough to determine the relation that exists between what is without and what is within. A man says he sees a tree, but the thinker knows that he has simply interpreted a mental consciousness; that the light with its deft fingers penciled the image of a tree upon the canvas

of the brain. Whether he saw an object without, or whether he only passed through a certain mental state is the old, old question of philosophy. There are rational and irrational Christian Scientists, but it would be a marvel indeed if the fundamental problem of philosophy from the time of Plato until now could be taken up by the average mind without leading into some absurdities.

The Christian Scientist movement regarded as a whole should be considered apart from the details of its teachings, of its philosophy, even of its religion. It may be by all accepted as an index of that unrest which is as wide as civilization. It shows the unrest in the minds of men, an unrest that is everywhere. The church does not satisfy. Weary, hungry souls have asked for bread in vain. "Believe, believe," it cries. Ah, this we would all do gladly, but believe what? "Why, these things we teach, they are of God, and destiny, and salvation." No, no, because the reason which God has given has already condemned them. The church does not satisfy because the present is not of the age that gave the church its birth and furnished it with its teachings. Whatever the future of the Christian Scientist movement may be, this purpose it will serve. It has offered a convenient door out of orthodoxy. There are multitudes of sincere men and women who cannot at once break with the old. Their training was there, their traditions were there, and the old ways have been made sacred by the lives of those loved and gone; they cannot give it up, they must cling to the Bible still, they must have the custom and method of the church still, they must cling still to the necessity of the old Saviour, they cannot give up the Christian name, yet they are not satisfied with the old. Christian Science offers the easiest, gentlest way out, and when once out, the beginning made, the first step taken, all the way of the future becomes a hopeful possibility.

There is one surprising thing about the public service of the Christian Scientist: They read from their books and they meditate and sing. There is no preaching, no sermon. There are no preachers.

Whatever the future of the Christian Scientists may be, they have made a daring forward movement upon a line that leads eventually to a newer and higher conception of God. The human world must work out a divinity of better and fairer proportions than it has ever known. Our God is a Monarch, a King enthroned. Every man that worships



Him must worship as a suppliant. The attitude the old God likes best is that of a man upon his knees, his mouth in the dust, his clothing sackcloth, his crown the sprinkled ashes, emblem of decay and death. We must have a democratic God, a God with human instincts as well as infinite power, a God that can understand as well as a God that can govern, and we must have Him near at hand. The church has never brought him. Its idea of a King-God was wrought out when the world knew nothing but monarchies and kingdoms. It put Him afar and made Him inaccessible to common mortals in order that the priest and the pulpit might have a monopoly of the business between human suppliant and the monarch God. We want a God at hand, in this world, now. If there is any other world that needs Him more than this, let us pray that in all our future wanderings we do not come to it. But before He can be a present fact in the lives of men, all the old ideas must be changed. The throne must be vacated in the skies. The mediators must give up their useless business, and every man must believe that wherever he stands he is in the presence of the Infinite Majesty of all the worlds. Whatever the Christian Scientists may eventuate in, they are leading along that line.

Before Spinoza, that God-intoxicated man who refused to see anything in this universal frame of his but a manifestation of the Invisible God, I pay profoundest homage. God must become a fact in human thinking. The time will come, believe me, the time will come when we shall not be startled or scandalized at what takes place upon this world. Do you not know, you who think, that all about us, now and always, are playing forces we do not understand and cannot use? The atom is wiser than we. It recognizes and responds with perfect obedience and consummate result to a divine force. The flower, the grass-blade, the opening bud, they are all wise. They are not scandalized at the miracle which they announce of life, development, and growth. If there comes a school of teachers who say that they are conscious of powers higher than those which belong to the scalpel or the pharmacist, what thinker can do more than reverently wait and see? I believe in the ultimate dominion of that one supreme thing in the universe of God, intelligence and mind. I believe with all my soul the time will come when you and I shall be able to lift ourselves above the pettiness and the triviality of the conflict that now takes our energy and our strength. I believe



in the kingliness and queenliness of every man and every woman. I do not know how far that dominion may extend nor what the method of its bringing in may be, and I do not care. I reach with longing, longing hands for the bright, consummate crown. It seems to me that we ought to make a little more progress yet. Between where we stand and where we may sometime stand in knowledge, in usefulness, in dominion, and in power there stretches a long, untraveled way, but every guide, discoverer, or believer in the higher and better things that shows us the way, is a friend.

When God is known, when life ceases to be the passing pageant between the intervals of light and shadow, grief and joy; when the human being, the consummate soul, has come into the kingdom the world has ever dreamed of and always deferred until after death; when the soul has reached that kingdom, that sovereignty, it may be then that all the dreams of blessedness, of beauty, of freedom, and of joy, that we have deferred until after the grave, will be moved across the chasm to this side, and we shall look through shining light, and instead of seeing the chasm that we call the grave and shudder at, we shall see a bridge built of light, secure, and capable of carrying the glad and happy pilgrims to a land, at least as good as this.

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## WHAT OF CHRISTIAN SCIENCE?

Is it a potential force in our religious development as a nation? Shall it one day enroll a majority of Christian people among its followers? These are practical questions of gravest public and individual import.

If the Journal has rendered any service in this community, it has been by forcing discussion along new lines of thought, and compelling people to think and discuss from new standpoints in public affairs. So we take pleasure in giving space to a presentation of Christian Science in this issue by one of its students. Whether there shall be a more extended presentation of a cause that has already gained many adherents in Oregon depends upon the demands of our readers, as we have no desire to force a propaganda for any select class, or carry on a religious controversy with any one. This paper is at the service of the people, and its only aim is to reach the largest number for the greatest good. That is the highest mission of any educator, be he teacher, editor, or preacher. If enough of our readers will kindly

read and discuss the paragraphs and news selected for them from the official publication of the Christian Scientists published elsewhere, we shall be glad to receive their criticism or approval, for private digestion or publication, and be guided by their wishes in the future. There is always a possibility that the truth in any field has not been exhausted, and especially in the domain of religion. As it appears to us, and we have observed closely, Christian Science has passed conspicuously near to the third stage of Professor Agassiz's progress of reforms. It is becoming too popular with the masses to be treated with disdain by would-be leaders in the world of religious thought. It is about to enter the stage of widespread presentation by popular lectures. This great and undoubtedly potential truth of divine healing of sickness as well as sin is now to be subjected to the crucial test of world-wide adaptability and acceptability by the millions. The millions are prepared to receive a higher type of interpretation and practical demonstration of spiritual truth, and it has never been more clearly formulated than in Christian Science.

The wonderful leadership of Mrs. Mary Baker Eddy cannot be denied by those who have made careful examination. It remained for the new world to produce a new religious leader, and she has established herself behind a bulwark of patient research in history and metaphysical science that sceptics and theologians have bombarded in vain. Successful attacks are no longer made upon the strength of her position from a philosophical standpoint, upon her personal character, purity of motives, sound common sense, or upon her skill as an organizer of her followers or of business affairs. So we make no apology for giving space to-day to a Cause that in ten years has established five hundred churches, has attracted a half-million of students and followers, most of whom are Christian Scientists because its benefits have been demonstrated to them in a practical manner.

*Editorial from Daily Capital Journal, Salem, Oregon, August 27, 1898.*

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FROM a lecture recently delivered by Professor Bland, LL.D., M.D., before the Medical Liberty League of Chicago, as published in the *Medical Liberty News*, and copied in the *Washington News Letter*, we extract the following:—

"The assumption that these medical statutes are for the

purpose of protecting the people against quacks is absurd. Medicine is not a science, hence all physicians are quacks, meaning by the term quack, experimenters, or pretenders to knowledge they do not possess. Some are learned quacks, while others are unlearned quacks, but the learned quacks illustrate the humorism of Josh Billings, who said, 'What is the use of knowing so much if what you know is not so.' They belong to the class that Mark Twain referred to, who make the accumulation of ignorance the business of their lives. My observation has convinced me that, as a rule, the learned quack is more dangerous to the lives of patients than the less learned; he takes more risks, he is more reckless in the dispensing of poisons, and besides he is in a ring of quacks who protect each other against the legal consequences of their blunders. The object of such laws is to give monopoly to the doctors who are in the ring and to outlaw all others. In the language of Professor James, of Harvard Medical College, it is a system of medical trades-unionism under authority of law. The effect of this is to prevent progress in medicine; it is therefore the enemy of science. It denies the right to the people of choosing their own physicians. This, said Herbert Spencer, is as great an outrage as it is to deny them the right to select their own preachers, and he adds, religious monopoly and medical monopoly must stand or fall together. Medicine was free in the early years of this republic, and progress was possible then in the healing art. But when Dr. Samuel Thomson and his disciples began curing patients all over the country that others could not cure, they went to the legislatures and secured the passage of laws to suppress the botanic quacks.

"The people still believed in freedom, and they rebelled against this, and from 1830 to 1836 no man could be elected to the legislature in any state who was in favor of restrictive medical legislation. The people demanded the repeal of those obnoxious laws and they were wiped from the statutes of every state in the Union. From 1836 until after our civil war the practice of medicine was free in this country, but after the war monopolies of various kinds demanded special laws for their benefit, and army surgeons wanted official positions and wanted protection against competitors, so there has grown up in this country in almost every state a system of political doctors known as Boards of Health, and laws enacted restricting the practice of medicine to such as can get permission to do so from an official Board. These Boards grant permission not upon merit, but only to those

who belong to the ring of which they are at the head. It is a species of despotism paralleled nowhere outside of Russia, and as Dr. Rush said of such laws, they are relics of monarchy, vestiges of despotism, and wholly out of harmony with our republican form of government."

### CERVERA GRATEFUL.

MY DEAR SIR:—In answer to your letter asking me what I think of my treatment by the American people, a subject upon which I conversed with you before, and about the probability of its being known to my countrymen through the press of Spain, I am inclined to think that the inhabitants of my native country have changed their minds about the barbarity of the Americans, as has been always told us, and further, that I have no doubt that once peace is declared the Spaniards will recognize the gentlemanly treatment of their brethren, now prisoners in America.

It may be possible that some ignorant persons of my native country, who, personally blinded by the sensational utterances of the Spanish papers, have given expression to hate regarding America; but I do not believe any person of social standing and education, after what America has done for us, will continue to hate the people and the government which now holds us prisoners. On the contrary, I believe such hatred as may have been engendered will pass away, as it did between France and Russia. Russia once defeated the glory of France, but to-day they are the best of friends and allies.

I have not words enough to express the thanks and gratitude I hold for America and her people, who took into consideration what I never considered more than a duty in recognition of the bravery of the soldier and the whole obligation of a gentleman. I refer to what I have done for Lieutenant Hobson, which was so quickly taken hold of by the American people, and which has brought and is bringing me ovations, verbal and written thanks, deluged me with presents, and caused my instant recognition wherever I have visited, and further may have influenced the royal treatment of my officers, men, and myself by the United States government. I can take nothing but the kindest remembrances of such a people with me to Spain, who I think will also be grateful for such kind treatment. I am yours very truly,

PASCUAL CERVERA.

*From The Washington News Letter.*

## NOTES FROM THE FIELD.

I SUFFERED, among numerous other severe troubles, such as indigestion, rheumatism, catarrh, etc., with chalky deposits in my shoulder joints so that they were perfectly stiff, and all other joints in my arms and hands were nearly so; also atrophy of the muscles of the arms and shoulders, accompanied with insomnia. I suffered excruciating pain most of the time. The most of these claims I brought with me from the army in 1865. Many doctors (good men) had done all they could to relieve me, but all in vain, some of them giving me temporary relief, while others said they could do nothing for me. Many prayers were offered, but I never realized any physical relief from that source. I had been a member of the M. E. Church for over thirty-one years, had tried to live the life of a Christian as taught in the church, and had some bright experiences, or demonstrations, of power over sin, but for many years was not in full harmony with the teachings of the church, because, as I thought, it was not practical enough. I wanted more in this present life than the church believed possible. I wanted to be healed, and wondered why I could not be, when the Bible had so much to say about it. I was told that it was not for this age. I read the Bible a great deal, but received no practical results in regard to healing.

There was left nothing for me to do, as I thought, but to surrender to the last supposed enemy, and began the best I could to arrange my business for the end, which I thought would come soon, and that my friends looked for any time. I was willing to depart rather than suffer, but was desirous to live, if I could get well, and support my delicate wife and four children, for I was a burden to them, as I was almost as helpless as a child, waiting for the end that would, as I then thought, bring relief.

In June, 1896, a gentleman called my attention to Christian Science, and assured me that I need not suffer, that I could get well right at home, and directed me to a Scientist. I went at once, to learn what it was, and was told that it was the Christ cure, as practised and taught by Jesus, but I must give up medicine if I took treatment. I was not willing, but about two weeks more of suffering and growing worse made me willing to try it as an experiment.

June 18, 1896, I was taken to the healer. I went a great sufferer, was in the house about an hour, and, oh, such beautiful words of encouragement! To me they were real medicine. They were more. They were *Life*.

I went home without pain. I slept better that night than for many months, but feared the pains might return, so said very little about it, but, thanks to the Christ-Truth, as taught by Mrs. Eddy and demonstrated by my healer, they never have returned. I continued to sleep well, and in a couple of days began to eat like a well man.

The claims vanished, some at once, others more gradually. They have almost entirely disappeared, so that I have been working now for more than a year. I had been forbidden by one of the M. D.s to read, but I did read the Bible, although I could not hold the book. My healer loaned me a copy of Science and Health, and I read it almost all the time. By the time I read it through I was unwilling to oppose anything, for I was improving all the time and felt well, and knew that it was Christian Science that was healing me. I have felt better for over a year and a half than at any time since 1864, and am contented and happy. My wife and children were healed through the Truth. Christian Science is my good Samaritan. I can say, like the Queen of Sheba, the half was never told; but now more is realized than I had thought of or expected. The unfoldings of Truth and demonstration over error are daily experiences, and the way grows brighter and brighter, wherein I am able to have glimpses of the perfect day.

The Bible seems like a new revelation. It and Science and Health are my daily companions, and the *Journal* is eagerly looked for and read every month. Through its pages we are shown the oneness of Scientists, and Love enables us to look out upon the world and recognize all men and women as brothers and sisters, having one Father, God (Good).

May the time speedily come when all shall know the Truth that makes free from all error, sin, disease, and death, and know that God (Good) is no respecter of persons; that He is Love, as the Scriptures teach, ever-present to manifest love, and supporting his children day by day with that living bread that is meat indeed.

*John Goodwine, Wichita, Kansas.*

AFTER dragging around several years with numerous sick



times, getting lower all the time, I finally came down, in the fall of 1894, with nervous prostration, also old chronic troubles became worse, and I spent most of the winter in bed, suffering tortures and causing the family as great misery as my own. Doctors and patent medicines were one after another exhausted, then a magnetic healer was tried, and when all was done, I was more miserable than before.

In December, 1895, I went to Omaha, where change of air, absence from the children, and kindness of loving friends was to be the last chance. All organs of the body seemed by this time to be affected.

A friend came in and said, "Why don't you have her try Christian Science?" telling of many benefits received through the treatment. My sister went at once to see the healer and arrange for treatment the next morning, and never shall I forget that glad day, and the life and strength I received from that first treatment. Soon I could walk the eight blocks back and forth to take my treatment, and one day as I walked along I actually found myself humming a tune. I was told that I could read *Science and Health*, and I did read all the time, so anxious was I to find the key to that wonderful power of God.

We were Baptists, and said at first we wanted the healing, but not the religion; but about the second interview we decided that the healer had something better to live by than we had, and so eager were we to get the Truth that we studied day and night. Sister laid by the glasses she had before found indispensable, and has never worn them since, and has made many good demonstrations.

Filled with orthodoxy, we disputed every step and searched the Bible from cover to cover in the light of *Science and Health*, Science coming out victorious every time. Slow but sure was the gain, and in April, 1896, I came home wonderfully improved, but still far from well. Progress was slow, many severe chemicals causing me to dig deeper into my *Science and Health*, which was ever my constant companion.

At the end of a year and a half of faithful digging for Truth and rejoicing over each step gained, I found myself healed, not only from prostration, but other diseases, among them a milk leg of ten years' standing, which prevented me from walking any distance, and was, according to material law, incurable, but is now as sound as the other.

The greatest physical blessing was release from stomach

trouble of sixteen years' standing. I had employed five M. D.s, but they could give me no help. I could never be left alone, as the pain might attack me any time in severe form, when I would be helpless. As time passed, the pain became more severe and more frequent, and left me in worse condition, and I agreed with the doctors that it would soon conquer me; but that, as well as every other claim, has yielded to the knowledge that "There is no power apart from God." My nerves are stronger than they ever were, I have learned not to worry but to trust, and our once pitiable household is one of happiness.

Many good demonstrations have been made, nothing material having been used, in our own family of five, as all have faith in God, through Science, for all things.

We realize the need of the "New Tongue," for words are useless to express our deep love and gratitude for what Science has done for us, spiritually and physically. Surely he has put a new song in our mouth, and has through Science and Health opened our eyes, "that we may behold wondrous things out of thy law."

We value the "little book" above all earthly possessions, for it has taught us to study the Bible because we love it, and cannot let it alone, rather than from a sense of duty, for therein we now find that "God is Love" indeed. "It is good for me that I have been afflicted; that I might learn Thy statutes."

The Cause is growing here. We hold meetings every Sunday afternoon with an average attendance of twenty, and much good work has been done in the town, and with David we cry, "O, send out Thy Light and Thy Truth; let them lead me." Truly our God is a great God.

*C. W. C., Fergus Falls, Minn.*

On the afternoon of August 17, a severe storm visited Boston and its vicinity. Wind, rain, thunder, lightning, and hail seemed to hold sway. Windows were broken, trees and chimneys blown down, houses struck by lightning, and a great deal of damage done, especially near the coast.

Our summer home was a strongly built cottage, on the beach at Wollaston Park, and had five occupants that afternoon; three of whom are Scientists. We sat on the piazza, feeling no fear of the black clouds or angry looking sea, for we realized that the One Mind was with us.

As the storm increased we went into the cottage and secured doors and windows. Suddenly what appeared to be a cloud of brown smoke, but proved to be a regular cyclone, came rolling towards us. We had no time to leave the house, and but an instant to realize what was going to happen.

The cottage, which stood on twenty-four strong posts six feet high, was lifted two or three feet in the air, and landed nearly ten feet from its former position.

The top of the chimney was demolished, the lower part moving an inch as the house struck the ground, furniture was overturned, windows, dishes, lamps, pictures, and vases broken. My two cousins, who, with me, are studying and learning to demonstrate the Truth, and the domestic, were in the kitchen, and sat down on the floor before the shock came. A heavy iron kettle, three flat irons, and a quantity of broken glass fell near them, but they were unhurt.

My father was coming down the stairs and was slightly cut and bruised. I was alone in the sitting-room, and in the instant before the terrible crash came, I prayed that God would help us. I was thrown violently to the floor, striking the back of my head, my shoulder, and arm with great force. Immediately my prayer was answered, and I realized the omnipotence and omnipresence of God as never before. I lay in front of the chimney, a heavy chair was overturned near my head, glass from the window and from a large lamp was scattered all around me.

I am young in Science, and I did not *at once* recover from the bruises; but by holding to the Truth steadfastly, I was entirely free from the claim of lameness and soreness within two days.

The things which we valued most were not injured. My copy of Science and Health, which my cousin had been reading, and had placed on the table only a few minutes before the house was struck, fell to the floor with a vase of flowers, a tumbler of water, a lamp, and several other things, but not a drop of oil or water was on it.

Since the accident probably more than a hundred persons have visited the spot, and each and all look upon our escape as a marvelous thing. One man was heard to say, "I should have died of fright any way."

I trust this, my first letter to the *Journal*, may help some

one to realize the One Power, when danger seems to threaten and error loudly screams.

I feel sure that I have been helped by writing it, for the promise comes to me, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven."

M. K. H., West Roxbury, Mass.

On the morning of July 4, I was called to a case of childbirth which took place in less than an hour after the call, and without one of the old labor pains, and without any after pain or discomfort whatever. The mother was up the same day, and took supper with her family. The third morning, between seven and eight o'clock, when I went in, her bed was made and she had cared for her babe as she had from the beginning without any nurse. She had suffered so intensely during a similar experience under *materia medica*, that it seemed almost pathetic to see the husband drop down by the bedside and say, "Oh, how different from the old way."

The following Sunday she attended the Christian Science Church, which necessitated her walking eight blocks each way. She had been an earnest student of our text-book, Science and Health, and in constant attendance at the services, through which alone was brought about her deliverance from a serious chronic disease. Her family have proved and are ready to testify, that it is profitable to spend three dollars for a copy of Science and Health, even though it be through the sacrifice of what is called the common necessities of life. Through the study of the "little book" they are learning how to be healthful, peaceful, and wise, seeing step by step what God, Good, has prepared for them that love Him in Spirit and in Truth, through the Scientific understanding of His Law.

In this same neighborhood eighteen months ago, there was a similar case, although with slight suffering for about an hour after I was called. I say slight, for the patient confessed that her suffering was very slight compared with the old way when her four other children were born, with doctor and friends in attendance two to three days, serious alarms taking place two and three weeks before the birth.

There were none of these unpleasant experiences under Christian Science treatment. This mother got up and did

her work, and assisted in the packing and moving into another house before her babe was a week old.

Jesus reading mortal mind said that though one was raised from the dead yet would they not believe. Watchers of this case said that if she did not suffer to pay for her smartness they would believe in Christian Science. They had seen this very woman shortly before cured of inherited consumption. Her mother and sister had passed away with the same disease under the care of doctors, but she who, they said, would very soon follow, was perfectly healed by Christian Science.

She has remained strong and well, and is willing to tell any one who would like to know how to be free from a like bondage and practically prove what Jesus said, "Ye shall know the Truth and the Truth shall make you free." This rule is to be found in "Science and Health with Key to the Scriptures."

*Mrs. Louise A. Rogers, Chillicothe, Ill.*

A LITTLE more than a year ago, a man and wife, students of one of Mrs. Eddy's faithful students in Chicago, held the first Christian Science services in this little Colorado town under the shadow of the snow-capped Rockies. In their own rooms, amidst unusual surroundings, in the centre of an oil refinery running in full blast, the first Sunday reading of the Bible with Science and Health was given. There were but four present—the two readers and two others.

Christian Science was almost unheard of then in this community, and the work of spreading the Truth has at times seemed slow; but we learn that "Patience must have her perfect work," and if we live the Truth, in due season the growth will come. And it has—both in numbers and understanding. Twice have we been compelled, by increasing numbers, to seek larger quarters, and we now occupy a spacious first floor room centrally located. Last March we organized as First Church of Christ, Scientist, of Florence, Colorado, with sixteen charter members, the regular attendance at our services being about twice that number. The children's Sunday School, thriving from the outset, has grown steadily, and the little ones are doing their own work in demonstrating over error.

The importance of *living* the teachings of Science and Health, not merely believing them, has been kept promi-

nently before us, and as a result we have had many demonstrations over serious bodily ailments, and what is far better, over sinful thought, habit, and desire.

Collectively and individually we have had gratifying evidences of the Omnipotence of God—Good. We have a snug sum in our building fund, and in two weeks time demonstrated enough cash to pay for a new organ. This, too, without any solicitation or urging whatever. It was esteemed a privilege to give, and no one was made poorer thereby. This is the more significant when it is known that we are all working people—none of us being wealthy, as the world counts wealth.

The *Journal*, with its bountiful supply of good tidings and helpful thoughts, is a welcome visitor at the homes of most of us. A copy each of *Science and Health*, and "Miscellaneous Writings," and the *Journal* have been placed in our Public Library, and tracts for free distribution are kept in one of our depots—the latter being provided by the children of our Sunday School.

W. R. Rathvon, Florence, Col.

LITTLE GORDON is our sixth child, and the only one who came into the world without the assistance of surgery, or anaesthetics, but by and through the demonstration of God's law as taught in "Science and Health with Key to the Scriptures."

There was no sick and apparently dying mother in the home for weeks, as there had been upon previous occasions under medical law and attendance, but joy and thankfulness to God and the discoverer of Christian Science.

When this little Science man was two years old, we were alone in my room. He was playing horse on the bed, where I had left my little book, *Science and Health*. I noticed him stop in his play, take the book carefully in his little hands, kiss it softly, then look about for the highest place of safety his arms could reach, and put it there. He then resumed his play, like the happy, wholesome child he is, never dreaming he had done anything to fill me with such a train of thought as I had never experienced before.

I thought of the sweet mother of long ago who kept things in her heart, and I was kept from speaking or asking why. I only feared that I should never see it again, and wondered if I had not imagined it.



Some days after this I was sewing beside a deep-seated window, upon which were lying several Science books. I had for the time being forgotten the occurrence, when I saw him leave his engine on the floor, come to the window, and push all the books except Science and Health to one side. *It* he took in both hands, slowly raised it to his lips, then removed it carefully, and seated himself in the window.

This convinced me that neither my imagination nor accident had anything to do with it. Later on I told his father about it, and he also had the pleasure of seeing for himself.

I felt rebuked, and no longer thought it strange, but beautiful, that a little child, whose father had been spared to his family through Christian Science, should have a love and reverence for the revelation that none of us older children could have taught him. This continued at intervals during the winter, or until he became conscious of what he was doing, then it ceased.

I trust I am learning the lesson this little one so beautifully taught and demonstrated: "Except ye . . . become as little children ye shall not enter into the kingdom of heaven" (Matthew, 18 : 3).—*E. H., Ottawa, Can.*

READING the testimonial in the November, 1897, *Journal* of the painless extraction of teeth, called to mind a demonstration I had a year ago.

I had made an engagement with the dentist to do some filling for me. That forenoon the jumping toothache several times tempted me to believe that there was sensation in matter, but each time it was overcome by the power of Truth. When I took the chair the dentist drilled into the former filling, and found the tooth so ulcerated on the nerve that he could not save it. It was an upper molar. When he undertook to pull it the whole crown broke off. He pulled out the nerve, and before he proceeded further pleaded with me to let him use cocaine. I told him it was not necessary, as he had not hurt me any yet. He said he would have to split the root and take it out in pieces. I told him to take plenty of time, as he seemed to be excited, and he would get it all right. He immediately quieted himself and went to work—split the root and took out the pieces one by one. His forceps were used eight times before he got all of it. The last piece was ossified to the top, being covered with sharp points, which had adhered to the jaw.

In all this operation, which kept me in the chair about fifty minutes, there was not one pang of pain. It was positive proof to my mind that fear is the direct cause of pain. I had destroyed all fear by the realization that "Perfect Love casteth out fear." After he was through, as he had made frequent reference to my patience and "grit," I explained to him what had sustained me. He said it had stood me well. My mouth was not sore.

I have had many demonstrations of the power of Truth to destroy error. It was nine years ago that I first heard of this healing power, which rescued me from the grave. Although the understanding has seemed slow at times in coming, yet it has surely come, and abides with me. It is a satisfaction to be able to give the message of "peace on earth and good will to men" to others, who are still in bondage to an unreal master.

*Ellen A. Phelps, Wilkinsburg, Pa.*

CHRISTIAN SCIENCE was sought by me in 1891, solely for healing; but becoming greatly interested in it, the Bible, Science and Health, *Quarterly*, and *Journal*, have been my constant companions since. Retrospection tells me that my growth was slow, but sure, and being both slow and sure, no wanderings away have had to be corrected. This condition is owing entirely to the fact that what understanding I have was obtained from the above-named literature. They are all the teachers we need. Class instruction brings out some points more clearly perhaps, but the real work is in one's self, aided by those helpers. If we gain our knowledge from the right source, we can have no mixed thoughts. Many times have I given thanks for doing my work alone.

Many troublesome things have also been gotten rid of, such as removal of a body brace, after seven years' wearing; two claims that the brace was supposed to relieve, but did not; demonstration over heat and cold, particularly the latter, necessitating wearing heavy flannels.

Lack of material wealth compelled me to stop treatment after four weeks, and I have had none since. "Work out your own salvation," meant much to me after taking treatment, and believing it to be the only way, I am still at it. Many and bitter have been the fights, but Truth has been, and always will be, conqueror. It is patient, persistent and determined effort, no half-way work. It would take

too long to tell of all the benefits received from my study, but I would like to mention two. First, release from the false claim of heredity. Thankful is my heart for that unfolding. When it came to me, it seemed as though a great load had been lifted. Second, it has helped me in the care of children. How the first helps the second no words can tell. Only those who understand can appreciate. When the thought comes of learning evil, by coming in contact with others, or some dreadful happening, then I say *stop*. You are acknowledging a power apart from God. Then comes the right thought, the perfect spiritual creation, and God's care and peace follows. Paragraph 3, p. 479, *Science and Health*, has been one of the many guide-posts to which I have clung with tenacity.—G. A. F., *Chicago, Ill.*

SOME six years ago I was innocently led into what I believed to be true Christian Science, and so earnestly did I long for the "living God" that I took five courses of lessons of different ones.

After two years I began to rebel silently against what I now know were but human opinions, and soon came under a severe physical claim of nervous prostration and mental depression. Most of the time during four months I was scarcely able to step, and became exceedingly discouraged. A doctor was in attendance and so-called Christian Science treatment administered at the same time. Of course this *could not* benefit me, and in despair I sought out a loyal Scientist and was enabled, through her words of understanding, "God is your strength," to take three cars and walk three blocks to her home the next morning after she came to see me.

I did not have treatment, but went to her two and three times regularly three successive weeks for talks, during which time Truth was poured into my consciousness and erroneous teaching was cast out.

I then took a course of lessons, and in this short time had improved in every way to such a degree that one day, not more than a month from the time I first spoke to the practitioner, I walked home, a distance of fifteen blocks.

For many years previous to my coming into Science, I had been subject to times of great depression, indescribable fear and inharmony darkening my mind so densely that life seemed almost unbearable. These errors have almost

entirely disappeared, and for four years I have lost but one day through illness, and the sunshine, freedom, and joy that I have experienced through careful study of my Bible and Science and Health are impossible to describe.

Not only have I myself been thus richly blessed, but others with various claims have been healed through the Word which divine Love has revealed for their need. May every sorrowing, suffering one be thus freed and comforted.

*J. A. O., Denver, Col.*

A YEAR ago a dear friend from St. Louis came to visit us. At that time I was doctoring with two leading physicians, and was taking five kinds of medicine. I was suffering from nervous prostration, stomach trouble, congestion of the kidneys, and many other diseases.

In a very short time after my friend's arrival she talked to me about Christian Science. I asked, "What is Christian Science?" She showed me Science and Health and said, "A great many are healed by simply reading this book." I thought that was strange, and as she advised me to get one I asked my husband to examine it well, and that if it were not in accordance with the Bible I would have nothing to do with it.

The third evening he said, "You get one of those books; this will be the coming religion, bringing in the millennium." I then told my friend to send a copy of Science and Health as soon as she got home. It was over a week coming, and in the mean time I got worse. I decided to go to see her as soon as I was well enough to travel, and go from there (St. Louis) to California for my health. I was at her house five weeks, reading Science and Health, attending the Sunday services and weekly meetings. I was completely healed and pursued my journey, not for health, but for pleasure. After reaching my destination (Pasadena, California), I met with Christian Scientists who willingly helped me in this new way. When the time came for my return home, I feared to go back to a place where there were no Scientists, and where the people would scorn and ridicule me, and that I might backslide. A friend said, "You go home and live the Truth, read and study the Bible, Science and Health, and the lessons in the Quarterly, and there will be Scientists in your town before a year." Now there are five who read the lesson and Science and Health with me, and the year is not up yet.

*Rose Springer, Fremont, Ohio.*

I COMMENCED the investigation of Christian Science by reading "Science and Health with Key to the Scriptures."

I was not able to walk without the use of a crutch and cane. After studying the Bible and Science and Health for some time, I laid aside my crutch; some eighteen months ago my cane was also disposed of—hung up as a relic of error. I was in bondage to a disease of thirty-two years' standing, of chronic diarrhoea and hemorrhoids, which resulted from fatigue and exposure in army life.

..Together with all this, I had liver, and bladder difficulties, and also heart trouble of sixteen years' standing,—all gone by studying my Bible and Science and Health.

At the battle of Chickamauga, in September, 1863, I was injured by the falling of my horse. It lay on my left leg over two hours, with a Spencer rifle under my left hip. I was hit by a spent ball at the battle of Bentonville, North Carolina, in March, 1865. I have not fully recovered from said injuries, as my left leg is an inch and a half shorter than the right one, caused by dislocation of the muscles. That was the decision of the medical board of examiners. I practised medicine over eight years and dispensed drugs as drug clerk for two years. I have taken but one dose of medicine (quinine) in the past five years, and quit tobacco after using the filthy stuff forty years.

I have just passed my sixtieth mile-post, sixty years old. I read and write without the aid of eye-glasses. I used them for eight or nine years, but by the power of Truth made manifest I have not used them for over three years.

When I have grown to the understanding in this glorious Science, and *know* for myself that God is "Omnipresent Good" and "Omniscient All," then I can realize what "every whit whole" means to poor, suffering humanity.

*George H. Jackson, Marion, Ind.*

TWELVE years ago I had a severe illness. I lay almost helpless and in terrible suffering for four months. My mother came from Kansas to take care of me. Seeing that I did not improve, and feeling that she must return home, she decided to take me with her. We had tried several doctors, getting no relief and no hope. We told the doctor of our intentions. He said it was a good idea, and he was sure the climate and change would help me.

The change did help me for a time. I gradually gained

enough strength to walk about the house, and after a while I could do light housework. But I had to take medicine constantly, and I soon lost the strength I had apparently gained. I went from one doctor to another, took patent medicine, tried everything we could think of, but all to no purpose.

Four years later we returned, but I soon found that changing places did not help me, for I grew worse. I was sent to the hospital as a last hope. After enduring the tortures of an operation, I returned home worse than I had left it. I lost all hope of ever being well again.

Then I heard of Christian Science. I had no faith in it, but as all else had failed I decided to try it, and sent for a Christian Scientist. I was helped from the first treatment, sleeping well that night for the first time in many years. I awoke next morning much better, and felt that a great change had come over me. In less than two weeks I was able to take charge of my house and children, and have done all my work ever since.

My struggles have been many and severe, but they have served to bring me closer to God, and to make me trust Him more and more. The old diseases have vanished one by one, and, though other clouds seem to gather to hide from view the Light of Good, I know that what has cleared my vision once will clear it again, as I gain a better understanding of the Truth.—*Ida Senesac, Kankakee, Ill.*

Four years ago I was greatly cast down and broken-hearted. My oldest child, a lovely girl seven years of age, had just passed away. I was a member of a Baptist church in which I was deeply interested at the time, but my belief was no comfort to me in this hour of woe and darkness. I felt as though there was a great mistake somewhere. I knew it must be in myself.

I began to search in earnest for the Truth. I soon found it, and accepted it, though not without a mighty mental struggle. My load of sorrow was very soon made lighter. My first demonstration was over a sick headache. I was sure then that I was on the right road.

Two years ago a daughter was born to me. I was up and out of bed one hour after the birth of the child, and have been in the best of health ever since.

Last summer, my boy, eight years old, fell from a wagon, dislocating his arm at the elbow and shoulder. There



seemed to be considerable pain in the arm while the child was up during the day, but he slept quietly every night, made no complaint, and had no fever. He worked faithfully himself all the time, declaring that the claim had no power, for God is supreme. At the end of one week all pain had gone, and by the end of the fourth week the stiffness had disappeared and he was able to use the hand and arm as well as he had ever done.

A man who lived next door to us seemed very much worried about the child, and told us both repeatedly that he must go to a doctor and have the joints replaced, or he would carry a crippled arm all his life.

Praise God for this wonderful Truth, that has come through our beloved Leader, Mrs. Eddy.

*Mrs. Ella Kleinacke, Chicago, Ill.*

LAST April, while *en route* from Omaha, Nebraska, to Los Angeles, California, we stopped in Salt Lake City, arriving Saturday, the twenty-fifth. After retiring at night, the folding bed,—one of massive manufacture, including wardrobe, book-case, and bric-a-brac shelves,—closed, bending me double and spraining my back. This happened in a hotel, and as soon as it became known much excitement and fear were manifested, but they were met by taking a firm stand for Science on the instant, and the blessing came immediately.

It was suggested that there should be a surgeon in attendance for fear of broken bones and internal injury; but a Scientist was sent for, and in less than an hour the intense suffering was destroyed.

A wonderful sense of divine Love came to me before the Scientist arrived, and a clear realization that divine Mind is everywhere present, that God is Life and the only Power, brought perfect peace. The following Thursday, the fifth day, I was up and dressed, walking about my room and the halls. Sunday I took a drive of several miles into the mountains, over rocky roads, and Monday we resumed our journey to Los Angeles.

*Grace Helen Kenney, Los Angeles, Cal.*

*Dear Journal:*—I am a little girl nine years old, but I thought I would write a demonstration to you. A little friend and I went riding on our ponies. As we were turning

around a corner, my foot slipped out of the stirrup, and I was thrown off the pony on a lot of rocks. As I was falling I said, "God is All," and I did not cry a bit. When mamma saw the pony come running home without a rider, she sat still and treated me. When a gentleman carried me up to her, she said, "Thank you for bringing her home. God is here, and the child is all right."

The neighbors at first thought I was killed, and then they were sure I would have concussion of the brain. Monday morning I went to school with one eye swollen shut, and of course all the children asked me what was the matter with my eye; but mamma had told me to tell them to ask her, so I did. But my eye hurt pretty badly, that is, it seemed to; so I was excused and went down in the basement and said, "Now I am depending on mamma instead of God, and I shall depend on God instead of mamma." Then I said the "Scientific Statement of Being," and I felt my eye opening. It was a good thing my teacher was a Scientist, for when I came up from the basement she said she knew that I went down there to treat myself, and I guess she helped me, too. I am in the fourth grade. I have two sisters younger than I am, and they are Christian Scientists, too. We love Mrs. Eddy, and we love to read the Notes from the Field in the *Journal*. I read a long time to papa last night out of the Journals. Well, good-bye. Yours lovingly,

*Jeanne Marie Roe, Fort Worth, Texas.*

I HAD poor health for several years. I could not eat beans, onions, potatoes, peas, cabbage, etc., without great stomach trouble. I used medicine all the time, but it did not help me. In the winter of 1893 I had catarrh of the throat. Doctors and medicine failed to give relief, and I got worse all the time. I gave up all in October, 1895, and tried Christian Science. In a short time my catarrh was all gone, and I felt like a new man. I bought Science and Health and began to read and put into practice what I could understand. From that time I have eaten anything, and have no more trouble with my stomach.

My wife was healed in a week's treatment of a claim that two years of medical help had failed to cure. She has been like another person ever since. We took all our medicine and burned it.

Through the blessed Truth revealed to me in the study of

the Bible and Science and Health, I have been able to help others. One old lady who had been a sufferer for many years came for treatment. I treated her, and in a week she was well.

Our baby was taken with croup. He could be heard breathing some twenty yards or more; the next morning he was as well as ever. Many others have been healed. I have not had any class instruction, but by the study of the Bible, Science and Health, "Miscellaneous Writings," "Unity of Good," the *Journal*, the Bible Lessons, and the good advice and faithful work of our healer, we are gaining ground, and others are becoming interested.

*W. B. Stephens, Sunset, Texas.*

I USED from five to ten cents worth of chewing tobacco every day until Christian Science cured me of any desire for it. I was also cured of swearing, in which I allowed myself to indulge freely, but many times wept because I could not control myself.

A chronic complaint of the bowels was instantaneously healed. A pain that came over my eye, called a sun pain, caused me intense agony; a pain in my breast that hardly ceased for three years; kidney complaint contracted in childhood, from which I suffered so much at times that I was compelled to keep my bed for days, have all been healed through Christian Science.

Who or what can hinder me from thanking God for the hour that I was led by Truth to this light?

Am I a hearty man to-day? Thank God, I am. If the tempter comes, it is destroyed by Christian Science. For ten years I have been trying to overcome these conditions, but my understanding came slowly. I often got impatient, and I found one of the greatest things binding me was this very impatience. I was fond of gambling, but Christian Science has destroyed that weakness. What freedom! When I first tried to demonstrate Christian Science I thought I had been too wicked to help others; but I am thankful for a better understanding, and have been made glad many times to know that Truth fills all space.

*G. W. W., Cripple Creek, Col.*

HAVING been born a weak, delicate child, errors seemed to cling close to me for many years. As I grew to womanhood,

diseases of a different nature claimed a strong hold, and I had become a subject for almost all kinds of treatment, excepting the operating table.

When travel failed, I returned home, supposing I must leave all that was dear to me. In a very short time I heard a gentleman tell of his wife who was under Christian Science treatment. The words sounded as foreign to me as Italian would, yet they gave me such a ray of hope that I began to inquire about it.

In a few days I went to see a healer at a distance, and was wonderfully healed the first treatment. I returned home in the evening a well woman, and discarded my glasses, which I had worn for years, and had been made to believe I would always have to wear. But, thanks to Christian Science, I have never had such sight, even when a child, as I have now.

I did not know at first that there was anything in Christian Science but the physical healing, but have since learned the larger lesson, and began at once to clear out of my thoughts "all that was unlike the anointed." This part of the healing has been seemingly slow, but I rejoice that I have found the Truth that makes even this possible, if I am constant.

*M. L. R., Sharon, Pa.*

I was preparing to scrub my kitchen floor, and had a large tub half full of boiling water. My little boy, three years old, had a spool of thread and began to unwind it, walking backwards, and pulling the end of the thread. Over he went into the tub, with his body under water except his face and the fore-arms, with which he was holding on to the tub. The other children began to cry and say, "O, mamma, Earl will be burned!" I said, "No; Earl is God's child, and cannot be burned." They stopped crying immediately and began to quiet their own fear.

I took him out of the water as soon as possible, removed his clothes, and put on his night-gown, without examining to see if there were any effects from the burn. He asked me to sing, "Shepherd, show me how to go," of which he is very fond. When I had finished singing the hymn, he looked up, smiled, and then fell quietly asleep. When he awoke, he was free from pain. This happened about two o'clock in the afternoon, and the next morning, when I dressed him, there was not a sign of the burn except a place about the size of a silver dollar under each arm, where the skin was rubbed off

in trying to get out of the tub. This is only one of the many demonstrations of Truth we have had in our family. Words cannot express the gratitude I have for Science and Health and what it has done for us.

*Mrs. Corinne Bishop, Walla Walla, Wash.*

I AM glad to add my name to the long list of those who have been healed through Christian Science. Its restful power reached me through a Scientist, when my thought was lost in doubt and despair, showing a clear, practical way of living in the present hour, instead of waiting for the future to receive God's love.

At the time I was treated in Toronto, a belief of mental confusion kept me from working or enjoying anything; but since then (over two years ago) I have worked steadily, enjoyed the best of health, with the exception of an occasional claim, which has always been quickly met, by Science treatment. I have also been able to realize for myself God's willingness to supply our needs when we look to Principle instead of the senses. Science has destroyed the seeming power of many troubles that once kept me a prisoner, and my greatest desire is to understand the Truth sufficiently to reflect to others the love that has come so bountifully to me.

"Miscellaneous Writings" brought much light to me by answering so clearly the questions I had repeatedly asked in my own consciousness.

*Helen M. Harnes, Ontario, Can.*

IN 1887, while attending public school, I received an injury which resulted in spinal curvature.

For years I tried all kinds of doctors, patent medicines, electric batteries, etc., but gradually grew worse, until I was confined to my bed for three years. During two years of this time I was helpless, having to lie flat on my back without a pillow. I could not feed myself. I could not drink anything cold without great distress.

When all other means had failed, my brother heard of a Christian Science healer in Auburn, Maine, and decided to investigate this Science. Before leaving her house he placed my case in her hands. Within four months I walked to the street for the first time in four years.

Words cannot express my thanks for what Christian Sci-

ence has done for me. I read and study no other literature. Science and Health reveals to me daily more of this blessed Truth. I have been healed several years.

*Mary Etta Abbott, Lewiston, Maine.*

My heart overflows with gratitude for what Christian Science has done for myself and family. My little girl was healed of a spot growing over the eye; it was the effect of measles and whooping-cough.

The M. D. could do nothing for my baby, who had congestion of the lungs, nor for my husband, who had consumption. These were also healed by Christian Science treatment. As for myself, the M. D. wanted to send me to the hospital; if I was not benefited there they would send me to the Home for Incurables. They also said my hip was surrounded by matter which in all probability would end my life in a few months. This is entirely healed, and all my other complaints are disappearing; in fact I may say I am well.

My Science and Health is becoming more precious to me every day.—*M. Beacon, Toronto, Ont.*

A FEW weeks since the foreman of our ranch rode his horse over a ditch, causing internal injuries to the animal, finding expression in a quivering of the body, and such profuse perspiration that it wet the ground where he stood. Small lumps formed upon the body and terrible swelling set in. The horse tried to step, but fell to the ground.

In relating the incident to me, my husband said, "He will be dead by morning." I replied, "No, he won't." Morning brought the message, "He is getting along all right." The next day the foreman rode him, and at this writing he is doing his regular work.

*Jeannette M. Moore, Ardmore, Indian Territory.*

I WOULD like to give one of my first demonstrations in Christian Science.

A member of the family fell and sprained her ankle so severely that it began immediately to swell and cause pain. She received the treatment but was not entirely free from pain until several hours afterward when, on receiving another treatment, she said she could feel the pain leaving. On rising the next morning she found her ankle well.

*C. B. H., Buffalo, N. Y.*



## EDITOR'S TABLE.

THE Christian Scientist who reads the attempts of certain non-Scientists to tell others what Christian Science is, cannot but wonder if there ever was a religious philosophy so utterly misapprehended, misrepresented, and distorted as is this one. He wonders if public speakers in general are so much in the habit of discoursing upon, and even attempting to instruct their audiences concerning, things about which they know so little, as are many who assume to tell the public what Christian Science is and what it is not. If so, no wonder the world of mankind is in a state of chaos and confusion; no wonder people are so largely governed by prejudice and misconception. If the different sects each by the other, are as grossly misrepresented in the pulpit and on the rostrum as Christian Science has been, it is not strange that each should regard the other with dread, suspicion, and distrust. We have read sermon after sermon, delivered by men of confessed learning and ability, the ostensible purpose of which was to expound Christian Science in an unprejudiced spirit, yet which were so full of misconception as to subject them to the charge of being caricatures of, rather than fair and intelligent disquisitions upon, the subject. It is unfortunate that those occupying the place of public instructors should so sadly fail of their true mission in this respect.

Among those who have recently assumed to tell the public of Christian Science is a worthy woman by the name of Pundita Ramabai, a Christian Hindu who is now lecturing in this country. She declares that what is known in America as Christian Science is nothing more than Hindu philosophy under a Western name. A part of her lecture is reported in the *Record of Christian Work* for August. In this lecture she speaks of certain Christian Science Ladies' Clubs and what is taught there as Christian Science. As there is not known among Christian Scientists such a thing as a "Ladies' Club,"—such social organizations being utterly foreign to their system,—it is painfully apparent, at the outset, that this estimable Christian woman is assuming to speak of that concerning which she has no knowledge whatever. To those familiar with the situation, however, her error is

easily forgiven, for she has manifestly gathered her information (such as she has) from a class of people variously styling themselves Christian Scientists, Divine Scientists, Truth-Seekers, etc., but who in reality are students of occultism, and doubtless have imbibed a measure of that Hindu philosophy of which she speaks, and to which she likens Christian Science.

For the purpose of showing her conception of the subject upon which she essays to discourse we make a few quotations. She says:—

"I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:—

"You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I cannot understand it, but philosophy tells you that you have to believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like himself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called *yoga*, and that gives you liberation, and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that and nothing more."

It is indeed lamentable that this well-meaning person should thus expose her ignorance. There are at least a million persons—Christian Scientists and those who have in-

vestigated the subject sufficiently to have a fair understanding of its teachings—who positively know that her notion of Christian Science is the very reverse of what Christian Science really is. It would have been impossible for her to have more successfully said what it is *not*, if that had been her deliberate aim and purpose. Not only so, but there are at least a million more persons who have read enough of Christian Science literature—that only which is entitled to the name—to know that this Hindu Christian woman is sadly awry in every statement she makes; so much so, indeed, that she has made herself ridiculous. If she had taken only a hasty glance at the Christian Science text-book, “Science and Health with Key to the Scriptures,” whose author is the only promulgator of all that can honestly be claimed to be Christian Science,—because she discovered and founded the system,—she would have at once grasped enough of its teaching to know that it bears not the slightest resemblance to the incoherent mass of nonsense which she publicly declares Christian Science to be.

We shall not quote more of her unfortunate diatribe. It were useless. Nor shall we attempt here to point out wherein she belies Christian Science. We call attention to her painful exhibition of ignorance only with the hope that she may be led to investigate *Christian Science*, and not accept the foolish rumors coming to her from prejudiced sources, or obtain her information from a class of people who, while assuming the name, in both profession and practice, invert and pervert every teaching of Christian Science.

An earnest Truth-seeker, such as Pundita Ramabai manifestly is, will not long be misled by falsehood or perversion. She has the opportunity to ascertain what Christian Science is, and it is due to herself, to the thousands of adherents of and sympathizers with the movement, and to those whom she seeks to instruct, that she have, at least, a fair and unprejudiced understanding of the subject concerning which she assumes to speak. We are satisfied that it is the farthest from her intention to misrepresent or do injustice to our sacred Cause, injure the feelings of so many of her fellow-men, create a prejudice in the minds of those she addresses, or mislead them by false statements. What is true of this lady is true of all other honest, fair-minded people. The folly of attacking a system whose only purpose is to re-establish the Christianity of Jesus Christ and the apostles, in cast-

ing upon it unfair and unwarranted reproach by charging to it the foolish doctrines of those who are among its bitterest foes, is too palpable to admit of argument.

If it is unfortunate that Pundita Ramabai should thus misrepresent our movement, it is even more so that certain denominational publications should publish her remarks as true, and even add thereto comments of their own, equally untrue and misleading. There is absolutely no excuse for such superficial and untruthful methods in the face of abundant facilities for acquiring correct information. We trust the day is not far distant when the spirit of Christ will more largely prevail among his professed followers, and that at least reasonably honest methods will be observed among the Christian sects. Falsehood and malignity will no more avail in this age than they did in the age of early and genuine Christianity.

In view of the extent and variety of the literature purporting to be in line with Christian Science, which tends to mislead and blind so many, is it strange that the adherents of Christian Science should seek to maintain the purity of its literature by throwing around it every proper safeguard? It is their duty to do so, and that duty they will continue fearlessly to discharge, regardless of carping criticism or cries of bigotry and narrowness.

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DOUBTLESS the readers of the *Journal* were surprised,—and we trust agreeably,—upon receiving the *Christian Science Weekly*. The purposes of the *Weekly* were sufficiently set forth in the first issue to advise the Field thereof. As stated in our Salutory in the *Weekly*, this publication is not to take the place of the *Journal* in any sense of the word, but simply to aid the *Journal* in its missionary work of spreading the Truth. This additional publication will make necessary an increased quantity of matter. We doubt not the Field will respond to this increased demand in the same generous spirit that it always manifested toward the *Journal*. We should like it understood that articles sent for publication may be inserted either in the *Journal* or the *Weekly*, according to the convenience and best judgment of those in charge of these publications.

That the *Weekly*, in connection with the *Journal*, has a most important mission to perform, goes without saying.

It will meet the more immediate needs of the field, in some respects, and will supply each week a certain quantity of ordinary news matter, as well as Scientific matter; while the *Journal* will continue its work of publishing dissertations, essays, testimonies, and experiences, as heretofore.

Christian Science is making such astonishingly rapid progress, and is so manifestly filling the need of humanity which has heretofore been unfilled, that every fair and proper means of propaganda should be resorted to. Our literature is one of the important avenues of reaching and interesting the outside world. We cannot, of course, publish matter unless we have it to publish, and we trust that the impression which, we are informed, has gotten out among some, that, because public preaching has been dispensed with, articles in the nature of discourses or elucidations of Scripture, are not desirable, will no longer prevail. Whatever is of interest and instruction to the outside world and to the Christian Science students and workers alike, is proper for publication.

Cards, church notices, etc., will be published only in the *Journal*, as heretofore.

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WE earnestly request the Field not to send subscriptions and other matters pertaining to the Publisher's Department, in letters enclosing articles for publication. The departments are separate and should be separately addressed. Confusion and much additional trouble to the workers at headquarters will thus be avoided.

What we especially mean by this is, that in writing to the Publisher's Department on matters relating to that department, sending subscriptions, etc., do not mix with it experiences or testimonies for publication. Keep them separate and send to the proper department so that the files of each can be separately kept.

Please bear this in mind, and thereby do unto others as you would be done by.

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WE are in receipt of letters which indicate that funds are being raised for the purpose of furnishing a certain Christian Science church with chairs and seats, under the "endless chain" system. The *Journal* has heretofore spoken in dis-

approval of such methods, and we hereby again call attention to the fact that from our point of view such methods do not properly belong to Christian Science. We do not doubt the honesty of purpose of those concerned, but we do most seriously question the propriety of such means of securing funds. They can scarcely be said to be in the line of voluntary contributions.

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We again call the attention of the Field to the fact that the Tenets of the Mother Church are not to be published in newspapers or magazines, or otherwise made public, except by special permission of the proper authorities.

What we have said above applies equally to all the writings of the Rev. Mary Baker G. Eddy.

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(*Personal*). Where God is, the devil cannot be.

(*Impersonal*). Where Good predominates, evil has no place.

(*Personal*). The devil is the ape of God.

(*Impersonal*). Evil is the ape of Good; or error simulates Truth.

IF there is more than one Power—one God—and one creation, there must be more than one *universe*, and there should be found to express this fact another word than Universe; it would be a misnomer and grossly misleading, if the theory of duality were true.

WHEN the individual consciousness is purged of the dross and *debris* of sin, sickness, and death, these will no longer touch it. To such a consciousness only life eternal will be known.

IF life is swallowed up of death, then death has greater potentiality than life. If Life is the real and death the unreal, then, indeed, is death stingless and the grave victoryless.

THE Christian Scientist must stand with his whole armor ever on. Not otherwise can he repel the attacks of the adversary or resist the fiery darts of (the one) evil.



THE  
CHRISTIAN SCIENCE  
JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVI.

NOVEMBER, 1898.

No. 8.

FLOWERS IMMORTAL.

BY F. A. F.

BRIGHTEST flowers are ever blooming  
In the garden of our Lord;  
Buds of Hope and beauty springing  
From the deepness of His Word.

Barren thoughts grow strong and fruitful  
Where the Truth is sown in Love;  
And the dews of Heaven descending,  
Bring rich blessing from above.

Brightest flowers are ever blooming  
In eternal Mind—our King:  
Every bud shall come to blossom,  
Yea, the wilderness shall sing.

Sweet the incense—bright the glory,  
Now revealed within the Word;  
Christian Science, true and Holy,  
Bringing us in Peace to God.

Copyrighted, 1898, by Mary Baker G. Eddy.

## TO WHOM IT MAY CONCERN.

WEEKS have passed since I forwarded to the Clerk of the Mother Church, integrals of this article. Changing currents moving the weather vane, Church meetings, amendment of Rules, items nameless, have delayed the publication of the following notice written last August:—

All true Christian Scientists, loyal in spirit and in Truth, whether they have become thus by studying my works on Christian Science or by class instruction, who bring with them the credentials required of a candidate for membership with the Mother Church, are eligible to apply to the Christian Science Board of Education for examination. After passing the process of examination specified in the Church Manual—and the Board has adjudged these candidates as qualified for the high responsibilities of teaching Christian Science—they shall receive a certificate thereof from the Board of Education.

Students of the Massachusetts Metaphysical College with certificates of the degree of C.S.B. and C.S.D. are not required to be examined, and do not apply to this Board.

Students of "Science and Health with Key to the Scriptures," and all of its author's writings, having good morals, and having demonstrated healing the sick according to the divine Principle and rules therein, can apply to the Board of Education for examination, and if found qualified to teach Christian Science, they shall receive a certificate accordingly from the Board.

The lecturers will be called for and sent out as specified in the By-law published in the Church Manual, edition 8, page 30, Article 12, section 1.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., Oct. 7, 1898.

## THE ANGLO-AMERICAN FLAGS.

The following letters are self-explanatory:—

OTTAWA, August 16, 1898.

*My Dear Mr. Moore:*—You will doubtless remember that when at your house recently there was presented to Mrs. Higman a card containing a poem to Great Britain by our

revered Mother. The poem was printed, I believe, by Mr. Dunbar of Boston, with the American flag on the top of the card. Had Mr. Dunbar realized fully the beautiful sentiment contained in the poem he would, I have no doubt, have had the flags of both nations floating in unison above it. Be that as it may, I was deeply impressed by the poem (being myself an Englishman), and it occurred to me that perhaps our dear Mother would permit a few of her devoted followers here, in acknowledgment of the sentiment contained in the poem, to present her with a British flag.

The flag that I send you for this purpose by express to-day, is the flag of the Dominion of Canada, that is, the British ensign bearing the coat of arms of the Dominion.

May I take the liberty of requesting your good offices in making the presentation, *sans ceremonie*, to the Mother?

We thought first of sending a silk flag but were advised by the manufacturer not to do so, as they are not serviceable. We are fully persuaded that to the author of Science and Health the useful article will always be preferred before the merely ornamental. May these two flags long wave in unison, as emblems of freedom and good government; and may Christian Science, the higher emblem of freedom and good government to the individual, be found flourishing, not only where the flags of our beloved nations float, but all the world over, lifting poor, tired, and soiled humanity into the haven of purity and rest. Believe me,

Very sincerely yours,

ORMOND HIGMAN.

PLEASANT VIEW, CONCORD, N. H., Aug. 25, 1898.

MR. ORMOND HIGMAN, Christian Scientist,  
Ottawa, Canada.

*My Dear Sir:*—Present my tender regard and gratitude to the donor or donors of the grand ensign of your country, the Dominion of Canada. Your flag shall wave at the right hand, and at the right hour, beside the stars and stripes of the American flag.

The ties that a true religion and government form, God must have bound together and no man can sunder. Give my love to Mrs. Higman, to your dear children, and to your nation.

With high regard yours,

MARY BAKER G. EDDY.

## PEACE IN THE PRESENCE OF

BY ALFRED FARLOW.

Thou wilt keep him in perfect peace, whose mind is

THE peace, happiness, and prosperity of the Christian must come through individual growth. Sometimes we find ourselves waiting for that perfect time when all our neighbors will all be true practising Christians when there will no longer be opposition or prejudice. We catch ourselves believing that such a state is peace and harmony. This mistaken view only keeps us in continual waiting for that perfect time to be ours now, neglecting the accomplishment of improvement which alone insures individual growth. It causes us to turn our attention to an unrighting of our neighbors. We thus assume a burden which is in itself a burden of discord to us, and in the meantime we are meddling with our neighbors, and our own righting up.

Individual experience is an absolute necessity for growth. In all cases wherein one is not without experience, he must learn for himself. The harmony of right doing and the peace of mind. People who are really ready for growth must be taught without undue effort on our part. Those who are not ready should be left entirely to themselves, and we should not touch them lest we be hindered by that which they need to convince them to turn from it.

More than eighteen hundred years ago Jesus came into the flesh entirely, and reached the experience of heaven, and yet the world at large is still in the flesh and finding discord.

Jesus said, "No man cometh unto the Father. He did what he could for others, who worked out his own salvation and reached heaven which he reached was occasioned by growth,—the attainment of goodness and peace. He can not be harmed by the evil of the world. He lived upon the earth, and yet spoke of heaven." "son of man which is in heaven."

truth of his words, "The kingdom of God is within you." The kingdom of God is not contingent upon the fact of having no enemies or discords about us, but upon doing the necessary work within ourselves.

Having learned this lesson, and having been relieved of the responsibility of doing our neighbor's work, we have plenty of time in which to do our own, and this insures rapid progress. It is true that our attention is likely to be much attracted to the evil in our presence, but this disturbance will grow less day by day as we practise Christian Science.

Our Master said, "Ye shall hear of wars and rumors of wars: see that ye be not troubled." The breaking up of human affairs, the constant regeneration and revolution that must take place under the influence of Christian Science, may seem even appalling to our senses, and yet, knowing as we do, that these are only the changing pictures of the mortal dream, the dissolving of the great nothing, we can bury ourselves in the consciousness of the Allness of Love, God, and rest in peace.

When we first learned of Christian Science, many of us believed that a church or society could be established in which there never would be contention or division, and that the world in general would be so speedily harmonized that we should have no more trouble. We have doubtless overestimated and have been somewhat disappointed, and some have even desired to run from the state of discord we sometimes find around us, and yet, when we run from the "squeaking of the violin" we find ourselves in the face of the "rumbling discords of the old organ." And so will it ever be, as long as our neighbors are poor musicians. The only remedy is to stop our ears with the understanding of the allness of God, and stand still, for "he that shall endure unto the end, the same shall be saved," not he who runs.

War and strife are not desirable, and should always be avoided. Discord does not necessarily attend the demonstration of Christian Science, and is never a necessary accompaniment, but a want of the true understanding and practice of Christian Science sometimes precipitates war and discord. War then becomes a necessity, until it can be silenced by a clearer understanding of Truth. Therefore, we would say, wherein "the war is inevitable, let it come," that we may the sooner have permanent peace.

Our President tried to avert war with Spain, but when it came, he stood by the war with all the loyalty and

interest of a true American. I believe Christian Scientists ought to stand by their Cause, stand by their Church and all its institutions; yea, stand by their wars, discords, and divisions if they *must* come, and patiently wait for divine Love to purge us and lift us to that state wherein we shall war no more.

While we write these lines we are not unmindful of the fact that God who is Love reigns, and rules all His children in perfect harmony, and the dream of matter, mortal's wars and discords, are even now less than a dream, are but illusions.

God is everywhere present, and there is not even a battleground, for there is no war in Him.

### QUESTIONS AND ANSWERS.

1. Does adherence to Christian Science necessitate a belief in the divinity of Christ? 2. And if it be not asking too much, give me the fundamental doctrines of the Christian Science faith.

1. The name would indicate that it did. 2. "Besides the belief respecting God, the Scriptures, man's sinfulness, the atonement, redemption through the suffering of Christ, the forgiveness of sins, etc., it hold as a distinctive tenet that the way of salvation demonstrated by Jesus is the power of truth over all error, sin, sickness, and death; and it exacts from its adherents a promise to pray for that mind to be in them which was in Christ Jesus. Connected with this doctrine is a healing system based upon the theory that all is Mind, without which matter is unreal and non-existent."

*New York Sun, Sunday, October 16, 1898.*

### A NEW PICTURE OF MRS. EDDY.

A BEAUTIFUL picture of the Rev. Mary Baker G. Eddy has been made by Mr. H. P. Moore, and it is to be published.

This picture is perfect in every detail, is made with the full consent and recommendation of Mrs. Eddy, and has her endorsement. Mr. Moore is an artist of over thirty years' experience and personally inspects each picture.

A pamphlet has been issued giving a full description and styles of this picture, and can be had by sending to J. C. Derby & Co., Concord, N. H., who are Mr. Moore's selling agents.



## OBEDIENCE.

Remarks of J. Edward Smith at a regular Wednesday Evening Subject Meeting of First Church of Christ, Scientist, Masonic Temple, Poughkeepsie, N. Y.

**W**HILE the different references upon our subject were being read, these thoughts were passing through my mind: Disobedience to the law of God is what brings all woe into the world; is what brings sickness; is what brings death.

I have been asked this question two or three times this week, in all sincerity, by different persons: "Why is it that your prayers heal the sick when the prayers of other Christian denominations do not heal the sick? Why do your prayers heal the sick while the prayers of some one else do not? God is not a respecter of persons!"

This is a fair question, and it logically follows that if God heals the sick in answer to prayer, He will not discriminate between the prayers of a Christian Scientist and the prayers of a Christian of any other denomination. But what are the evident facts in the case? Do the prayers of popular religion heal the sick? You answer, "No." Do the prayers of the Christian Scientist heal the sick? You may answer, "I do not know;" but I know, and so do thousands of others know who have tested the power of prayer in Christian Science to heal both sickness and sin.

Now, then, if it be true that the prayers of Christian Science heal both sickness and sin, while the prayers of the popular churches do not, where lies the difficulty? There must be something wrong somewhere, and the thing wrong is this: that we pray as I read this evening—we pray, but we do not conform our lives to our prayers, nor into consistency with our desire, therefore we ask amiss, and do not get what we ask for.

Now, just think of a man who wants something that is in the north and he goes directly south in search of it, and expects all the time to get that which lies in the opposite direction from that which he is traveling. We must walk in the right direction. God does not grant our prayers by handing out to each individual suppliant what he asks for. God has made universal laws which produce and bring man all that he can need or ask for; and if man is obedient to

these laws, all possible good will be supplied, whether according to man's sense of need or not. "If ye abide in my word" is the condition upon which prayer is answered. Then again, "Whatsoever ye ask according to His word," i.e., according to His law, for His "word" is His law.

We see that the universe is governed by law, from the rolling of worlds to the growth of a flower. We find that there is a law governing everything; why not, then, a law, a divine law, governing man? God's law does govern man, when man abides in the law. Outside of God's law is sickness, sin, inharmony, death. In the understanding and demonstration of God's law is health, holiness, and life.

We ask God to bless us and then live in disobedience to the law that God has made to bless His creation. We ask God for health, and then live in and obey the material laws that create disease. We ask God to free us from sin, and then we think the very thoughts that alone produce sin. We ask God for life, and then live in disobedience to the law of Life.

As applied to Christian Scientists, there is not a more important word in our vocabulary, than Obedience. Jesus said, "If ye love me, keep my commandments." He commands us to heal the sick, to loose those that are bound by sin, to let our light so shine that it will glorify the power of Mind and shame the so-called laws of matter.

Jesus lived in direct disobedience to the laws of matter, while the whole world was living in obedience to them, and it was Jesus' mission to prove these laws false, and to demonstrate the law of Spirit to be the only law.

It is said of Jesus, that "though he were a son, yet learned he obedience by the things which he suffered;" that is, the human and divine were at war; the law of Spirit and the law of matter were antagonistic, and the inharmony of the material world and the flesh, were proofs to him of their unreality. He said, "I have overcome the world." By declaring the Truth for us, he suffered many things; he was sinless. "His suffering," says Mrs. Eddy, "was the fruit of other people's sins, not his own." He lived in strict obedience to the law of Spirit; this caused the carnal mind to hate Jesus, and he felt the force of this mortal malice but overcame it with Love. He loved his enemies as well as his friends, and probably more, in one sense, because they were in greater need of love. So well did he prove in himself that man here and now can reflect divine Love, that he

never resisted the world's hatred and maltreatment. He was not thinking of himself. He saw a mad world rushing on to self-destruction, and he wanted to save it. Although seeing the injustice of his persecutors, Jesus opened not his mouth but to bless. When he was buffeted and spat upon, when he was nailed to the cross, when they gave him vinegar to drink, even then he was obedient to the law of love, and said: "Father, forgive them." He might have said nothing, but self was swallowed up of love, and the great heart of Christ yearned to save his would-be destroyers, who were destroying themselves. We may learn from this grand example, what is our duty toward those who persecute us. Let us discern the law of Love and obey it.

Let us observe this saying and learn a lesson in obedience: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This saying is not confined alone to Jesus of Nazareth, but includes all who embrace his teachings. Disobedience applies not only to Adam, but to all who dwell in him, that is, all who dwell in sin and obey the law of sin.

Jesus is the Way, but we must follow the way; we must become like him. We must do even as he did, by understanding the Principle by which he did his works. He demonstrated the Truth for the world, and said that when he should come again he would demand of his followers the fruits of the Truth he had labored to bestow upon them and upon all humanity, for all time. In other words, Christ demands of his disciples, both then and now, practical proof of their Christianity. For, said Jesus, "As the Father hath sent me into the world, so also I send these into the world." That is, the Master said, in substance, "Even as the Father hath taught me to be, through His eternal laws, the saviour of the world, so I have told to you what the Father hath revealed to me, and I send you into the world to demonstrate this saving principle for all who will receive it." Now this Principle which Jesus taught was the Christ; and this Principle is the Christ which we adore and obey to-day. We are not saved by Jesus' sacrifice and example unless we demonstrate the Principle He taught. "He that *doeth* the will" (John, 9 : 31). Jesus said, "I am the Life," but we cannot partake of His life, unless we *live* the life.

The sins of the world are as contingent upon our disobedience as they are upon the disobedience of Adam. Adam was the wrong man, Jesus was the right. Neither

the sin of the one nor the righteousness of the other will prove a finality for us. We are neither lost through the one nor saved by the other, except as we live in the one or in the other. In Adam all die, in Christ all are made alive. That is, in a belief that man is material, comes sin, sickness, and death. From the understanding that man is spiritual, made in God's own image and likeness, flows health, holiness, and life. From ignorance comes sorrow and suffering; from an intelligent understanding of God's laws comes joy and dominion. There is nothing in the Scriptures that cannot be applied to ourselves in a moral lesson. There is nothing in the history of religion from the time of Moses until now that cannot be applied to the present. Not an act or a word of Jesus Christ was done for that age alone. Every act and every word of his bears within it a vital obligation to all mankind. Why? Because he is the example, the light, the way, the ideal, the pattern, for all men, and we can and must be as perfect as he was perfect,—yea, according to his own words, as perfect as the Father Himself; and we can do it if we are obedient to the law of God which he knew and taught.

We need not go back to Adam to find how it is that "by the disobedience of one came sin into the world." Our disobedience to the law of Love may put sin into the world. Others may suffer from my disobedience if I fail to demonstrate Truth and Love; if I send out into the ocean of thought some evil thing, who can say where it will end? Says William Ellery Channing: "Others are affected by what I am, and say, and do; and these others have also their sphere of influence; so that a single thought of mine may spread in widening circles through a nation of humanity." George Eliot says: "You can't isolate yourself and say that the evil in you shall not spread. Men's lives are as thoroughly blended with each other as the air we breathe. Evil spreads as necessarily as disease. Every sin causes suffering to others besides those who commit it."

Now, if this be true,—and it has been demonstrated to be true,—note our responsibility to God and man, and the universal application of the saying, "By one man sin came into the world."

Shall we, then, continue to think evil? If we think evil of some person or persons, or conditions, whether it is true or not, the mischief is done; the evil is in consciousness; it will touch others; but remember, we must reap what we have sown.

Do not voice evil; do not think it. See sin as sin, then turn from it. Uncover it in love and mercy to the sinner, then leave it,—the law of justice will attend to it.

The only devil is evil thought. The only hell, is the suffering which the evil thinker makes for himself and inflicts upon others.

Jesus' obedience to the law of Love established the gospel of Love. "I must work the works," he said; and by doing the works he proved for himself and for all humanity that Love is divine Principle, and demonstrable to human consciousness. Therefore he said, "If ye abide in me [i.e., in my teachings], and my words [my teachings—God's law] abide in you [are obeyed by you], ye shall ask what ye will, and it shall be done unto you."

Now, this is the secret of prayer, as I have already stated—obedience to the law of God. If we obey this law, then is brought to pass the saying, "We shall reign with him," and do the works that he did, even as he said. Therefore, even as through one—Jesus Christ—righteousness abounds unto many, so also, through each one who does his will, shall salvation shine to the world.

Said the Master, "Freely ye have received, freely give." That is, "Freely have I demonstrated the power of Love to heal and save. If ye love me, keep my commandments, and feed my sheep with the same love wherewith I have loved you and which I have labored to bestow upon you."

The sense of a personal God is fast giving place to the true concept of God as one infinite Spirit, filling all space, controlling all things—as Mind and the expression of Mind.

A personal devil is already buried out of sight, and the world is recognizing Satan *as sin and the love of sin*, and as originating in ignorance. Obedience to the law of Love, which Jesus taught, will destroy sin and reveal the true and only man, and the Kingdom of Heaven within him.

Now, friends, you see there is a sense, and a true sense, in which we may all "reign with Christ;" his kingdom is indeed come; that we may, through the understanding of Christian Science, have that "Mind which was also in Christ Jesus," and with this Mind, destroy sin, sickness, and death.

By the disobedience of any one of us, sin may be increased in the world. By our obedience to the law of God, as demonstrated by Jesus, must come salvation to the world and His Kingdom on earth. Then shall be brought to pass this saying: "Behold, the tabernacle of God is with

men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." But mark this, the Mind that destroys sin, sickness, and death, is not the human mind, but the Divine. To reflect the divine Mind there must be spiritual birth rather than the acquisition of the letter of Christian Science. The letter and the Spirit must agree in one. Jesus said, "Ye must be born again." Paul said, "Be ye transformed by the renewing of your mind." St. John the divine said, "I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away," and "behold, I make all things new."

John also declared that to all the redeemed a white stone should be given, and in this stone a new name which no man knew except he who possessed it. This stone is the discernment of the white Christ, Truth.

When Peter discerned the Christ through Jesus, the Master said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

This white stone, this immaculate understanding of the Christ-Principle, is hidden in divine metaphysics, and the knowledge of metaphysics is the key that unlocks the treasure trove of Holy Writ. While this key is wholly mental, yet we have the tangible, outward manifestation which to-day all men may possess. In Revelation it is called the "little book;" in Christian Science we call it "Science and Health with Key to the Scriptures," written by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science.

Science and Health unfolds both the Fatherhood and Motherhood of God, and through this unfolding we are born new creatures and begin to know Him in whom "we live, and move, and have our being."

The Master came, with love ineffable,  
And told of kinship with that loving Law;  
And taught a human phrase, "Our Father." Then  
Came one reiterating that divine,  
Health-giving message,—but in loving tones  
Which waked that other chord in human hearts,  
That vibrates only to the tender name  
Of "Mother,"—who affirmed identity  
Of soul with God, demonstrated the power  
Of spirit, and bore witness in herself  
That Love is the fulfilling of the Law.  
In Love she realized Divinity  
And straightway from that loving presence, taught  
That Love is all in all,—in Whom we live,  
And move, and have our being; Love, the Way,  
The Truth, the Life in earth as well as Heaven.



## BAPTISM.

BY E. C.

VOLUMES upon volumes have been written on Baptism by Baptists and Pedobaptists. Acrimonious debates and controversies have been indulged in to prove on the one side that adults only can be baptized, and on the other side that infants, as well as adults, must be baptized.

The mode of administering the ordinance has also been the subject of many a dispute among eminent theologians and learned divines. Pedobaptists hold that "Baptism with water is an emblem of baptism with the Holy Ghost. The two baptisms, the material and the spiritual, are the one a shadow or figure of the other, and the mode of the material as resembling that of the spiritual" (Edwards).

To the earnest seeker after the Truth, the question will come: Can Christians have "two" baptisms when Paul says, There is *one* baptism? (Ephesians, 4 : 5.) Christian Scientists are satisfied with this plain declaration of the great apostle, and for them there is but one baptism, as there is also but one Lord, one faith, one God and Father of all. Christian Scientists leave a clear field to those who care for shadows and emblems; they seek only after the true Substance, and are satisfied therewith, and do not concern themselves about the river Jordan, the water of the baptistery or of the font.

Another question will be asked: Is water baptism the baptism of Christ, or the Christian baptism? Jesus, the apostles, and the evangelists answer this question. They all say: "John's baptism," or "the baptism of John." (See Matthew, 21 : 25; Mark, 11 : 30; Luke, 7 : 29; 20 : 4; Acts, 1 : 22; 10 : 37; 18 : 25; 19 : 3, etc.) John's mission was to prepare the way for Jesus; to make him manifest to Israel, and to those who, through repentance, were glad and ready to acknowledge and receive Jesus as the long-promised Messiah; he administered *his baptism*. "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost and with fire" (Matthew, 3 : 11). "There cometh one mightier than I after me, . . . I indeed have baptized you with water: but he shall baptize you with the Holy

Ghost" (Mark, 1 : 7, 8). "I baptize with water: but there standeth one among you, whom ye know not, . . . The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, *therefore* am I come baptizing with water. . . . And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which *baptizeth with the Holy Ghost*" (John, 1 : 26-33). Here John is telling us why he was baptizing with water, and also what the baptism of Christ, or the Christian baptism, was to be.

No one but John was ever sent to baptize with water. In 1 Corinthians, 1 : 17 Paul says: "Christ sent me not to baptize" (with water), and if he was not sent to baptize thus, neither were the other apostles sent to baptize with water.

Our Christian friends will say, Jesus was baptized in water and we must also be thus baptized. Very well; Jesus was circumcised also, and what about that? Our friends will say that Paul baptized Crispus, Gaius, and the household of Stephanas. (1 Corinthians, 1 : 14, 16.) Yes; and because he had baptized only few he *thanks God*; for, says he, "Christ sent me not to baptize, but to preach the gospel." If water baptism were the baptism of Christ, or that baptism with which Jesus commanded his apostles to baptize all the nations (Matthew, 28 : 19), would Paul thank God that he had baptized but few with water? The apostles were commanded to baptize the nations *in the name* of the triune God, but nowhere can we see that they were commanded to baptize *into water*. In the fulfilment of their mission we see them baptizing "*into the name of the Lord*," into the life and character of the Holy One of Israel. Why into that name? Because there was "none other name under heaven given among men, whereby we must be saved" (Acts, 4 : 12). Could the Corinthian believers be saved if they were baptized into the name of Paul? (1 Corinthians, 1 : 13). Although among them that were born of women there had never risen a greater man than John the Baptist (Matthew, 11 : 11), could mortals be saved if they were baptized into his name? No; for there is but one Saviour, one Lord, and one Christ.

"He that believeth and is baptized shall be saved; but he

that believeth not shall be damned" (Mark, 16 : 16). Our friends will tell us that water baptism is meant here; but if they are right, how could Paul bring salvation to the Gentiles since he was not sent to baptize (with water)? Paul was sent to preach the Gospel, and "Woe is unto me, if I preach not the gospel!" (1 Corinthians, 9 : 16), and it is by the preaching of the Gospel of Truth that the nations were to be baptized or washed clean into the name, life, character, and holiness of the Son of God.

Water baptism was but for a season. John says, "He [Jesus] must increase, but I must decrease" (John, 3 : 30). After John had been put in prison, we hear Jesus asking: *The baptism of John whence was it?* from heaven or of men?" (Matthew, 21 : 25; Mark, 11 : 30; Luke, 20 : 4.) When Jesus asked this question water baptism had already ceased to be the baptism with which converts were to be baptized, for if it had been yet in force Jesus would not have asked, "*whence was it?*" but "*whence is it?*" It is true, water baptism was yet administered after Jesus had disappeared. In the case of the eunuch (which our friends never fail to cite as their main proof) we see a man coming to Jerusalem from the distant land of Ethiopia. Everywhere he had heard about John's baptism, and how immense multitudes had been baptized by John. He was undoubtedly like the Jew named Apollos and like the twelve disciples Paul found in Ephesus: he knew only John's baptism. (Acts, 18 : 25; 19 : 1, 2, 3, 4.) And when he saw some water he asked to be baptized. Note Philip's answer: "*If thou believest with all thine heart, thou mayest.*" Not "*thou must,*" but "*thou mayest.*" (Acts, 8 : 37.)

Philip knew well that if there was no good in water baptism neither was there any evil; and since the eunuch desired John's baptism, Philip having first required faith in Christ, granted the request with "*thou mayest.*" But our friends will say that if water baptism was not the Christian baptism, Philip had no right to administer it. He had as good a right to baptize the treasurer of Queen Candace as Paul had the right to circumcise Timotheus, a Christian believer and disciple whom he found at Lystra. (Acts, 16 : 1, 2, 3.) Paul writes to the Galatians (5 : 2, 6), "*If ye be circumcised, Christ shall profit you nothing. . . . For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.*" To the Corinthians (1 Corinthians, 7 : 19) he writes: "*Circumcision is nothing,*

and uncircumcision is nothing, but the keeping of the commandments of God." To the Romans (2 : 28), "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter."

To Paul, "circumcision which is outward in the flesh" was nothing; yet he circumcised a Christian believer, and why? Because this was deemed expedient for the success of his mission among the Jews of that region, for those Jews knew that Timothy had not been circumcised, since his father was a Greek. Philip knew that "water baptism" was not the baptism that saves us. He knew that the true baptism, or the true washing or cleansing, is "that of the heart in the Spirit, and not in the letter," not in material water. But when the eunuch had expressed his desire in these words: "See, here is water; what doth hinder me to be baptized?" Philip saw no wrong in granting the request of the eunuch and he baptized him. But because the eunuch was baptized in water, it does not follow that believers must be thus baptized. Because Timothy was circumcised it does not follow that Christians must be circumcised, and until our Christian friends shall prove that John the Baptist was a false prophet Christian Scientists will continue to believe that "He [Christ] shall baptize you with the Holy Spirit," and will recognize this baptism as the only true Christian baptism there can be since it is that "one baptism" with which Christ was to baptize and is now baptizing all true believers. Christians are followers of Christ, not of John.

NOTE.—All the italics used in the above article are the author's.

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ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

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PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

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HEREAFTER the Communion service in the Mother Church will be held once in each year; on the first Sunday in June, beginning in June, 1899.

## ANOTHER SEEKER SATISFIED.

BY MARY E. HALSEY.

IT is a little over four years since I said to myself one day, "I believe I will look into this Christian Science I hear of, and see what it is. I don't want to talk to any one about it, but I will try to get hold of some of their books and study it for myself." Then as I walked along the street I repeated, "*Christian Science!* Why, that must mean the science of Christianity. Surely there could be no objection to finding out what that is."

Up to that time my only impression of Christian Science was formed from a friend, a minister's wife, telling me in terms of consternation that one of their parishioners had gone to Christian Science. From this impression I concluded it was something awful to do.

The next declaration I made was, "But I will not leave my church. If there is any good in Christian Science, I will take it into the church, and do good with it there."

The first book handed me was "No and Yes," by Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, and with this little book I sat down one evening to look into the theology of Christian Science.

How well I remember fortifying myself before I opened it, with the thought, "If it does not teach or affirm the Trinity (Father, Son, and Holy Ghost), and the divinity of Christ, I will have nothing to do with it." I opened the book, and at the top of the second page I read, "The theology and medicine of Jesus were one,—in the divine oneness of the Trinity, Life, Truth, and Love, which healed the sick and cleansed the sinful. This Trinity in Unity, correcting the individual thought, is the Mind-healing I vindicate; and on its standard shall be emblazoned that crystallized expression, CHRISTIAN SCIENCE."

There was my Trinity in a far more enlightened and comprehensive presentation of Life, Truth, and Love, than that of Father, Son, and Holy Ghost. All fear regarding the Trinity was then and there destroyed by the light of understanding taking the place of blind faith. Farther on in this book I read, "Having one God, one Mind, one consciousness,—which includes only His own nature,—and

loving your neighbor as yourself, constitute Christian Science, which must demonstrate the nothingness of any other state or stage of being." Surely, I thought, there can be no objection to such doctrines. And when about a month later I came into possession of "Science and Health with Key to the Scriptures," by the same author, and read from the tenets of the church therein inscribed, I was perfectly satisfied; recognizing the addition of but one innovation, that man was spiritual, and concluding at once that such an admission could not possibly hurt him, but would rather be a help in working out his salvation. So from that on I dived into the pages of the "little book" fearlessly, little knowing what I was doing at that time, feeling specially impressed with the tone of thought presented in the last tenet.

Although in sore need of the healing power of Christian Science, I thought little of that part when I first determined to look into it, excepting in an expressed desire that I would like to learn how to do without medicine. I was not a helpless invalid, but had been a great sufferer, both mentally and physically from failing health, under the doctor's care and taking medicine for over fifteen years. I cannot say that I never obtained any benefit from doctors and medicine. I will gladly and gratefully acknowledge the good I received, through the honest, earnest, skilful, and untiring efforts of the three good, noble-hearted men to whom I appealed as physicians for help, and I honor, respect, and thank them for their kindly interest in and patience with me. Had I gone to them accompanied with scepticism, distrust, and an unwillingness to obey their directions, I feel sure, with the understanding I have now, that the result of their efforts would have been different. But the same relative trust and obedience that helped me in getting the understanding and realization I now have of Christian Science, brought me the reward then, that the exercise of these mental qualities always entitles us to.

I did not give up the system of *materia medica* when I did because I realized that I had gotten all I could from it; but because I saw that I had found something better. A very short study of the Principle of Christian Science, and a little experience in applying the rule, as revealed in Science and Health, convinced me of the great superiority of the system of Christian Science Mind healing over the system of healing through medicine and surgery.



I dropped the one for the other, and have found ever since then that "the way to extract error from mortal mind is to pour in Truth through flood-tides of Love" (Science and Health, p. 97).

One month after I began the study of Science and Health, I found myself sitting in the class of one of Mrs. Eddy's students. Three months after declaring that I would not leave my church, I found myself a member of the Christian Science Church. Seven months after first opening the pages of Science and Health, I found myself out in the Field, away from teacher and home, at work in the Master's vineyard. My progress during that time seemed to be uninterrupted save by one struggle coming up when I was called upon to take back or prove the assertion I had made that I would not leave my church. The time had come when I felt called upon to take my stand in the Christian Science Church, for I realized that "In conscience we cannot hold to beliefs outgrown" (Science and Health, p. 333). I learned then my first lesson of the nothingness of the sacrifice of the material, and the importance of obeying the demands of Truth in trust, when we cannot at once see the reward of such obedience. I was brought up in the Episcopal Church; confirmed at an early age, taught that there was but one Church, "*The Church*," established by Jesus and his apostles, one ministry, claiming Apostolic Succession.

For a little time before I took my stand I saw that I could not, as I once thought, take Christian Science into the church. I felt, also, that I had unconsciously been growing on and up right through this church (material), that it was gradually fading away from me. But could I give up and lose sight of what I had loved and lived for so many years, and from which I had derived such comfort and help? As I had loved, honored, and obeyed the voice of the Church faithfully and earnestly, so likewise had I reaped my reward therefrom. And could I give up that beautiful service which meant so much to a Churchman understanding every part of it, when there did not seem to be anything offered me in its place? It did not seem as if I could. Did I want to go back to it? No. Could I stay where I was? No. Could I take the step forward demanded of me by Truth and still hold on to that? No. Then I must give it up. "You will have to do it," I said to myself. "There is no other way." So I said, "I *will*." And the doing of it—the

putting off of the old—revealed to me such a vision of the new, that I realized at once there had been nothing sacrificed, nothing given up; all was gain.

And thus it often is when we are called upon to take a higher step in Truth, we cannot see the result of taking that step until after it is taken. Just as in climbing a ladder we cannot see the view or vision the climbing of each round will present to us until we have reached the round above, which can only be done by letting go completely of the round below upon which we stand, lifting both feet off and planting both firmly above; and not until that is done, can we see what we have gained, or what is before us. It was then that I realized what "The Church" was. The "One Church" (spiritual) in which I always was, am now, and ever shall be. That I had not in reality "left my Church," only reached a higher, better, and more spiritual concept and understanding of what the true Church is. "The structure of Truth and Love" (Science and Health).

Thus am I realizing what I first read, but did not then comprehend, that "The theology and medicine of Jesus are one" (No and Yes). And the utility of this structure has proven itself, through the gradual disappearance of claims of sin and sickness in myself and others whom I have been trying to help.

I will not attempt to give expression to the appreciation of the wonderful inheritance coming to suffering humanity through the discovery of Christian Science as revealed in Science and Health. But as it unfolds to me more and more, day after day, and I get deeper into the experiences and wiser in the understanding of what this revelation teaches, my love and admiration for the brave, self-sacrificing woman called "*Mother*," who has opened up and is still pointing out "the way," grows purer and stronger, and my prayer daily ascends in gratitude to the one God of Life, Truth, Love, "which was in the beginning, is now and ever shall be, world without end."

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I NEEDS must love, if I would be  
As near to God, as He to me:  
For God is Love. His image true  
Of Love, must hallow all I do.

H. McD.

## LIGHT IN PLACE OF DARKNESS IN PHILADELPHIA.

BY WILMER W. MILLER.

*Dear Journal:*—The opening services of First Church of Christ, Scientist, of Philadelphia, were held on Sunday, September 18, in the church edifice, which will hereafter be its home, on North Twenty-first Street near Fairmount Avenue; it having outgrown its former quarters in old Mercantile Library.

There was a large attendance at both the morning and evening services, a notable feature being the number of prominent people to be seen in the congregations on both occasions. The gathering suggested a body of broad-thinking people, confirming what has been said many times before, that many of the brightest intellects of this country and century are to be found in the ranks of the Christian Scientists.

The audience room, which is beautiful in itself, was tastefully decorated with palms and a profusion of cut flowers. The exercises in the morning opened with singing "Praise God from whom all blessings flow," and at this service the following address was delivered by Mrs. Henrietta E. Chanfrau, the First Reader:—

*Dear Brethren and Friends:*—God has indeed smiled upon us in bringing us together on this our first Sunday in our little church. In unity and love let us labor together to establish harmony among ourselves, and advance the cause of Christian Science in Philadelphia. Let the trials of the past be forgotten, and let us work together in one Mind and with one accord. God will strengthen us and enable us to merit the blessings so generously bestowed upon us by our beloved Mother and Teacher, the Rev. Mary Baker G. Eddy. I have received a telegram from her which I will now read.

"CONCORD, N. H., Sept. 18, 1898.

"Mrs. Henrietta E. Chanfrau, C. S. B.,  
No. 1733 North 32d Street.

"For the Church of Christ, Scientist, in Philadelphia.

*"My Beloved Student and Brethren:*—I rejoice with thee. Blessed art thou. In place of darkness, light hath sprung

up. The reward of thy hands is given thee to-day. May God say this of the Church in Philadelphia: 'I have naught against thee.'

"Lovingly yours,

"MARY BAKER G. EDDY."

The reading of the Mother's message, which was repeated at the evening service, produced an effect that no words can describe. All the weight of pent-up anxiety and care seemed to roll away. "In place of darkness, light hath sprung up." How sweet the words seemed to those who had toiled through a long, dark night of dismal doubts and fears. At last "the reward of our hands was given us" in our dear, beloved Mother's message and blessing. This was to our members the one feature of the occasion which will stand forth in bold relief in our memories, more enduring even than the last morning star, whose brightness lingers in the clear blue long after the darkness has fled. All the struggles and trials that we had seemed to endure were repaid by this message of love and encouragement. And from these words of our blessed Leader and Teacher we gather new inspiration, and we will go forward toiling more faithfully, fighting more valiantly, for the establishment of God's kingdom in Philadelphia, as it is so grandly being established, in Christian Science, throughout the world.

Following the reading of the sixtieth chapter of Isaiah, a solo by a celebrated barytone, and the congregation singing the Mother's hymn, "Saw ye my Saviour?" the regular lesson was read from the *Christian Science Quarterly* upon the subject, "Reality," most fittingly appropriate for this momentous occasion, which marks an epoch in the history of Christian Science in this great city.

It affords the writer pleasure to chronicle that the First Church of Christ, Scientist, in Philadelphia, is making a record for steady growth and advancement that should win the warmest commendation from the general Field. Although our progress has been slow, and often retarded by seeming drawbacks, these have all been fairly met and overcome in the march to "the Celestial City," while each victory has made us stronger for a renewal of the conflict with error. The varied experiences of the Philadelphia Christian Scientists truly have made of them strong men and women, who will prove valiant warriors for the cause of Christ whenever heavy fighting is needed. All of them

brave, true, loyal workers, this irresistible band are clad with the might and strength of omnipotent God, before whose arms every so-called power that seeks to prevent our progress must flee, "for He hath broken the gates of brass [the belief of limitation], and cut the bars of iron [captivity] in sunder" (Psalm 107 : 16).

Well we recall the stage in our progress where we were compelled to look for larger quarters, and the committee who have had in hand that important work, with all the others who so nobly contributed in various ways to its final achievement, have succeeded beyond our highest expectations. A vacant church building was secured, in which church services had never been held by any other denomination, which by our opening services was consecrated to our triune God, Life, Truth, and Love. It is a fairly large and beautiful stone structure, solid and substantial in appearance upon the outside, and very pretty and cosy within. In the new location we have proper place and space for both church services and reading rooms, which entailed our moving from the Christian Science headquarters at No. 1626 Chestnut Street, as well as from old Mercantile Library on Tenth Street above Chestnut, where we had held church services for many years past. It will gratify and gladden the hearts of the Field to learn of the wonderful transformation that has taken place in the Philadelphia field, and we trust that this happy occasion will be an inspiration to other churches who are struggling to "break their bands in sunder." To our brethren elsewhere we announce that in making this change from hall to church, we go forth praising God, with fullest confidence in His constant guidance and care.

Preceding the opening services, which occurred last Sunday, there is an important event which here deserves mention, for it bears largely upon, and was a potent factor in, the commingling advancing steps which we now record. Before the appointment of the committee to find us a larger meeting place, the church adopted a new constitution, which practically transformed our old church organization into a completely new one, and which almost from the moment of its ratification has resulted beneficially to the work. Probably no better example of a wholesale casting aside of swaddling clothes can be found than that of our church taking this stronger, higher, broader stand in the general thought of improvement and progress which marks the line of advance of the entire Christian Science field. No so-

called power, or false law of "Philadelphia slowness," could longer retard or prevent this tearing loose of fetters and bursting of bonds. Philadelphians could not keep out of the general Field's rapid and onward progress, nor do we wish to. We acknowledge most humbly our impotency to be stumbling-blocks to the regenerating, omni-acting, all-searching, and transcendental influence of spiritual might and energy, before which there can be no material resistance. We cannot go very far away from the all-pervading influence of Christian Science, which, as a greater centre of attraction than any other power so-called, annihilates the octopus of evil—even in Philadelphia.

The new constitution provided for the most liberal form of independent government. To show a few of its excellent points, it may be stated that an executive board is chosen from the body of the church, consisting of twelve class students, who shall be members of the Mother Church, who are known as Executive Members. These are elected for long and short terms. The executive board in turn elects the remainder of the officers of the church, including a church president, in a manner somewhat similar to that by which members of the United States Senate are chosen by their respective state legislatures.

I will quote from only one part of the constitution (Article VIII., Section 4): "A Communion service shall be held at the times and in the manner designated by the By-Laws. It shall be pre-eminently an atonement (at-one-ment) service, observed by a short interval of solemn, silent, self-examination and spiritual communion with the one God, whereby we partake of that Bread which cometh down from Heaven, and drink of that Wine which is the inspiration of Love, bringing to us the realization of the Oneness and Allness and Absoluteness of Infinite Being, as Life, Truth, and Love—the Christ with us; thus enabling us to demonstrate over the claims of error that would separate us from God and blind us to the perception of our true being in Him."

Let it be known to the entire Christian Science Field that the First Church of Christ, Scientist, in Philadelphia has come up triumphant out of seeming tribulations. It has bravely turned its back upon the obstacles and difficulties of the past, and, with face turned fairly toward the light, has set forth in earnest to attain "the mark for the prize of the high calling of God in Christ Jesus."



Ralph Waldo Emerson, who has sometimes been called "the sage of Concord," gives us a most valuable and practical hint on the uses of adversity, when he says:—

"Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist."

While we may have chafed under the lash of persecution and the long delays that seemed to intervene the fruition of faithfully expended labor, these "friends, the enemy" have proven to be blessings, and our church now stands forth a tower of strength because of them. "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet."

All that is written in the sixtieth chapter of Isaiah of the glory of Christ's Church and its abundant blessings after a short affliction, has a direct application to First Church of Christ, Scientist, in Philadelphia. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

We hope shortly to make the demonstration of a handsome church building of our own, and earnest, prayerful work in this direction is now progressing. The question of finances must and will be met in great, wealthy Philadelphia as it has been met so well elsewhere. We know this is not a problem that will solve itself, but we have marched forth to meet the enemy with victory perched upon our banners.

The question of finances and the false claim of insufficiency and lack we each must meet and defeat to-day for all time and eternity. Christian Science is just as effective to handle this phase of error as any other.

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THE warnings which the Bible utters against the things of this world bring no charge against the glorious world itself. The world is the glass through which we see our Maker. But what men do is this: They put the dull quicksilver of their own selfishness behind the glass, and so it becomes, not the transparent medium through which God shines, but the dead opaque which reflects back themselves. So it gives back their own false feelings and nature.—*F. W. Robertson.*

## HE THAT OVERCOMETH.

BY ANNIE LOUISE ROBERTSON.

**A**S we look back over the struggles and sufferings of mankind, we wonder there has not been a greater effort made to understand why God's promises were not verified, and that apparently so little search has been made for the solution of this mystery. Here and there some aching heart has cried out to God, but has not always heard the answer, and many times no answer came, for the seeker did not know how to find Him; but the world, as a whole, has seemed strangely apathetic on this most important subject, for when these promises shall be fulfilled, as they surely will be, the whole earth will be transformed and filled with the glory of God.

The Scriptures are full of the most glorious promises, but there is always a price to be paid by man before he can receive the reward. First, he has his own part to perform, he must first prove his own worthiness. Neither money nor a pleasing personality can influence the divine power, since God is no respecter of persons, and trustworthiness alone will receive the seal of His approval.

It seems strange that people could read the Bible as much as they have, and yet remain in darkness in regard to the absolute necessity of complying with the spiritual law of Life, the divine law of loving God supremely and one's neighbor as one's self. Throughout the Bible it is clearly shown that we must turn away from material things and seek the spiritual or real existence of man. And how beautiful are the promises which accompany these demands of divine law. They are too numerous to quote here, but they include every good thing—freedom from sin, deliverance in time of trouble and from the evil-doer, wisdom, peace of mind, joy, health, plenty, and, in fact, every desirable thing in this world, and to these is added the greatest of all, Eternal Life.

In all the Bible there is given but one way by which one can reap the great reward of the faithful. One must hearken unto the voice of God, as expressed through the one whom He sends, and then obey His commands, the divine law of Spirit, which law cannot be changed to suit the whims and weaknesses of mortal mind or the flesh. God makes no con-

cessions to matter. Any deviation from the inspiring, uplifting action of this divine law of Love, brings its own punishment, as one thereby forfeits the blessings which it is sure to bring, and accepts the discords and diseases of the material sense of life.

In the book of Revelation alone there are promises enough to arouse the interest of the dulllest mortal. The promises are to him who overcometh. The first time this expression is used in this book, is in the second chapter, "To him that overcometh will I give to eat of the tree of Life, which is in the midst of the paradise of God." What more glorious reward than to partake of the Life that is in God's paradise! It is almost overwhelming to think this is intended for you and for me. Our thought ascends in loving gratitude to God for His goodness, and to our noble Leader and Teacher, who, through her more spiritual interpretation of sacred writ, has made it possible for us to reach this height, and who, through storm as well as through sunshine, has so faithfully and lovingly pointed out the way to this age, by which we can earn our right to be called the children of God and become heirs to this glorious inheritance, the promises of God as set forth in his Word. Her voice has gone forth into human consciousness, awakening mankind to this grand possibility, and what is even yet greater than this, given an infallible rule by which this great life problem can be successfully solved.

Again in the same chapter we read that "he that overcometh, and keepeth my words *unto the end*,"\* to him will I give power over the nations," and in another chapter it says that he shall be made a pillar in the temple of God, and he shall go no more out. We are also told that we shall hunger no more, neither thirst any more, for the Lamb shall feed us and God will wipe away all tears. No wonder our beloved Leader could write "Glory be to God and peace to the struggling hearts" (Science and Health, p. 350). For she knows that God's promises are true, and that not one of them shall fail to him that overcometh.

As we learn that these promises can be verified here and now, we go to work most earnestly to find out what there is for each one of us to overcome. At first, perhaps, the undertaking seems too great, there is so much materiality in the way, and under existing circumstances it seems almost impossible to bring ourselves into subjection to the law of

\* Italics are the author's.

Spirit, yet this can be accomplished, for God never demands of us what we cannot surely do, and because He demands it, we know it is within our reach; moreover, we gain courage as we go on, for the very first demonstration of the power of Truth over error, of Spirit over matter, shows us the absolute certainty of working out the entire life-problem in this way, and daily our courage and understanding grows stronger and clearer.

We hear the voices of the noble army of Christian Scientists, all praising God for the health and happiness that have come to them through the daily overcoming of mortal belief as it seems to present itself, and we go forward with a light heart and firm step, willing to lay down all for Truth, that we, too, may be counted as one that overcometh and will receive the promises. May all who are struggling blindly in the thralldom of the material senses, unaware that there is a solution of all their troubles, a healing for all diseases, and peace for every aching heart soon be brought to see and appreciate the glorious freedom, the boundless bliss, which comes from overcoming the belief of life, substance, and intelligence in matter, and gain the true and spiritual sense of life.

I heard an incident recently of a volunteer in our army who, during the attack on Santiago, I believe it was, lost his place in the ranks and became weary and discouraged. After a while he fell in with the regular troops, and the steady march of these well-drilled, well-disciplined men inspired him with renewed courage and strength, and he marched with them, glad to be under orders again. This is a striking illustration of the inspiration that comes to us as we recognize the steady, onward march of the army of those well-disciplined, obedient children of God, soldiers of Christ, who are working patiently, fearlessly, to destroy the one evil and establish the kingdom of heaven on earth, holding aloft the standard of purity, health, and divine Love.

Jesus said, "Be of good cheer, I have overcome the world." He had verified God's promises, and with his mighty triumph of Love over hate, Life over death, Spirit over matter, before them, these faithful soldiers press forward in the way our Leader points out, daily overcoming the enemy, material sense, and gathering "fruit unto life eternal." God's promises are as much a living reality in this age as they were when Jesus proved them true for all mankind. The Word that is God is as vital to-day as it was eighteen hun-

dred years ago, when Jesus astonished the people of Galilee by casting out devils and healing the sick by the power of the Word.

Every child of God is enfolded in the great divine heart, since universal Love knows no partiality, no distinctions, and in proportion to his faithfulness in overcoming will each one prove his individual right to the tree of Life as promised in John's Revelation, and if faithful unto the end he will surely win the crown of immortality.

## THE FAITHFUL WITNESS.

BY JOHN H. WHEELER.

THE greatest blessing enjoyed by mortals since the brief sojourn of our beloved Master and Lord among men, is the advent of Christian Science.

It would be difficult, at this day, to give a correct estimate of the great number of people who have been healed of all forms of incurable ailments and oppressive sins, through its benign influence.

Yet, for all this, if there were not a higher and grander reward included in the Christian Science plan of living, obtainable for all mankind, even this great blessing would not fully meet "the heart's great need."

The Master said, "By their fruits ye shall know them," and the irrefutable, overwhelming evidence of the efficacy of Christian Science to antidote all human woe is this perfect fruit.

That benediction of old, heralded by the angel choir, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born *this day* . . . a Saviour, which is Christ the Lord," is heard by listening ears. "The people that walked in darkness have seen a great light.

The "Discoverer" of this light,—Christian Science,—like Jesus of Nazareth, was disbelieved and stoned, but not cast out, for God had a place prepared for her in the wilderness. The pure idea which she revealed was for "all people," and could not be destroyed. Such courage and faith have not been known since the apostolic age.

Evidence of the enduring nature of her labor is found in the fact, that throughout our land, hundreds and thousands of earnest men and women are striving to emulate her pure

example, and daily, to the best of their understanding, are breathing the prayer of David: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

This new "birth," the heritage of all mankind, blesses mortals in ways that they least expect. Herein is manifest great good; first, by the brave Leader, then blessing for the many converts in proportion to their allegiance to God through "the way."

Thus mankind are to be saved and taught to love and adore, "the one supreme Good," and in turn thankfully go and do likewise for others less fortunate—"seeking their own in another's good." In this simple way salvation is practical and reveals to each individual somewhat of the possibilities of Spirit, Love, understood, unfolding the brotherhood of man, the key-note of which is contained in St. John's words, "Beloved, if God so loved us, we ought also to love one another."

An experience of the writer will serve to illustrate the above.

One day a lady entered my office and inquired if I were a Christian Science healer. I replied in the affirmative, and we were soon engaged in conversation on this subject, to which she was an entire stranger.

I soon learned that she had merely turned to inquire into it in hope of gaining physical relief.

In the course of the consultation I mentioned the great benefit to be derived from the knowledge of God which Christian Science surely brings as a result of honest investigation, and how each one might become able to heal himself and realize the benefits thereof. At this point in our talk my caller abruptly informed me that she had not the slightest desire to investigate Christian Science or embrace its theology, and she seriously questioned the wisdom of giving it a trial as a remedial agent; however, her indecision gave way to her necessity, and she decided to try this remedy.

With the treatment came immediate relief and confidence in it. I handed her a copy of our *Christian Science Journal*, and asked her if she did not wish to take it home to read, to which she consented.

On the following day she returned, her countenance radiant with joy and surprise over the quick relief from her long-standing disease. She made especial mention of a



freedom from mental depression, and was very much pleased with, and interested in, the contents of the *Journal*, which she had read entirely through.

After the second treatment and a short talk on Christian Science, I loaned her another *Journal*. The next day she could hardly find words to express her joy and satisfaction with the result of the treatment. This was repeated several days, with no abatement of her interest in the practical illustration of "the Word made flesh;" and she pronounced herself every whit whole.

I loaned her some *Journals*, and in about a month she returned them, a picture of health and happiness and fully convinced of her need for, and love of, the theology of Christian Science.

What was my part in this? Joy unspeakable for this new birth! The Master said, "Ye must be born again;" and James writes, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

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## LETTER FROM A HEALER TO A PATIENT.

BOSTON, MASS.

*My Dear* —:—You ask, "Could there not be another power beside God which God has control over, and uses to punish people?"

In the first place, the Bible tells us that God is Good, that all He made is Good and is like Himself. Then it tells us that man was made by God and in His image and likeness. Now if *all* God made was Good could there be anything to punish, and would there be any necessity for making another power to punish man? Is it reasonable to suppose that God would have any occasion to punish His own image and likeness, His own idea, reflecting love and goodness? That expression, "image and likeness," means just what it says, and could anything made in God's *own image* sin or do evil, do anything, in fact, that would subject it to punishment? Can you think of man as the likeness of God stealing or committing murder? Can you imagine *love* envying or back-biting?

Then again, God gave His man every good thing. That being so, where would be the necessity, or what would arouse the desire, in such a being, for envying or self-seeking,

for all the competition and grasping after place and power which we see in the business, social, and political world of to-day? Again, God gave this man whom He created dominion over all things. God Himself is the only one having more power or greater dominion than the man whom the Bible tells us He created, but has mortal man, the man we seem to see to-day, that power and dominion? Has he dominion over sickness, over accidents, over the elements? We read every day, if we read the daily papers, of accidents in which a number of people are killed or maimed. Most of these accidents are caused by the very things which man himself has invented: locomotives and trolley cars run over man, so-called, boilers burst and boats sink, so that man, as we see him, does not have dominion even over the things which he makes with his own hands, to say nothing of animals and the elements, over all of which God gave His man dominion.

Mortal man, uninstructed by Christian Science, cannot control his own body, but that body seemingly falls sick, or some organ or member of it rises in rebellion against man and refuses to perform its proper functions, or what are commonly considered its proper functions. Now why is all this? Is the Bible untrue, has God lost His power, or is there no God, no controlling Principle? We can hardly believe that, and yet if this mortal existence is the real existence, and mortal man the real man, then something of this kind must be the case. Right here Christian Science comes in and gives us the solution. God does not punish anybody. Science and Health tells us that "Principle is imperative" (page 225). If we do wrong we shall suffer, because we are going in opposition to a principle. It does not matter whether we do wrong ignorantly or intentionally, if we are not working in accord with the principle of whatever we are doing, we shall fail to bring harmony. In working out the simplest, as well as the most complicated, problem in mathematics, if we make a wrong addition or subtraction the answer must be wrong. In one sense we are punished for making the mistake by having to do our work over again, but you would not say that the principle of mathematics had punished you. So if you were going on a railway journey and thought, ever so firmly and honestly, that your train went at one o'clock, when in reality it went at twelve thirty, if you got to the station at twelve forty-five you would miss your train. In a certain sense you would be punished for

your mistake, but you would not think of blaming the train or the time-table.

God knows nothing of evil, and so in the old sense does not punish us for wrong doing, but we must fail if we do not work in accordance with Principle, no matter whether it is in working out this life problem, in mathematics, or in any other of the varied tasks that come into our lives. It must be so inevitably, or there would be no such thing as Principle, for a principle cannot vary to suit our tastes and desires, it must be exact in order to be a principle at all. Were it otherwise everything in life would be hap-hazard and nothing would ever be accomplished.

God does not punish us; in fact, this word "punish" does not seem to be just the right one to use in connection with these experiences, for these lessons, when taken as they should be, teach us to be more careful and accurate. This is my sense of what is meant by the chastening of divine Love. If we work out the problem correctly we shall get the right answer, and if we make mistakes, however small, we cannot get exactly the right result, and that is all there is to it. We have no occasion to be discouraged that it is so, however, for if we are honest and diligent, and work exactly in accordance with Principle, that Principle will work with us, and help us in every way, even though we cannot say that Principle knows anything about any particular case.

## WATCH.

BY EZRA M. BUSWELL.

And what I say unto you I say unto all, Watch.—MARK 13:37.

**O**UR blessed Master gave this warning to all. It means us now, as much as it did those about him on the Galilean shore. Yet how little remembered! In this busy world mortals seem often to forget the very thing most necessary for their good.

The great Teacher knew the temptations most liable to blind mortals who were not faithful in keeping in remembrance his saying, "I am the way, the truth, and the life." By this we are reminded of the way necessary for us to think and do in order to be his followers in deed and in truth.

The great truths of Christian Science are fast becoming known and accepted. Thousands are flocking to its shelter-

ing wings for protection from sickness and sin who would not listen to its sweet tones of harmony one year ago. Because of this rapid unfolding of Truth to the human consciousness, there is great need of heeding the Master's warning and watching carefully our own thoughts and expressions to see that the first impression we give to those who are, for the first time, turning to this light, shall be correct, and truly Christian, as taught by Jesus and revealed to us through our text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy.

We think it wise to point out some of the most harmful mistakes which seem to find expression with some dear workers who have become careless in their thoughts, and do not, perhaps, study their text-book as faithfully as they should, thus becoming, unconsciously, allied with error in the effort to put Christian Science in a bad light before the people. It seems so easy to advance our own opinions that, unless we are watching, we may give out views that are entirely foreign to the teaching of Christian Science. But it would be well to remember that we can never outgrow our text-book.

One of the most flagrant errors the enemy of Christian Science would put into the mind of the unthoughtful student is the practice of requiring husband and wife to separate, telling them they cannot be healed in Christian Science unless they do. There is not one word in our text-book, *Science and Health*, that can be construed to mean such wrong, nor has our dear Mother ever voiced such a thought.

Another abominable error must be mentioned, namely, that any attempt to thwart embryotic development, is to put on a mask wherefor there is no justification in Christian Science, unless the mother's life is involved.

The student who teaches or practises such wickedness, is either mesmerized, or a mesmerist. If we study "Science and Health with Key to the Scriptures," as we should, there will be no danger of being led into such darkness. The foundation of Christian Science is divine Love. If we build on less than this we build on sand. O dear ones, may we remove the shoes from our feet; for the place on which we stand is holy ground! Let us be mindful of the sacredness of this trust committed to our care, and then shall we consider more carefully our work. If we do not watch most carefully, the pure white garment of Love in our hands will be like a clean new book in the soiled hands of a child. But we thank our dear Father that humanity is fast awakening to discern the difference between the true and the false.

It is the love taught by Jesus and demonstrated to-day by Mary Baker Eddy that is uncovering the hidden ways of darkness and revealing the omnipotence of Good.

Peter would have smitten the enemies of Jesus' teaching with the steel. But Jesus said, "Put up thy sword."

So we, in our zeal, may judge the erring ones harshly; but our dear Mother, with her big Mother-heart of love, would say, "Oh, perhaps we can save them yet!"

## MEDICAL INTOLERANCE.

MEDICAL practice bills too frequently are drafted by physicians with especial reference to their pecuniary interests, and therefore aim to cover every form of the healing art by putting specifically under legal ban everybody who would regard disease from a standpoint inconsistent with the dicta of regular physicians. The same sort of warfare was made on homœopaths and eclectics as is now being waged against Christian Scientists, hydropaths, osteopaths, and other forms of healing unconventionalism, but the fight was a losing one from the start.

The Nazarene and his disciples would have fared sadly at the hands of a medical-practice act such as our very righteous medical practitioners are now clamoring for. Against deceit, imposture, knavery, and incompetency in medical practice the law may well be invoked, but every alleged offence must be decided upon its merits and not merely bunched into an arbitrary criminal classification. The chasm between the Christian Science philosophy and Homœopathy is far less wide and deep than between the homœopaths and "regulars." The antipathy to other faiths by the militant regular proceeds too often from the same mercenary spirit of intolerance which would forbid the pharmacist recommending the accepted remedies for every-day ailments. The Christian Science people may be a sadly misguided set, but they are, as a rule, people of more than average intelligence, culture, and discrimination, and when a committee of the New York legislature voted against classing them as mere mountebanks on an appeal from a half-thousand sincere and earnest women, the committee spoke for the same spirit of toleration which the conflicting schools of medical practice respectively demand for themselves. In these days of liberality and progress an honest and sincere mind may well bespeak charity for even its most preposterous offspring.

*The Western Druggist, Chicago.*

## CHURCH RULES.

[It will be observed that sections 1, 6, 12, and 13 of these Rules have been changed since their publication in the *Weekly*.—*Ed.*]

### ARTICLE III.

#### TEACHING CHRISTIAN SCIENCE.

Section 1. This Church shall annually elect three members to constitute a body called "The Board of Education." The candidates for this Board shall be elected by the Christian Science Board of Directors, and approved by the Pastor Emeritus. The Directors shall immediately inform the candidates of their election.

Students who have taken the degree of C.S.B., or C.S.D., at the Massachusetts Metaphysical College, are not required to be examined by the Board of Education. Students that have taken a regular course in Christian Science under the instruction of loyal Christian Scientists, and bring with them such credentials as are required of a candidate for membership of the Mother Church, can become public teachers after passing a thorough examination before the Board of Education, of not less than three days, in Science and Health, chapter on "Recapitulation," the platform of Christian Science; page 403 of "Christian Science Practice," from line second to the second paragraph of page 405, and page 488, second and third paragraphs.

This Board shall convene annually on the first Monday of January of each year. The session shall continue not less than three days nor more than seven days. The Board shall be paid for their services a reasonable sum by each candidate to whom a certificate shall be issued, except as to any who may be received as charity candidates. One of the Board shall preside during the session; and all the members shall be present at, and assist in, the final examination.

Sect. 2. Christian Scientists who are teachers shall carefully select for students such only as have good past records, and promising proclivities toward Christian Science. The teacher shall hold himself morally obligated to promote the progress of his students, not only during the class term, but after it, and to watch well that they prove sound in sentiment, and practical in Christian Science.

Sect. 3. Teaching Christian Science shall not be a question of money, but of morals and religion, healing and uplift-



ing the race. Teachers shall form Associations, and for the first three years convene as often as once in three months. Teachers shall not silently address the students' thought to handle it, nor allow their students thus to do, except the individual needing it asks for mental treatment. Teachers shall persistently and patiently strive to educate their students in conformity to the unerring wisdom and law of God, and shall enjoin them to habitually study the Scriptures, and "Science and Health with Key to the Scriptures."

Sect. 4. They shall teach their students how to defend themselves against mental malpractice, and never to return evil for evil, but to know the Truth that makes free, and be a law, not unto others, but to themselves.

Sect. 5. If a member of this Church is found trying to practise, or to teach Christian Science contrary to the statement thereof in its text-book, "Science and Health with Key to the Scriptures," it shall be the duty of this Church to admonish that member and proceed according to the Church Rule in Article I., Sect. 5.

Sect. 6. A member of this Church, who is a loyal Christian Scientist, shall take the entire charge of his students in Christian Science. He shall neither permit them to join another student's class or Association, nor shall he join another's Association, nor teach a loyal student's student Christian Science; he shall have but one field for this labor. Students may visit each others' Churches, and by invitation may attend each others' Associations. To faithfully fulfil the solemn responsibilities of a teacher of Christian Science, or a First Reader in our Church, the student should remain with his own students, Association, and Church. But if, for sufficient cause, he shall change his location, before leaving it, he must resign the charge of his students, Association, and Church, and this Church shall carefully elect a member thereof to fill the vacancy.

Sect. 7. A loyal member of the Mother Church may teach and receive into his Association, the students of another member who has so strayed as justly to be deemed by the First Members not ready to lead his students as a Reader in Church, or a teacher of Christian Science. Although repentant and forgiven by the Church, and retaining his membership, this offending member shall not be counted loyal till after three years of exemplary character. Then the Church may decide whether his loyalty is proven by a

uniform maintenance of the life of a consistent, consecrated Christian Scientist.

Sect. 8. Those beloved brethren who are distant from the Mother Church, and whose teachers have passed on, can elect for their churches, Readers who are ready for this high calling, and continue the meetings of their Associations.

Sect. 9. A person not having had class instruction from a student of Christian Science, but who is a thorough student of "Science and Health with Key to the Scriptures," and all of its author's writings on Christian Science,—also has proved by his acts that he possesses good morals and ability to heal the sick, according to the Principle and rules therein stated,—may or may not apply for examination to the Board of Education in Boston, Massachusetts. After careful examination, if he is found qualified to practise and teach Christian Science, he shall receive a certificate from the Board of Education. No Christian Scientist, apart from this Board, shall teach a student who is prepared as aforesaid.

Sect. 10. A teacher from the United States, who is a resident in a foreign country, shall not teach Christian Science to a citizen of the United States.

Sect. 11. Teachers at present shall not receive over thirty students in a class, and shall teach but two classes yearly.

Sect. 12. Students are examined, and given certificates, by this Board for no other purpose than teaching Christian Science. All other applications will be dismissed. This Board will send out annually not over twenty-one teachers.

Sect. 13. Students who have taken no degrees at the Massachusetts Metaphysical College, nor passed examination by the Board of Education, are not properly prepared for teaching Christian Science.

Sect. 14. This Church shall elect annually a Committee on the Church Manual, whose duty it shall be, when requisite, to have the Manual revised, corrected, and properly compiled. Any addition to this book shall be grammatically examined, punctuated uniformly with the other pages, and properly arranged in the copy. The Board of Directors, Committee on Bible Lessons, and Board of Trustees of this Church shall each keep a copy of the ninth edition of the Church Manual; and if a discrepancy shall appear in any revised edition, the ninth edition shall be cited as authority.

Sect. 15. In Article III. the Church Rules shall neither be amended, nor repealed, except by the vote of all the First Members, or the consent of the Pastor Emeritus.

The following is added to the Church Rules:—

#### ARTICLE IV.

Section 1. The Pastor Emeritus of the Mother Church, shall have the right (through a letter addressed to the individual and Church of which he is the Reader) to remove a Reader from this office in the Church of Christ, Scientist, both in America and in foreign nations, or to appoint the Reader to fill any office, belonging to the Christian Science denomination.

This Church Rule can neither be amended nor annulled except by consent of the Pastor Emeritus.

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### THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

This Board is authorized to send out twenty-one teachers annually. Although the examination will not be at all competitive, the Board will be obliged, all things being equal, to bestow the certificates with reference to the necessity for teachers in certain localities. The failure on the part of an applicant to receive a certificate will not necessarily imply any unworthiness.

Information as to the charge for examination will accompany the application blank.

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### NOTICE.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science, as well as personal experience, is now called the *Wednesday Evening Meeting*.

A member of the Board of Lectureship will lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

## THE BOARD OF LECTURESHIP.

THE Christian Science Board of Lectureship of the Mother Church is authorized to announce to the Field that the recent notice requiring lectures to be given at Wednesday Evening Meetings "as often as once in three months" was not intended as a compulsory requirement resting upon all the branch churches, but rather upon the larger churches, which will be designated later. It is expected that the smaller churches will also recognize the valuable nature of this work, and carry out the intention of the notice to the extent of their ability.

Although it is desirable to follow the rule given, it is not intended as an absolute requirement that these lectures should all be held on Wednesday evenings. If the situation seems to require it, other nights may be selected.

These lectures are primarily to present Christian Science to the public, and should be given wherever possible in public auditoriums where large audiences may assemble.

In regard to applications for lectures the following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

The lecturer shall receive a fee of fifty dollars, with traveling and incidental expenses, from the church for which the lecture is given.

On application the lecturers will send a circular containing suggestions as to modes of advertising and other details.

The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the *Journal*, or to the Clerk of the Mother Church.

The lecturers for the New England States, Great Britain, the Maritime Provinces, the Province of Quebec, and the city of Ottawa, are:—

Irving C. Tomlinson, 8 Norway St., Boston, Mass.

William P. McKenzie, 2 Cumberland St., Boston, Mass.

For the Middle States and the Province of Ontario:—

Carol Norton, 170 Fifth Ave., New York, N. Y.

George Tomkins, 96 Fifth Ave., New York, N. Y.

For the Southern States, and District of Columbia:—

Edward H. Hammond, 1900 Bolton St., Baltimore, Md.

Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.

For the Western States:—

Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.

Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.

Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

## THE KEY TO THE BOX.

"WHAT would you do," said the little key  
To the teak-wood box, "except for me?"

The teak-wood box gave a gentle creak  
To the little key; but it did not speak.

"I believe," said the key, "that I will hide  
In the crack, down there by the chimneyside,

"Just so this proud old box may see  
How little it's worth except for me."

It was long, long, afterward, in the crack  
They found the key, and they brought it back.

And it said, as it chuckled and laughed to itself,  
"Now I'll be good to the box on the shelf."

But the little key stopped, with a shiver and shock;  
For there was a bright new key in the lock.

And the old box said: "I am sorry, you see;  
But the place is filled, my poor little key."

*Selected.*

## THE LESSON-SERMONS.

FOLLOWING are some expressions of gratitude for the work of the Bible Lesson Committee.

### 1. From Cleveland, Ohio.

*Dear Friends in Truth:*—I seem hardly able to formulate my gratitude to you for the great work that you have been doing and are doing. We are surely being taught by the "Comforter," for do not these Lessons, "bring all things to our remembrance, whatsoever he has told us"? For your faithful, untiring zeal, "The reflected animation of Life, Truth, and Love" (Science and Health, p. 590), we owe you endless love and gratitude. I have received such help in spending the first part of the week in most earnest study of the first lesson, and then taking the second lesson as Science applied, or an illustration of the result which a comprehension of that certain statement of God will bring to one; or acting contrary thereto the awful reward. The lessons have indeed been a "well-spring of Life."

Yours in the blessed bond of Christian Science,

*Lida S. Stone.*

### 2. Brooklyn, L. I.

I desire to express to the members of our Lesson Committee a little of the gratitude I feel for the current lessons. The first one was very impressive, and I do not know as they have really improved, but each one is startling. To-day, after reading the one on "Soul," I thought it only right to speak to you of their worth.

I allow myself the privilege of going over both lessons every day, and every time I am full of thanks to those who have given me this opportunity.

Very sincerely yours,

*Frances S. Turner.*

### 3. Grinnell, Iowa.

*Christian Science Bible Lesson Committee:*—I feel it my duty to write and express my gratitude and love for these glorious Bible Lessons in the new *Quarterly*, breathing forth such Truth, purity, and Love. They are so impressive and uplifting. A blessing from my heart of hearts for this work.

Yours in Truth and Love,

*Mrs. A. J. Pearce.*



## CLIPPING FROM A RECENT NUMBER OF THE LIVING CHURCH.

### THE ONE BODY.

A BISHOP of the Episcopal Church lately sent the following letter to a communicant, which may be of interest elsewhere:—

I have your letter of April 29, saying: "I wish to withdraw my name as a member of the Episcopal Church of this place; there being no rector here, I hardly know what steps to take to get this done. I have applied for membership to The First Church of Christ, Scientist, of Boston, Mass., but cannot be admitted until I have a dismissal and a recommend from this church."

Before answering, let me explain.

In your baptism you were admitted into the "one body;" viz., the Holy Catholic Church, and in your confirmation and admission to the Holy Communion, that membership was made complete. By virtue of it you would be a member of any particular congregation of our Communion where you might be, in New York, in Canada, in England, in Ireland, etc. And so, as you happen just now to live in —, you are a member of the particular congregation there known as Grace Church. The main fact, however, is that you belong to the one body, "the Church, which is His body."

The Church of Christ, Scientist, is no part of the "one body," the Church. No more a part of it than a few persons would be a part of the Masonic body, if, without authority, they got together and called themselves a Masonic lodge. It would, therefore, be impossible for the Holy Catholic Church to which you belong to dismiss you to the care of such an unauthorized society as the Church of Christ, Scientist, for that would make the Church a party to a very wrong act.

Some of the doctrines taught by the Christian Scientists involve dangerous error, in my opinion, but a person can have much sympathy with many of their views and yet remain, and be happy, in the Holy Catholic Church; but to leave that Church, and seek membership, as you propose, in what is called the Church of Christ, Scientist, is a very different matter, and no minister of the Church could in any way be a party to it.

## SAFE TOPICS SCARCE.

*Chairman of Entertainment Committee.*—"Professor, would you mind giving me some idea of what you are going to talk about this evening?"

*Distinguished Lecturer.*—"Certainly not. I am to speak of the 'Dangers that beset the Republic.' One of these dangers I conceive to be the concentration of wealth in the hands of a few men——"

"I am afraid that wouldn't be acceptable to the men who got up this course of lectures. The wealthiest man in our little city is at the back of the enterprise. He and a few others built this hall and pay all the expenses of keeping it in repair. The receipts from entertainments don't pay them half of one per cent on their money. They will lose about fifty dollars on this lecture, for the house will be packed with deadheads. The manager didn't want you to talk to empty benches."

"Very well. I can give it an impersonal aspect by speaking of the trusts and combinations that are throttling the industries of the——"

"I don't believe that would go down well, either. The principal industry of this place is a big factory that wouldn't be running at all if it wasn't a part of a big 'combine.' Half of the audience will be made up of operatives from that factory, and they would be pretty certain to raise a fuss."

"Well, I can drop that out of the lecture. I expect, however, to speak of the sensational character of the American press. Many of our best-known papers, those that give tone to the journalism of the country, are notoriously unfit to be the guides of public opinion. They are corrupt and corrupting."

"I don't think it would be safe to say anything of that kind. The editor of our town paper is a little sensitive on what they call 'yellow journalism.' Other editors, in fact, say he publishes the yellowest journal in this part of the State. He does all our printing at half rates and advertises our lectures for nothing. It would look like giving him a back-handed slap in the face."

"Well, there are the Socialists and Anarchists."

"It wouldn't do to be too severe on those fellows, either."

Our leading doctor is an avowed Socialist, and he has bought ten tickets for this evening's lecture."

"I shall devote some attention to the liquor traffic, of course——"

"Great snakes, no! This town has just voted for license by a big majority."

"How about the secret societies?"

"Well, I'm the presiding officer of two local lodges myself, and——"

"I see. Is there any subject under the sun I can talk about without offending somebody?"

"O, yes. You can roast the Christian Scientists all you want to. We haven't any of them here."

*Chicago Tribune.*

*Dear Journal:*—I have just been reading your excellent editorial in the *Christian Science Weekly*, for September 29, and I hope this will be of value to you in that connection.

I heard Pundita Ramabai, in a Rochester (N. Y.) Sunday School, and I am sure, if it were not for the influence of her friends, she and her daughter would become good Scientists. They both spoke at the time I refer to, and are undoubtedly devout and zealous Christians. In her remarks on the famine in India, Mrs. Ramabai said that when some of the children from the famine districts were brought into her mission, they were in such a terrible condition for lack of food, that everything seemed to hurt their stomachs. She said that after the children had been told about Jesus and his love for them, some of them prayed to be healed, and *they were healed.*

I think that Mrs. Ramabai's opposition to Science is due in great measure to her friend, Mrs. G., wife of an ex-missionary to India. Mrs. G. is, or was, bitterly opposed to Science, and in speaking of it, called it "the work of the devil." She is an excellent Christian woman, as I know from acquaintance, but is very much mistaken in some of her views.

Yours very truly,

*M.*

THERE is as much greatness of mind in acknowledging a good turn as in doing it.—*Seneca.*

WHAT do we live for if it is not to make life less difficult to each other?—*George Eliot.*

## NOTES FROM THE FIELD.

FOR seven years I was in bondage to physical suffering, much of the time unable to be around. I was then living in western Nebraska, but, anticipating great help from a doctor in my old home in Illinois, I went back in the spring of 1893. After suffering all that summer and fall, I was told at last that there was no cure for me unless I could stay for some time at the hospital in Chicago and submit to an operation. As circumstances would not allow any further expense, in November I returned home, worse than when I left.

Again I was under the care of a good physician, but until the following spring was in constant pain. I tried to bear it all in patience, thinking, in my ignorance, that it was God's will that I should suffer, else he would have answered my prayers, and those of others, for my health. But all this time I was praying for health, and afterwards endeavoring to be patient and resigned to the "decrees of Providence," at the same time doctoring and trying with medicine to be relieved of those "decrees."

I had read and studied the Word of God, yet how little did I realize what that Word contained for me and for the whole world. I might have realized this had I not rejected Christian Science, for I was one who "saw not," and therefore denied the existence of Light. Having learned something of Christian Science three years before, but, through a strong prejudice, caused partly by false teaching in the town where I lived, I determined to have nothing to do with it. Afterwards, through the kind interest of friends who were students of Mrs. Eddy's books, I had the opportunity of reading some of the Christian Science literature, including one of the earlier editions of Science and Health.

Much of this teaching appealed to me as Truth, and often during the years following I would think Christian Science was true, and I did wrong to reject it; but the "carnal mind" which is "continually warring within us," would seemingly silence the voice of Truth, and I clung to my old beliefs and suffered their results.

In May, 1894, a lady whom I had heard was a Christian Scientist called, and through her conversation and testimony of healing I was again led to think seriously on this subject;

but the books and journals which I then read I have since found were not true Science, and their teachings retarded my progress in the *true* way afterwards. However, they awoke a longing for a higher life and understanding of God—Good, and this improved my “thought model,” and with its reflection on the body, I began to improve.

My prayer had been, “Lead, kindly light,” and I now see how it was God’s hand leading us, for just as I had begun to be interested in this false Science my husband’s employment caused us to move to Hastings, Nebraska.

I was soon afterwards back in the old condition physically, but with this improvement mentally, the *desire* for Truth. I sought in vain for a solid foundation and the demonstrable Principle of this which I had learned, but had become about discouraged, when my friend came to Hastings one day and told me there were Christian Science meetings there, and she hoped I would go. We soon found where the meetings were held, and the next week I attended an evening meeting, being scarcely able to walk the four blocks to the rooms.

I was very much impressed with the deep devotion expressed, and the thoughts set forth made me almost forget my infirmities; but I was disappointed on finding that they used none of the literature which I had been reading. A *Christian Science Journal* was given me to read, and, although I declared I would not go again, some irresistible power led me to the next meeting.

When “Science and Health with Key to the Scriptures” was placed in my hands, I took it home, and hardly stopped to eat or sleep until I had read it through, and re-read much of it. Like dew to the thirsty earth many of its holy, uplifting thoughts came to me, although I understood but little of its Spirit, and was yet unwilling to give up all for Christ—Truth. I tried for some time to hold on to my Baptist faith, and yet enjoy the blessings of Christian Science; but through the patience and love reflected at these meetings, many of the dark places were made clear, and I was convinced of the absolute truth of its teaching.

My dear healer labored long and faithfully to lead me to relinquish the errors of belief which hid from me the light of health and harmony. When I was willing to “become as a little child,” “to leave the old for the new,” with the advancing understanding this thought brings, came the renewing of the body physically. I now rejoice in restored health and strength, but much more do I give thanks for the

deep spiritual blessing which such healing brings to all who are willing to accept it.

My husband is now seeking with me for this true wisdom, and the Bible and Science and Health are our daily study. To mortal sense we are alone in this place, and as we study the Sunday School Bible Lessons, it is a blessing to realize that we may receive the same truth, hear the same sermon, that the Scientists all over the country are enjoying, and as we begin to realize something of the wonderful words "Omnipotent Mind" we know that we cannot be alone, for, "Lo, I am with you always."

How I long to bring others to this blessed Truth which "opens the prison doors to them that are bound," and especially does my heart go out to those who seem to reject Christian Science, for as I was "beaten with many stripes" before submitting, I long to lead others to this Light of Love, and save them this needless self-punishment; but I can now feel thankful for those years of suffering, which were necessary to bring me to this "Truth which makes us free," and I am grateful every hour for the wonderful "little book" which illumines the Scriptures, and breaks for all, the Bread of Life—that "true bread which cometh down from Heaven."

*M. C. B., Bentonville, Ark.*

I WAS a cripple from earliest childhood caused by a stroke of paralysis when very young. It settled in my left foot and ankle, causing the cords and muscles to contract and the foot to turn over when I walked. I was treated by many different doctors, who gave great hope that I would be cured. They succeeded in straightening the foot to some extent by the use of bandages and liniments, but in nearly every case leaving the foot and limb weaker than before.

In a few years the other foot became weak and crippled and I had a weak back. I received circulars from a surgical institute that claimed to be performing wonderful cures and was making paralysis a specialty. I was treated by them for a long time and wore their braces for several years. I found I could get around much better with the braces, but I had gained no real strength and I suffered tortures while wearing them.

Six years ago I had what the doctors called la grippe, but I think it was another stroke of paralysis. This left me so helpless I could neither walk nor stand, and with a lame knee in addition to my other troubles, I had to get around in a



wheel chair for two years. Then I walked with crutches three years.

About this time a friend who had been healed by Christian Science loaned me her Journals and wished me to try Christian Science treatment. After reading the Journals I became anxious to know more of this new Science, and purchased a copy of Science and Health and subscribed for the *Quarterly* and *Journal*. After reading Science and Health I commenced to study it with the Bible. It was a revelation to me, so different from what I had expected. I read and studied it constantly, and was convinced that the truth contained in that book would heal any disease. I prayed earnestly that God would help me to understand His Truth.

I became a member of the Baptist Church when quite young, but do not think I could have been a Christian, and I wandered far from the dear Father's house. I had no true understanding of God or his relation to his children, and I felt that I must make myself better in some way or He would not answer my prayer. It was then that I applied for Christian Science treatment. I had gained something of the letter, although I could not understand spiritually; but I was an earnest seeker and felt that I was going to God for help in my great trouble, knowing that I could be helped in no other way.

After taking treatment some weeks I found that I could take a few steps without the crutches, and in a few more weeks could walk a little out of doors, something I had not been able to do in five years. I threw away the braces before taking treatment. Sometimes I walk across the room without the cane and my ankles do not turn over. Some of my friends who never expected me to walk again think it wonderful. All my old claims of sickness are gone and I have perfect health. I have no pain or suffering now, for Truth banishes all pain. I know when I gain the full understanding of this divine Science I shall be every whit whole. My treatment has all been absent, but God is with me all the time and He will never leave me nor forsake me; and I know now that all His good and precious promises are for me, and not one of them can fail. When I commenced treatment I had no right idea of God and His Christ, and it has taken earnest, patient, loving effort to lead me to know Him who is Life, Love, and Truth.

*Miss Lucy A. Waterhouse, Kipton, Ohio.*

Six years ago I began the study of Christian Science. My wife's mother was being treated by a Scientist who loaned her Science and Health to read. One evening, at my father-in-law's request, I accompanied him to the Scientist's home. The conversation we had gave me a great desire to know more of this Truth; so when we went back I called for the book, Science and Health, and read aloud. The more I read the more interested I became.

I borrowed Christian Science literature until I was able to own a copy of Science and Health. It seemed there was nothing else for me to read; I could not let it alone. Before reading the book half through I was healed of the tobacco habit, the desire for it being entirely destroyed. I did not know what was working this change for me, but as I continued to read this "little book" it was not long before it explained it all to me, and I then threw away the tobacco that had remained untouched in my pocket for three weeks. O, how thankful I was to be free from this filthy, expensive habit! The money that used to go to satisfy (?) that false appetite now goes for Truth.

A year later we had another proof of the efficacy of the healing power of Truth, as found in all of Mrs. Eddy's writings. Our babe, three months old, had poor eyes that grew worse as she grew older, and seemed to baffle all our attempts to heal her; but one day while my wife sat holding her and reading from the little book called, "Unity of Good and Unreality of Evil," by Mrs. Mary B. G. Eddy, she chanced to look down upon her babe, and, to her great joy and surprise, the belief had almost disappeared.

In a year from that time the child was taken with severe stomach trouble. My wife and I had taken a course of instruction from one of Mrs. Eddy's loyal students, and we felt as though the time had come for us to demonstrate the power of Truth for ourselves. We took up what seemed to be a very sick and drowsy child. I read aloud from "Unity of Good," commencing with the first subject, "Caution in the Truth." The thought therein given of God being too pure to know or behold evil, sin, sickness, or death; that if God knew not these, man could not know them, for man is God's image and likeness. With this beautiful thought we felt sure our child was healed, and so she was from that very hour.

I might mention a great many cases of healing in our family of seven, but no claim has come up the second time

which was destroyed by reading these wonderful books by Mrs. Eddy.—*E. F. B., Grand Island, Neb.*

LAST fall I took absent treatment from a sister-in-law and was much benefited. I ordered a copy of Science and Health, but when the "little book" came my only daughter had been ill several days and the best doctors were in attendance. We were afraid to trust Christian Science in such an emergency, but held on to the M. D.'s and medicine. She passed away in six days from the time the fever asserted itself.

Soon after my baby boy was smitten with malarial fever and constipation. His fever held on over three weeks. He had not eaten anything nor had any action of the bowels for six days, and the doctors told us that something hard and indigestible had lodged, and that it was impossible for his bowels to act.

In sheer desperation we wrote to a Scientist in Berclair to take his case, dismissed the doctors, and destroyed the medicine. The fever disappeared, he began to eat, had a good action of the bowels in twelve hours, and was soon strong and healthy.

At that time I was studying Science and Health daily. I soon became entirely free from rheumatism of the kidneys, headaches, and other claims, and commenced speaking the Truth to others, most of whom responded beautifully.

Recently the doctors decided that one of my dear friends had very little chance to live. They said she had consumption, an abscess on the liver, and other diseases. One of them took the train the third day and left a message for her husband saying he had done all he could do, and had given up all hope.

Three of the M. D.'s met the next morning to operate on the liver. They were awaiting the arrival of the fourth surgeon to begin operations, when I went into the house. I prevailed on the family to dismiss the surgeons and try Christian Science.

My friend had not been able to sit up for six weeks, but she sat up some that day, and met me at the door four days later when I visited her the second time, and was sound and well after one week's treatment. She bought Science and Health and is now treating others successfully.

My seven-year-old son treats himself when any accident happens to him.—*Mrs. Mary Schmidt, Victoria, Texas.*

*Dear Journal:*—I feel that I should send you a copy of a demonstration handed me by one who wishes to give thanks for help received.

This dear woman can truthfully be thankful for the work of the book, *Science and Health*. At first I loaned her my "missionary" *Science and Health* until it was needed elsewhere, then I got a book at the reading room at Syracuse, asking them to let her pay twenty-five cents per month until the whole amount was paid. She paid for the book faithfully.

I only saw the way clear to have one *Christian Science Quarterly*, so I would study my Bible lesson in the morning and take my *Quarterly* to her to use during the day. I would call for it at night or she would send it by her little boy, until the way opened for her to have one of her own. She now uses my *Journal*, but we know the way is opening for her to have that also.

The healing was slow. I worked three years trying to "leaven the lump," but when the healing took place perceptibly, it was done in three weeks. The demonstration is my reward and my heart goes out in thankfulness to God for his wonderful Word and work. She sends in the following testimony.

"I feel that I want to tell how much Truth has done for me. Through the kind, earnest words and work of Mrs. Costello, and a careful study of the Bible, *Science and Health*, *Christian Science Journal*, and *Quarterly*, I have been healed of a cancer on the forehead of three years' standing. A specialist said that an operation was the only thing, and that it would cost one hundred and fifty dollars. This seemed to me terrible, and besides I had not the money. Thanks to God, through Christian Science I am healed. I was also healed of a mental trouble which had lasted many years, and at times seemed unbearable, as well as tumor in my side which was very troublesome for years. I have had many beautiful demonstrations, and not a day passes but some new light dawns.—Mrs. J. E. V., Smyrna, N. Y."

*Ida L. S. Costello, Smyrna, N. Y.*

In 1894, while meditating over our sad condition, a thought came to me to go to see one of my neighbors. On approaching his dwelling I saw Mr. C. sitting outdoors reading a book. He seemed to be deeply interested and did not observe my presence. I looked into the open book and saw

the name of what I had been searching for, Science and Health, and, as if some one had said it, the thought came, "That is what I want." This silent messenger told the truth.

In January, 1895, I borrowed the book. I was worse than ever before, but the precious words of that book had power enough to make me well before spring by following its teaching. The next winter I had no cough and looked healthy, which was noticed by our neighbors. I talked about this wonderful Science to my friends, and some of them accepted it. We sent for more of Mrs. Eddy's works and found them all logically the same.

Through the *Journal* we found the address of a Scientist. My daughter was instantaneously healed and never showed the least sign of her disease afterwards. My wife was treated and her claim disappeared, and I was cured without any other healer than "Science and Health with Key to the Scriptures."

This was more than two years ago, and I am well and have increased forty-eight pounds in weight. It is not my family alone in this little burg that have been helped, but also the dear neighbor C. and many others have received benefits and are living witnesses and workers in our Father's vineyard.

There are now twelve families meeting together and holding church services every Sunday. We have an average attendance of twelve children at our Sunday School. Our week night meetings are well attended.

I have only told a small part of the benefits received through Christian Science. I have tested it in business problems as well as in sickness, and it did not fail. It is a Science that has no precipices for us to fall over; it is no guess work or blind faith. I found it to be the demonstrable truth.

C. K. Stockland, Stephen, Minn.

I WAS a sufferer for many years, in fact I never knew what it was to feel well. My physicians could not agree as to what ailed me, and I began to believe I had every disease that mortals could have. About ten years ago, a Christian Scientist came to our city and held Science meetings. At that time my husband was an employee of the Frisco Railroad Company. The operator, whose wife attended these meetings, would tell what wonderful things they were able to

do through the understanding of Christian Science. Some things seemed reasonable, while others seemed ridiculous.

My husband was very anxious I should see the Scientists and take treatment. He said they could do me no harm if they did not do me any good. I was desirous to know what they could do for other people, but was timid in regard to my own case, but finally decided to see the lady and talk with her. When I got there I felt disappointed and was sorry I had gone, and in a few minutes I said to my mother, "Let us go;" but she said to the Scientist, "My daughter has come for treatment." The lady asked me to go into an adjoining room. Then I told her all my troubles. I suffered with such severe headaches I would have to lie with ice on my eyes for a day or so. I had not been able to lie down straight in bed for six weeks.

When I was through telling Mrs. W. my troubles, she told me what God is, and explained my relation to Him. It seemed to me that I never heard such sweet and beautiful words. She then treated me. That night I was able to lie straight in bed and never waked until morning. I thought I was in a new world, everything was so bright and peaceful. I was made a new creature in the first treatment, but continued the treatment three weeks. Soon after my husband and I entered a class taught by one of Mrs. Eddy's students. I am thankful to my healer for bringing to my consciousness the Truth which destroyed the errors I was believing in, and to my teacher for the understanding he gave me of God. Through this understanding I have been able to demonstrate over many difficulties.

*Mrs. Rosa Upton, Arkansas City, Kan.*

A CHRISTIAN SCIENTIST was notified by wire that I had typhoid fever in its most malignant form. My brother had just passed on with the same disease, and the fear of the community was held over me. My care and anxiety had been very great as I watched by his bedside night and day. My friends declared that I, too, would take the fever if I did not cease my untiring efforts in my dear brother's behalf. At that time I knew nothing of true Christian Science, and when I was taken down sick, a physician was called. For two months he came regularly, two or three times a day. I continued to grow worse, the greater part of the time being unconscious and delirious. Finally the doctor acknowledged that he could do nothing for me. "She may last



twenty-four hours," he said, "she is now in the throes of death." A friend, who had been my nurse while the doctor was attending me, said to my mother, "Since the doctor can do nothing, why not try Christian Science."

Consent was given by the entire family. A despatch was sent to Mr. C. at Idaho Springs, this state, to treat me, and in a few hours I had begun to improve to such an extent that it was noticeable to those watching over me at the time. The Scientist sent me a copy of *Science and Health* to read. I had read a little in what is called the "Broad School Science," but had no conception of the Truth until I began to read Mrs. Eddy's wonderful work.

I am strong enough to climb a steep and rocky hill to my home, which is five hundred feet higher than the little village of Creede, which is nestled between two mountains.

It was 1897 when I was stricken down. It is a general belief with those living at this high altitude that few can survive this fever. I can climb these hills and mountains without fatigue or shortness of breath, of which so many complain who know nothing of Christian Science. The physical and spiritual benefits received through absent treatment have been very great.

*Miss May Whitehead, Amethyst P. O., Col.*

It has been nearly seven years since we first heard of Christian Science, and I feel it my duty to express through our dear *Journal* my heartfelt thanks for what it has done for me.

I was afflicted with what physicians termed inflammatory rheumatism and nervous prostration for eight months. I employed seven different physicians and one noted specialist from Chicago. I received no benefit, but gradually grew worse; also was advised to go to a hospital in Chicago for treatment. During this time I was unable to take a step or use my lower limbs. I could not bear the jar of one walking across the floor and was in constant misery, every little noise sending a pain through me. A friend urged my parents to try Christian Science, and we decided to give it a trial as a last resort, thinking it certainly would do no harm if of no benefit.

I was treated by a loyal student of Mrs. Eddy, and gradually commenced to improve, and at the end of seven weeks was well and have not taken a drop of medicine since. I am strong and healthy to-day. Mother and sisters are

daily studying this blessed Truth, and it has lifted us all from darkness into the Light. It truly is a blessing bestowed upon all mankind. We have had many demonstrations in our family which prove that we are daily growing into the understanding that God is All and that there is none beside Him.

We have a little band of Christian Scientists here, and hold services every Sunday, and hope soon to have an organized church. The growth here has been seemingly slow, but its foundation is firm, and cannot be rooted out.

*Verana A. Glade, Crete, Neb.*

MORE or less all my life, but particularly during the last eight years, I had been afflicted by the dreaded epilepsy or spasma, until Christian Science set me free in the summer of 1897. I rejoice now that I do not have to carry a bottle of medicine in my pocket everywhere I go; and that I am not afraid of being taken sick suddenly when in a crowd or under any unfavorable conditions.

Before embracing Christian Science, I wore spectacles on account of astigmatism and weakness of the eyes; I discarded my glasses when commencing treatment. That was the nineteenth day of July, 1897, and I have not had any use for them since.

I was ready for Truth, being somewhat dissatisfied in the Methodist church, and having almost given up the hope of ever again enjoying sound health.

*Harry M. Carringer.*

MONMOUTH, ILL., Sept. 30, 1897.

(The following came in reply to our inquiry.—*Ed.*)

I am enjoying better health now than I ever did. I am firmer than ever in the Truth as it is being revealed to me in the Bible and "Science and Health with Key to the Scriptures," and I intend to stick to its demonstration until the "last enemy" is destroyed.

Although to sense my physical healing has been wonderful and my general health hard to improve upon, yet to me that is the smallest part of it. I rejoice for the moral and spiritual uplifting I am enjoying. I am daily striving for that "Mind" to be in me "which was also in Christ Jesus."

In Truth and Love,

*Harry M. Carringer.*

MONMOUTH, ILL., Sept. 12, 1898.



IN one month, June, 1895, I was healed of a disease that doctors and medicine could not heal. The doctors did not agree as to my trouble, some saying general debility, others consumption or breaking down from hard work and exposure. At last my strength gave way and I thought myself dying. I prayed earnestly for God to help me and guide me. I went to Ocean Springs, the home of my childhood, and there I found what I was seeking, although I had never heard of Christian Science. It was introduced to me by a woman who had no faith in it herself, immediately telling me that she was afraid of it, but also adding that her mother-in-law's health was improving under the treatment.

I lost no time in seeking the healer. How I did hunger for the Truth. Every word my healer spoke was indeed the ' ' of Life to me. When he loaned me the "little book" how I did love it. I was raised a Catholic, and at first mortal mind argued very strongly that I was committing a sin to read such a book. Then the thought came, "Show it to the priest." The priest said that he could not judge it, to go to another. Instead of doing so I was convinced that I had found the Truth. I have since had many proofs of Christian Science being the Truth, through demonstration over error for myself and child, a little boy nine years old, who knows enough of Truth to help himself and his mother frequently.

I have now Science and Health, "Miscellaneous Writings," the *Journal*, and *Quarterly*. I am alone here. There are a few interested, but they, as yet, do not accept it. I see all things work together for good to those who trust in the Lord, and I am trusting for this Truth to be openly known here.

*Mrs. Clara M. Fitzpatrick, Biloxi, Miss.*

FEELING that I owe all to Christian Science, I would like to add my testimony. I was born and reared in the thought of consumption, which was hereditary in the family, nearly all having passed away with that claim.

For most of my life I have been under the care of physicians. In September, 1889, I was prostrated with muscular rheumatism, and for seven years was never free from pain. This produced organic heart trouble, nervous prostration, etc. From the age of five years I suffered from nervous headaches lasting from two to five days. After ten months in hospitals, I was given up to die by several physicians. When all material means had failed, I heard of Christian Science, and

what it could do for me. A healer was called, and from the first treatment I was convinced that I should be healed. It was not an instantaneous cure, but I improved daily, and in seven weeks I was able to be moved, and six weeks later I took a journey of one hundred miles by rail in the country. I returned in two months able to resume work. Not only one belief but all have yielded to the treatment. It is now over two years, and I never was so well. The physical healing was wonderful, but the spiritual has been far greater.

Tongue or pen can never express my gratitude for what Science has done for me. I can never make known in words the happiness, peace, and understanding I have found in this beautiful religion.

Many times I had been told by pastor and people, "The Lord sends this affliction, and for some good." Oh, what a revelation when I learned through Science that God is Love and that I reflect this Love.

*Elizabeth Flack, Columbus, O.*

It has been my privilege to demonstrate the power of Truth over our domestic animals. It not only heals them of sickness, but on a farm is invaluable to keep health and harmony everywhere.

A farmer's life is full of fears. Before I knew Christian Science I used to say: "Well, if we do not have too much rain, or a drought, or grasshoppers, or chinch bugs, or hot winds, or frost, or hail, or wind, we shall have good crops." But Christian Science has helped us to "know the Truth," and not to look for, or give power to, evil. A horse that was subject to colic, was entirely healed and has remained so for eight years. For a long time my husband kept his aconite at hand, but finally threw it away. The fears of dis-temper, indigestion, etc., are kept in abeyance by the understanding of Science.

A horse had a severe injury in a fore foot. Could not use it at all. I treated him one day, but my husband's fear was so great that, unknown to me, he called in a veterinary surgeon, who said the horse might get well if in a pasture for six months, but he would never be worth his salt, and it would be better to kill him. I was quite indignant when told this. I advised my husband to use the horse at once, and every day. In a week lameness was hardly perceptible. Animals are no harder to treat than people, and need to have this "Good spell" to set them free from the "evil spell" of mortal mind.—*E. C. B., Vermillion, S. D.*

TEN years last July, I fell ill with a claim which, to mortal mind, would terminate fatally. The best physicians of both schools attended me, and would succeed in relieving me for a very short time then I would collapse, and remain in a comatose condition, only to drift into more suffering. So I lived on until, six years ago, I became bed-ridden. I left my bed only as I was lifted by the few friends who were allowed to enter my room.

I could not see my children during those long years, and the rattling of paper seemed more than my nervous system could endure.

My limbs were not paralyzed, but I could not stand up, on account of extreme weakness caused by years of suffering.

February 19, 1897, I commenced treatment in Christian Science, and on April 5, following, I took my first step alone. I had forgotten how to walk, but with the help of my healer, who was present, I walked from the bed to the table. How strange it all seemed.

Gradually I gained strength and courage to rise above the claims that had held me down so long.

Once more I joined the family circle, which had been broken so long by my absence. I am living a new life. My health is restored and I am now trying to live nearer to the Truth, leading others, as I have been led, from darkness into the great light of understanding that *God is all*, and there is no room for sickness where He abides.

*Mrs. Mary Anna Close, Detroit, Mich.*

I HAVE found Christian Science helpful at all times and in all places. A short time ago it helped me to destroy a consciousness of fear. July 5, I left Spokane, Washington, for my home in Massachusetts. As a Christian Scientist bade me good-bye she uttered these words, "There are no accidents in divine Mind."

Toward evening, as we were approaching the Rocky Mountains, there came a crash, followed by a scene of confusion. Our car swayed from side to side and I found that I was in the midst of a wreck. I heard voices of dismay, and seeing a woman trying to open a window to leap out, I said, "Keep still;" while the words of our Master seemed everywhere: "Peace, be still." Striving to realize the Allness of Spirit, I felt myself lifted out of the consciousness of fear into a calm trust in God's power. I had, in a degree, proved these words, "Thou shalt not be afraid for the terror by night."

Soon the car ceased moving, and the passengers went quietly out and were lowered to the ground. As I glanced at the wreck, and heard one and another exclaim, "I don't see anything to keep that last coach from falling," I realized, that "underneath are the everlasting arms."

The need of constantly dwelling in the One Mind came to me as never before; also the utter impossibility of the human mind to help in times of sudden fear.

*Ida L. Baker, Phillipston, Mass.*

How thankful I am for the life and strength I have found in Christian Science. When it knocked at the door of my home I was ready and waiting. I had been an invalid from childhood, and a few days before this beautiful light came to me, my pastor and friends came to talk with me and comfort me by telling me I must "pass over," and it was God's will, for he perhaps had something for me to do on the other shore.

I was very low, could only be moved once in two or three days, and sometimes not that. My diet was two raw eggs a day and a few tablespoons of lactated food.

Christian Science came to my rescue saying, "Prepare to live. I am the life, the truth, the way." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." After I had been under treatment four days I could see that one trouble was better, that was my bowels.

The first meal I called for consisted of potatoes, pork, and johnny cake, and I ate all I wanted. In a few days I had a drink of water which I had not had in months. I had my stand cleared of all the powerless medicine, and my Bible put in its place.

The M. D. came and prayed with me, and said he wanted to be a Christian. He saw that my healing came from a power higher than the physicians have.

*Mrs. Rose M. Partridge, Lebanon, N. Y.*

FIVE years ago I was blown from a porch about three feet high, striking on the ends of the boards of a sidewalk. The bone was cracked from knee to thigh, and I could distinctly hear the bones rub together. I sent for a Scientist, who came in a few hours. The next day my daughter came from Eldorado; her husband is a physician. She said I must have a doctor or I would never walk again. But I said no. She went right home to her husband and came back with the



word that I must have my leg attended to by a physician or I would never walk again. I said, "No, I will not. Christian Science will bring me out." In three weeks I was walking where I wanted to go, with the help of an umbrella for a cane, and in four weeks without any visible support, knowing that God was my strength.

I have been able to do the work for a family of six (except the washing and ironing) for weeks at a time, being on my feet most of the time for days together, and am still able to do the same. I feel that I could not live without Christian Science.

I am not a subscriber for the *Journal* at present, circumstances and surroundings preventing it, but I get it from the Reading Room every month, so am a constant reader.

*Mrs. Lydia Hurst, Wichita, Kan.*

CHRISTIAN SCIENCE came to me four years ago. I had been sick a great deal of the time for ten years, and had been treated by many physicians, until there seemed to be no hope for me. The last one that treated me advised me to go to a specialist or soon I would have to undergo a surgical operation, which he considered very dangerous.

About this time a lady asked me to try Christian Science as she had been healed by it. I took her advice, more to get away from the doctors than because of any faith I had in Christian Science. I was treated six weeks. Such a change as Christian Science has made in my life only those who know me best can tell. I have had a good many battles to fight with self, but I thank God for what I have received, and I know that as I grow more worthy I shall receive more.

When I told the doctor I had been healed by Christian Science, he said I would find out that I was not healed if I ever had any more children. Two years later a little child came to our home, and without any particular inconvenience to me. I can say truly that God is my helper. Trusting in him, of whom shall I be afraid.

*Mrs. W. L. H., Inman, Kan.*

It is a privilege to relate the solution of a very difficult problem by Christian Science. The disease of asthma had been in possession for twenty-five years, resisting every remedial means that had ever been heard of and tried.

On coming to the Truth-cure the patient was sorely

tested, for though always helped by the treatment she had received at various times, the old error would persistently recur. There was even the discouragement of going through a class in a distant city, and upon returning home finding herself as deep in the toils of sense as ever.

But the Truth had taken hold of a strong character, one purified by suffering and made ready for the Truth.

One by one the claims of dampness, of season, of suffocation upon lying down, of stomach and general invalidism, have been conquered, and during the past year this devoted student of Science and Health has been able to lie down to sleep every single night, an experience she has not had for twenty-five years. The lady's husband is also a faithful Scientist; for four years they have been constantly dispensing Christian Science to their friends and neighbors in the town of Lock Haven, Pa.—*M. W. B., New York City.*

I HAVE received so much help and encouragement from the *Journal*, that I feel impelled to send a few lines of acknowledgment and thanks through its pages to the Mother, and to all those who have recorded their demonstrations for our guidance. Many are the times I have found in the eagerly awaited *Journal* some cheering account of victory over the very claim I had myself been battling with. I have no one great work to tell of, but countless little proofs—not little indeed to myself—of the power of Christian Science to restore and maintain health and happiness for myself and my children. Bumps, cuts, stings, headaches, toothaches, colds, coughs, feverish attacks have all passed away into nothingness before the living Truth of man's spiritual being. Fear of disease and death is slowly but surely losing its despotism. But the greatest joy of all is hard to put into words,—I mean the assurance brought to us by Christian Science demonstrations of the presence and power of God, and of the absolute practical truth of His word in the Bible. This does indeed make all things new, and plant our feet upon the rock of certainty.

*A. F. B., Cambridge, England.*

In the Spring of 1897, I became greatly interested in Christian Science, and impelled to learn more of it. I was told that many cures had been effected, and I thought if others could be cured, why not I?

I bought "Science and Health with Key to the Scriptures."

After taking three treatments I laid aside my glasses, which I had worn for several years.

Now after nearly a year of constant study of the Bible and Christian Science literature, and trying in an humble, grateful way to live the Truth, I find that I have been healed of several claims which were considered chronic, and that I never expected entirely to lose in this life.

In Christian Science I am learning what life is; that "God is the only Life, and this Life is Truth and Love." (*Science and Health*, p. 467).—*A. C. Collins, Washington; D. C.*

I WAS a member of the Methodist church for thirty-eight years and tried to live according to the light that I received whilst there; but when I came to study my Bible by the light of Christian Science, I could not conscientiously remain in that church, although I loved its members.

Instead of growing old I am growing younger. My eyes required strong glasses for a number of years, but three years ago the Truth showed me that I could see without them, and I have not used them since.

I had neither healer nor teacher but the Truth as I received it from *Science and Health*, by Mary Baker G. Eddy. I love her and am thankful for the good that the world receives from her patient, loving labor.

*L. P. Reagles, Fredonia, Penn.*

TEN years ago, much to my disgust, my sister became interested in Christian Science. Thinking to prove to her the utter folly of it I decided to go through a class with her, taught by a normal student.

I went with my Bible, fighting every step of the way through the first lessons. I had been using eye-glasses for seven years, and thought I was not strong. Before the course was half finished I saw the truth of Christian Science, and sight came to me perfectly. I have not used glasses since, and have no occasion to use them. Other troubles left at the same time. Christian Science has done everything for me,—for which I am truly thankful.

*C. R. Pitney, Chicago, Ill.*

JANUARY 26, 1898, we organized First Church of Christ, Scientist, of Owosso, Mich., with fifteen charter members. Our church is incorporated under the laws of the state. July 3, three more were added to the church, giving us now

a membership of eighteen live, loyal Scientists. We have had much opposition from the other churches and from the doctors here, but it does not stop the work. We have had sufficient means to meet all our needs, and have a small surplus which we have deposited in one of the banks as the nucleus of a building fund. We feel much encouraged and shall continue to "fight the good fight."

*M. E. Lepper, Owosso, Mich.*

I DOCTORED from October, 1895, to August, 1896, and was given up by three of the best physicians of this city, who declared nothing more could be done. They said that one of my lungs was destroyed, and I had other complications that would require a severe operation; but feared I was too weak to survive such an ordeal.

It was then I asked for Christian Science treatment, and in October, 1896, I began to do my own work. When I began treatment, I could neither work nor dress myself, and weighed one hundred and seventeen pounds. Now I weigh one hundred and sixty-two pounds, and am well and strong, and thankful that I have found the Christ Truth.

*Mrs. Fred Hafner, Duluth, Minn.*

I WISH to tell of a demonstration I had while in the mountains, a day's journey from the railroad or help of any kind except my own slight knowledge of Truth.

I spilled nitric acid over my hands, and it also spattered in my face. A few blisters raised, and my hands became numb; but I held to Truth, and the promise that no deadly thing shall harm us, and in an hour all evidence of the accident had disappeared.

Since then we have had many beautiful demonstrations, though still young in Truth.

*Mrs. V. A. Mathews, Kansas City, Kan.*

*Dear Journal:*—I am a little girl nine years old. Words can never express my gratitude for the prayer, the "Mother's New Year Gift to the Little Children." It has helped me so much to overcome toothaches and many other troubles.

"Miscellaneous Writings" is so nice. I have read it so much. One day at school when we were playing ball with a stone, I was hit in the eye with the stone. The children were all frightened, but it never hurt a bit, nor even swelled. Good-bye. Your loving friend,

*Blanche Williams, Savage, Neb.*

## EDITOR'S TABLE.

**W**E endeavor below to answer some of the questions that are most frequently propounded to Christian Scientists.

We may remark, by way of preface, that it is much easier to ask questions than to answer them, especially when a single question may sound the depths of an infinite subject. A child can easily ask, What is God? but the answer has not yet been made to the satisfaction and comprehension of most of mankind. So with some of the questions asked us: the answer cannot be made, to the satisfaction of most persons, briefly or through the columns of a magazine or newspaper; yet, appreciating the spirit of the inquiries, we shall endeavor, in the same spirit, to make such effort at answering as the circumstances afford.

First: What is the difference between Christian Science and faith healing?

Christian Science is based upon the immutable law of God. Its conception of God is that He is greater than personality as that term is commonly used and understood. He is personal only in the sense that Supreme Intelligence, Infinity, Eternity, Boundlessness, and Limitlessness are personal. His is the personality of Love, of Life, of Truth, of Good. Love is infinite and eternal; Truth is infinite and eternal; Good is infinite and eternal,—hence God is infinite and eternal, and this destroys the belief in His personality as a corporeal being, an anthropomorphic individuality, or a magnified mortal.

Love is not His attribute,—He is Love. Life is not His attribute,—He is Life. Truth is not His attribute,—He is Truth. Good is not His attribute,—He is Good. His is the personality of the I AM (Exodus, 3 : 14), and of the repeated definitions of the Old Testament, such as, "I am God, and there is none beside me," and of Jesus in his frequent declarations such as, "The Father is greater than I," "The Father and I are one." This leads, by logical deduction, to the further and larger definition which Christian Science gives of God, viz., divine Principle.

Take, for instance, the Websterian definition of Principle: "Beginning; source or origin; that from which anything proceeds; fundamental substance or energy; ultimate end or cause."

If God is Creator, He is Cause. God is He from whom all things proceed, therefore, He is "fundamental energy or substance." As divine Principle His Omniscience, Omnipresence, and Omnipotence may be easily comprehended; as personality, in its ordinary or limited sense, His all-power, all-presence, all-wisdom are inconceivable and impossible. He is the "same yesterday, to-day, and forever;" therefore that divine Law or Principle which is the Supreme Intelligence of the universe, the God-head, the Father of all, in so far as He is known or comprehended, may be appropriated or applied, at all times and under all circumstances. There is as much Truth to-day as there ever was; there is as much Life to-day as there ever was, there is as much Love to-day as there ever was; there is as much Good to-day as there ever was.

It is evident that the method of applying the divine Law to human necessities rests, not upon faith, but upon understanding. In the measure in which Godness—Goodness—is understood it may be demonstrated. Whatever measure of understanding there is, however small, rises above the quality of faith.

Yet Christian Science by no means undertakes to abrogate faith; it seeks rather to ripen it into understanding. It knows that if God is Life, He must be the author of and can reflect only Life; therefore death becomes a delusion of human, material sense. It is that which, "seemeth to be, but is not." It is real to mortal sense, but unreal in the realm of the divine Law which is Life. It knows that Life is Health; hence sickness is not of divine Law nor origin, but of human. God not being the author of sickness, it must be of human origination; this is why it can be measurably overcome by human methods; but it has its basis in sin,—the law of transgression of the divine Law, and sickness, as effect, cannot be destroyed until its cause has been annihilated. It follows that sin must be overcome before its sequence, sickness, can be fully destroyed, and this requires the application of the law of God. The divine Law is unchanging, limitless.

If God is Life, Life cannot change into death. If God is Love, Love cannot change into hate. If God is Truth, Truth cannot change into error. If God is Good, Good cannot change into evil. Hence, death, hate, evil, error, pertain not to God's eternal and infinite economy, but belong on the side of humanity; they are the result, not of divine Law, but of the transgression of divine Law, and the



only true and permanent cure for sickness is the destruction of its cause, transgressed law,—sin. It requires more than blind faith to remove sin. Sin is removed by *overcoming* it. To “overcome evil [sin] with Good,” is the Scriptural edict. A knowledge of the fact that sickness is not of God, but is of human origin, coupled with an understanding and continual realization of God’s power as greater than human power,—nay, strictly speaking, as the *only* power, for His almightiness, His omnipotence, omniscience, and omnipresence make Him so,—the repeated declaration, accompanied with such relative understanding as is now possible to finite comprehension, that God is our Life, our Strength, our Health, our All,—these remove pain and sorrow and disease, and bring one up toward that heaven of peace and joy and contentment for which all are hoping and seeking.

All this, as will be readily observed, implies more than faith as that term is understood and defined; yet, in so far as faith or trust in God brings with it improved health or better physical and mental conditions, Christian Science has no fault to find with it. In so far, however, as God is believed to exercise a merely judicial discretion in each particular case which appeals to Him, healing or refusing to heal as the Divine fancy dictates, or the circumstances of the case warrant, Christian Science has nothing in common with faith cure. Christian Science rests upon the immutable law which declares that the divine Will is that of health, happiness, and harmony to all His creatures; and that in the measure in which mankind brings itself into true relation with the divine Will, by yielding faithful and implicit obedience thereto, health, happiness, and holiness (wholeness) follow as a natural sequence.

Second: What are the points of difference between the school of Christian Science headed by Mrs. Eddy, and other schools of Christian Science which do not accept her leadership?

A question, the most satisfactory answer to which, from our standpoint, would be that there are no points of difference, because there is no school of Christian Science. This answer would be a strictly correct one, but we are aware that it would not meet the spirit of the inquiry.

There is no school which teaches the principles of Christian Science as laid down in its text-book, “Science and Health with Key to the Scriptures,” whose author is Mary Baker G. Eddy. Many of the so-called schools do not even

assume to do so, although claiming the name of Christian Science. Others, assuming the name, expressly repudiate both its teachings and its author. It is safe to say that the great majority of these schools teach the very antipodes of genuine Christian Science. Many of them teach all sorts of ologys and isms, which are alike atheistic and pantheistic, having neither reason, right, nor religion as their basis. Some of them are worse than Pagan in their interpretations of the Bible, and if Christian Science were, in fact, what they teach, it would merit all the criticism and condemnation which have been, or could be, heaped upon it. It is one of the persecutions to which the Rev. Mary Baker Eddy and her followers are subject, that her system is made to bear the brunt of the many attacks made upon everything bearing the name Christian Science, the so-called as well as the genuine. Many suppose it is what the various "schools" claim it to be, and they attack, indiscriminately, everything bearing the name, under the supposition that it is all one and the same thing.

The only strictly correct answer, however narrow or bigoted the assertion may seem, is that there are no schools of Christian Science; there is only one Christian Science as there is only one Truth. Speaking by way of analogy, one might as truthfully and consistently claim to be a Presbyterian who repudiates Calvin or denies his authorship of the Calvinistic faith, or a Methodist, while denying that Wesley was the founder of Methodism, or a Swedenborgian, while denying the writings of Swedenborg, as to claim to be a Christian Scientist and yet refuse to acknowledge Mrs. Eddy's leadership thereof.

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THE latest pamphlet of the Rev. Mary Baker Eddy, "Christian Science *versus* Pantheism," is among the most valuable of her recent contributions to our literature. It is her message to the Mother Church on the occasion of the June Communion, 1898. Mechanically this pamphlet is most tasteful and pleasing to the eye; printed on an excellent quality of paper in clear type, and enclosed in a substantial and chaste cover, it reflects much credit upon its publisher, the Rumford Press, of Concord, N. H.

This pamphlet fills an important niche in our literature, refuting as it does in clear, strong, and unmistakable terms the charges so frequently made, that Christian Science is

Pantheism. This word "Pan-Theism" is often loosely used and superficially understood. Its place in theological terminology seems to be about as uncertain as it is in general literature. Whenever the words, "God is all" are used, many at once say, "That is Pantheism." Mrs. Eddy's great text-book, "Science and Health with Key to the Scriptures," clearly shows the error of this conclusion. A leading premise of Christian Science is that God is Spirit, and that Spirit is universal, that is to say, omnipotent, omnipresent, and omniscient. This conception of God is the direct opposite of the pantheistic conception, which declares for a matter-universe based upon wholly material premises, instead of a universe where Spirit is the real and the All, and matter but a delusion of the personal or material senses.

Our Leader's pamphlet clears up this question, re-emphasizing in this respect the statements of her text-book. It seems to us more difficult for the fair and logical mind to read her definition of God without becoming convinced that it is the only true Scriptural definition, than to reject it on the ground that it is pantheistic. It is as far removed from the Pagan conception of Pantheism as pole from pole. The pamphlet will be read with interest by all earnest investigators and will, doubtless, have the wide distribution to which it is entitled.

When those who so earnestly, and often bitterly, assail the teaching of Christian Science on the ground that it is pantheistic, shall be able to answer the following queries on page ten of this pamphlet, they will be in position to judge fairly as between Christian Science and Pantheism, and not before:—

"If God is *infinite* Good, what and where is evil? And if Spirit made all that was made, how can matter be an intelligent creator, or co-worker with God? Again: Did one Mind, or two minds, enter into the Scriptural allegory, in the colloquy between Good and evil, God and a serpent?—and if two minds, what becomes of theism in Christianity? For if God, Good, is Mind, and evil also is mind, the Christian religion has at least two Gods. If Spirit is sovereign, how can matter be force or law; and if God, Good, is omnipotent, what power hath evil?"

Also these queries on page twelve: "Does not the belief that Jesus, the man of Galilee, is God, imply two Gods, one the divine, infinite Person, the other a human finite personal-

ity? Does not the belief that Mary was the mother of God deny the self-existence of God?"

These questions are answered in Christian Science upon the only ground upon which the doctrine of Monotheism can stand. The admission of any power whatever apart from Spirit—the One, the only and the universal God—is destructive of the doctrine of Monotheism. For if there is more than one Power there must be more than one God.

The concluding prayer for country and Church must take its place among the gems of English religious literature. The pamphlet as a whole will favorably address itself to every unbiased, intelligent, thinking person into whose hands it may go.

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As Divine Principle is imperative, so are His demands imperative. There is neither broad highway nor narrow by-way affording escape therefrom. And why should mortals seek to escape the beneficent requirements of the Principle that is infinite Love?

SIN can be consigned to eternal punishment (annihilation), but not the individual through whom it manifests itself. The sinner's punishment is eternal (age-abiding) until he repents—ceases sinning.

If darkness is but the absence of light, is darkness a thing? What says there is darkness but the physical sight, which even in the strongest light can see only a short distance?

HE who looks for perfection in any mortal is chasing an *ignis fatuus*. Only as mortality is swallowed up in immortality is perfection attained.

SELFISHNESS is the hardest taskmaster in the world. Mankind are slaves until they rise above its exactions and break the bondage.

LOYALTY is a relative word. There are those who are intensely loyal to Truth—on their own terms.

CHRISTIAN SCIENCE has come to save, not to damn (condemn).

LIFE is the light; death the shadow.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVI.

DECEMBER, 1898.

No. 9.

## CHRISTMAS HYMN.

BY MARY BAKER G. EDDY.

BLEST Christmas morn, could murky clouds  
Pursue thy way  
Or light be born? no storm enshrouds  
Thy dawn or day!

Dear Christ, forever here and near,  
No cradle song,  
Nor natal hour and mother's tear,  
To thee belong.

Thou God-idea, Life-encrowned,  
The Bethlehem babe  
Beloved, adored, replete, renowned.  
Was but thy shade.

Thou living gleam of deathless Love,  
O little Life!  
So infinite—so far above  
All mortal strife,

Or creed, or earth-born taint,  
Fill us to-day  
With all thou art—be thou our saint—  
Our stay, alway.

Copyrighted, 1898, by Mary Baker G. Eddy.

## AN IMPORTANT EVENT.

Among the many important events which have recently transpired within our ranks, not the least important was that of which the following letter of the Rev. Mary Baker Eddy, read by Edward A. Kimball in Christian Science Hall, Concord, N. H., on Sunday, November 20, 1898, shortly before four o'clock P.M., gave notice:—

*Beloved Christian Scientists:*—Your prompt presence in Concord, at my unexplained call, witnesseth your fidelity to Christian Science and your spiritual unity with its Leader. Before informing you of my purpose in sending for you I waited for your arrival, in order to avoid the stir that might occasion those who wish to share this opportunity to whom I would gladly give it at this time, if a larger as were advantageous to the students.

You were invited hither to receive from me one or more lessons on Christian Science, prior to conferring on any or all of you, who are ready for it, the degree of C. S. D., of the Massachusetts Metaphysical College. This opportunity is designed to impart a fresh impulse to our spiritual attainments, the great need whereof I daily discern. And I have waited for the right hour, and to be called of God to contribute my part towards this result.

The secret place, whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of Divine Science, wherein mortals enter not without a struggle or sharp experience, and wherefore they put off the human for the Divine. Knowing this, our Master said: "Many are called but few are chosen." In the highest sense of a disciple, all loyal students of my books are indeed my students, and your wise, faithful teachers have come to so regard it.

What I have to say may not require more than one lesson. this, however, must depend on results; but the lessons will certainly not exceed three in number. No charges will be made for my services.

Please be in the hall to-morrow at 1 P.M.

With love, Mother,

MARY BAKER EDDY.



This class was the first taught by our beloved Leader since she retired from teaching in the Massachusetts Metaphysical College in 1889. It has long been hoped for by many who had received some assurances that *when* "Mother" did teach again perhaps they would be received into the class; but as time sped on and the already onerous labors of their Leader were known to have increased from year to year, the chances for the fulfilment of this hope seemed to decrease. When, therefore, without any previous hint, there came a brief note requesting his presence at the Christian Science Hall in Concord on the Sunday following at 4 P.M., the recipient scarcely dared even conjecture what might be the meaning thereof.

Upon arriving at the Hall he found there a goodly number, all glow with the "glad tidings of great joy"—"We are in-  
y to a class!"

At the appointed time the first lesson began, lasting for two hours; and on the day following, the second and last was given, which lasted for nearly four hours. Only two lessons! but such lessons! It were futile to attempt a description or review. Only those who have sat under this wondrous teaching can form a conjecture of what these classes were. The Decalogue and Sermon on the Mount were brought before the class, not in epitome, but in marvelous elaboration. The whole Bible, in verity, was held up in vivid review, and its mighty, yet simple and practical, spiritual import, illustrated in language of superb clearness and picturesque beauty,—faultless in symmetry, majestic in the depth of its spiritual significance. To say that this teaching lifted one Heavenward—Godward,—that it sank deep into the consciousness of all present, is only feebly to hint at the actual fact.

There were present sixty-seven. These came, many of them, from all parts of this country, several from Canada, one from England, and one from Scotland.

Among the places represented were London, Eng.; Edinburgh, Scotland; Toronto, Ottawa, and Montreal, Canada; New York City; Chicago, Ill.; Denver, Col.; Salt Lake City, Utah; Riverside, Cal.; Omaha, Neb.; Scranton and Du Bois, Pa.; Troy, N. Y., Atlanta, Ga.; Memphis, Tenn.; Des Moines, Iowa; Minneapolis, Minn.; and Boston, Mass.

We mention a sweet incident, and one which deeply touched the Mother's heart. Upon her return from class she found beside her plate at dinner table a lovely white rose with the card of a young lady student accompanying,

on which she chastely referred to the last couplet of the fourth stanza of that sweet poem from the Mother's pen—"Love:"—

Thou to whose power our hope we give,  
Free us from human strife.  
Fed by Thy love divine we live,  
For Love alone is Life;—  
And life most sweet, as heart to heart  
Speaks kindly when we meet and part.

After the close of the class many of the members urged Mrs. Eddy to accept, in recognition of her labor for them, a liberal remuneration, but she declined, saying, "The proposition is far more gratifying than any sum of money you could give me. I do not want this class to be an affair of money at all."

### NOTICE.

THE author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

THE Wednesday experience meeting for subjects of general interest pertaining to Christian Science as well as personal experience, is now called the *Wednesday Evening Meeting*.

A member of the Board of Lectureship may lecture at these meetings as often as once in three months. The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lectures, within the bounds of their sections or precincts in the United States, Canada, or Great Britain.

MARY BAKER G. EDDY.

PLEASANT VIEW, CONCORD, N. H., Sept. 15, 1898.

It will be observed that the word "will" which occurred in the fourth line from the top of the above, now reads "may."  
—Ed.

## EARLY CHIMES.

BEFORE the Christmas Bells shall ring, allow me to improvise some new notes, not specially musical, to be sure, but admirably adapted to the key of my feeling, and emphatically phrasing strict observance, or note well.

This year, my beloved Christian Scientists, you must grant me my request, namely, that I be permitted total exemption from Christmas gifts. Also I beg to send to you all a deep-drawn, heart-felt breath of thanks for those things of beauty and use forming themselves in your thoughts to send to Mother. Thus may I close the door of mind on this subject, and open the volume of Life on the pure pages of impersonal presents, pleasures, achievements, and *aid*.

Of the inquiry prevalent as to whether it is proper to read interesting newspaper articles at our Wednesday Evening Meetings, let me say: It is right to do this if the articles are properly selected. But to guard the possibility of unwise selection is quite as requisite as to avoid the mischances of personal sermons, which has been our endeavor. To secure perfect safety on this subject the Readers at these meetings shall examine beforehand whatever is sent to be read on this occasion, and accept only the right authors, and such articles as elucidate Truth. Since the opening of these meetings in Concord, newspaper matter, and even interesting letters from the Field, have been read at intervals, but *I* have selected them.

MARY BAKER EDDY.

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New occasions teach new duties; Time makes ancient good uncouth;  
They must upward still, and onward, who would keep abreast of Truth;  
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,  
Launch our Mayflower, and steer boldly through the desperate winter sea,  
Nor attempt the Future's portal with the Past's blood-rusted key.

*Selected.*

## SCRIPTURAL REFERENCES SUSTAINING THE DOCTRINES OF CHRISTIAN SCIENCE.

BY JOHN GILLESPIE.

[The full value of the following article can only be had by a careful reading of the Bible references in connection with the author's comments. Read thus, the article is most helpful and convincing, as it shows how strictly are the conclusions of the Christian Science text-book from which Mr. Gillespie draws his text, based upon Scripture. This article will be, for this reason, especially helpful to inquirers who desire to be convinced that our Christian Science text-book is truly a Key to the Scriptures. All italics are the author's.—Ed.]

IN Gen. 1 : 26-28, notice the account of the creation of man in his spiritual state, perfect in the *image* and *likeness* of his Father; also that man in his right estate should have *dominion* over all things, not in subjection to anything in God's universe, except the Father himself. To more fully verify this fact in God's creation, read Psalm 8 : 5, 6; here it is wonderfully and clearly set forth. In Gen. 1 : 31 God pronounces everything that he has made not only *good* but *very good*; and in Gen. 2 : 1, 2, God finishes all his work and rests. Now notice, that notwithstanding after God pronounces all his work finished, yet in Gen. 2 : 7, the *Lord God*, a new term for the Creator, and different from that used in chapter 1, begins a second creation or rather formation of man, symbolic, undoubtedly, of our supposed false sense of material man. Note here especially the specific terms used in these two parabolic or symbolic pictures of creation. In Gen. 1 : 26, 27, God, or the true creator, *makes* and *creates* man, while in Gen. 2 : 7, the *Lord God*, a carnal and mortal false sense of God, *forms* man out of materiality. That this false and carnal imaginary formation of man is only a false and unreal sense of the real spiritual man, can easily be seen by reading Isa. 2 : 22, showing conclusively that he is not "to be accounted of" at all.

Before leaving Genesis, notice there is given to mortal sense a slight gleam of the perfect spiritual creation. Gen. 2 : 4, 5. Here it will be seen that the herb and plant

(typical of all vegetable life) was created by God before it was in the earth, or before it grew in the field, and also before the Lord God (mortal sense) had even caused it to rain, another mortal belief that God's life in the plant needs rain to sustain it, similar to the belief that God's life in us needs material food to sustain it, instead of the eternal and everlasting supply of that bread which cometh down from heaven, spiritual life, "which if a man eat thereof he shall never die."

In 1 Kings, 19 : 11, 12, we find that God is not in the wind, earthquake, or fire, and consequently in no other material force or laws of matter. He neither creates them nor has anything to do with them. They are simply the product of mortal erroneous belief, real to the carnal or false sense, but unreal in divine understanding.

In 2 Chron. 16 : 12, 13, see what happened to King Asa for trusting to the physicians in place of God, the only Source that will enable us to "cast down all our imaginations and everything that exalteth itself above God." Also read 1 Chron. 29 : 11, 12. After reading these verses who can say that man should look to any other fountain-head for help.

In the book of Psalms many passages fairly gleam with spiritual light.

In Psalm 2 : 1, you will see where the heathen, the highest type of mortal error, actually *rages*, while the people (those who claim to be civilized and enlightened) *imagine* a *vain* thing. Two words which plainly indicate a supposititious and false sense of a material universe and material laws, filled to completeness with everything unlike God and his works, such as sin, sickness, accidents, horrors, sorrow, pain, suffering, etc., and final culmination in a belief of death—the very opposite of God, who is *Life*.

And these imaginings are all in contradistinction to the real universe of spirituality and spiritual laws, filled to absolute fulness with the *all presence* and the *all power* of *Infinite Good*, God. In connection with the passage just quoted read Psalm 33 : 10. In Psalm 36 : 9, see where all life comes from. Also in Deut. 30 : 20, see that "God is thy life and the length of thy days." Psalms 46 : 1, and 53 : 5, no fear has any reality in fact. Psalm 60 : 11, 12, no help outside of God, Spirit. Psalm 62 : 11, no power, action, or energy whatsoever has any reality outside of God, Good. Psalms 67 : 2 and 86 : 7. Psalm 91 is full of spiritual beauty. Psalm 94 : 11, the thoughts of

the mortal or false sense of man are of no effect from a spiritual standpoint. Psalm 100 : 3, a strong rebuke to those who have been denying that all are the children of God in spiritual reality. Psalm 103 : 3, 19, only one power ruling all things and that is infinite Good. Psalms 107 : 17 and 139 : 7-10; Eccl. 3 : 14, 15. Read these carefully, they mean much from a spiritual standpoint. Eccl. 7 : 25, 29—here one can see that the only reason why man is not upright and perfect, is through man's own inventions, innumerable *false beliefs* through thousands of years. Isa. 5 : 20; 26 : 3, 4; 29 : 13, 14, 16, 20, 21, 24. In Isa. 33 : 11-17, it will be seen that the everlasting fires or burnings are simply symbolic of the latter-day purification, and that the upright and just, and those who shut their eyes from *seeing evil* (giving it any reality in fact) shall *duell* among these burnings as indicated in verses 14 and 15 of last reference, a period when man shall begin to know God and his universe aright (spiritually). And, as the spiritual reality of all things begins to appear, so the material or false unreality of things will begin to disappear, and this disappearing will be the gradual burning up process referred to.

The Bible tells us that "God is a consuming fire." Also that God is Spirit and that he is *all* in *all*. That he is *all* presence and *all* power, hence must therefore be *all* substance and *all* action, and that all men will finally know him aright from the least unto the greatest, and this knowledge will destroy all supposed knowledge of anything unlike God. And this will be the only burning or purifying process that there ever will be, for Spirit being the only reality can, of course, never be burned.

In Isa. 33 : 24, read some wonderful words about the disappearing of sickness.

Jer. 23 : 23, 24; 30 : 13, 17; 33 : 3, 6. In Lam. 3 : 37, 38, read two wonderful truths in regard to false carnal beliefs, and real spiritual understanding in true being—one the voicing of error, the carnal and unreal mind, and the other showing that from the real source of all true Mind and Life there never comes anything but Good.

In Hab. 2 : 6, see the unreality of the fleshly or clay man. Mal. 4 : 2, here can be seen that when our true sonship appears to our consciousness, the healing power, or destruction of error, will begin to manifest itself.

Matt. 15 : 13. All the mortal or material beliefs of the



ages must disappear, "Be rooted up." They are no part of the one creator and his one creation.

Matt. 22 : 29.

Mark, 10 : 15, a strong rebuke to worldly wisdom.

Mark, 16 : 15-20. *Last* words of the Saviour, therefore very important. Have any of these signs been following *them that believe* in Christ in the old way of thinking?

Luke, 10 : 18. See that lightning, as well as all other evil power, is from the one evil (Satanic) source, *mortal mind*, and emanates not from the one and only real source of all things in existence, Immortal Mind.

In Luke, 11 : 14. The Saviour was casting out a *dumb devil*, the evil of dumbness, or lack of speech, just as much a product of Satan, as the lightning is, that is, the Satan of mortal beliefs. In Luke, 17 : 20, 21, see the real Kingdom of Heaven hidden, of course, at present, by the carnal or unreal sense of Mind and Life, not in any locality, for it is universal and all presence, like God.

In this same 17th chapter, read in verse 30 about "The day when the Son of Man is revealed," that is, when man's true and real spiritual nature as the son (by reflection) of a perfect and upright spiritual Father, is being revealed or taught as it is to-day to a benighted world by Christian Science.

What a privilege to live in this day. True, the day is only beginning to dawn, but in the coming century it will glow in all its rich effulgence of glorious heavenly spiritual light.

In verse 34, this period is spoken of as "*in that night*." Oh, how true it is that the world of to-day is really in a night of Egyptian darkness as far as spiritual knowledge is concerned!

Then notice in this verse and the two following, how this higher spiritual understanding of God and his universe (the true understanding) will only reach the attention of single individuals here and there. How truly this is being carried out in the operation of Christian Science. I know of any number of cases where a whole family opposes one member bitterly for accepting Christian Science. That this should be the manner of Truth's acceptance when it appears at first, can be seen by reading Luke, 18 : 8.

In John, 1 : 4, 9, we find that man's true life is spiritual, and not only his life but *all* his being or existence whatsoever, for God does not light man partially, but en-

tirely. In verse 5 notice that this light or spiritual life of man shineth in the *darkness* of mortal sense, and the *darkness* of mortal sense comprehendeth it not—*does not understand it a particle*, and why? For your answer now look at 1 Cor. 2 : 14.

John, 6 : 63; 8 : 12; 14 : 12; 15 : 7; 17 : 3.

Here it is clearly seen that life eternal, spiritual existence, consists in a true knowledge of God, as being the eternal fountain of all life, and that we are the eternal reflection of his eternal life, and thus it is that Jesus Christ becomes "our elder brother," and we are "joint heirs with him," and as he says, "that ye may be one with the Father, even as I am one with the Father." To verify this fact more fully, read the last part of John, 20 : 17.

In Acts, 3 : 2, 12, 16, read of the healing of the lame man at the gate of the temple which is called Beautiful. In chapter 4 : 9, 10, notice that the healing of the lame man is again brought up, and in the 12th verse the disciples tell the people that there is no other way under heaven and among men whereby we must save ourselves (heal ourselves) from the false beliefs of lameness or any other mortal belief, but by the one way that Jesus taught his disciples. And as they were only talking here about healing sickness, or bodily ailment, this ought to be a severe rebuke to all Christians to-day who turn to inanimate drugs in place of the one and only way that Jesus taught us to follow.

Acts, 17 : 25, 27, 28. Just think! Not only our *life* and *breath* comes from God, but "*all things*" of our being; that is, all the real substance, but that real substance is spiritual and not material, and again that "we are also his offspring."

In Rom. 1 : 21-23, see where mortal man through *vain imaginations* (unrealities) and becoming *foolish*, and his heart *darkened*, changed the glory of the *incorruptible* God,—spirituality—into an image like unto the present corruptible man.

Now if these *material* and *corruptible* forms of life are the product of man's *foolish* and *vain* imaginations, then they must be wholly unreal and unlike the incorruptible creation of God, which is immutable and unchangeable, the same yesterday, to-day, and forever.

And if these vain imaginations of the false senses have *changed* the glory of the incorruptible God, surely they have done that which they never had any authority to do, and they

must therefore, in the language of Scripture, "Cast down all their *imaginings* and every *high thing* that exalteth itself above God" before they can again come into the "understanding of God aright" and thus find the true and only way of salvation—salvation from *all* the ills and evils of mortal belief. These statements of holy writ are so pregnant with actual facts which point only to a spiritual universe and a spiritual man, that "a wayfaring man, though a fool, cannot err therein."

That this material body is unreal, sinful, and must therefore be finally destroyed from all our consciousness, read Rom. 6 : 6. In verse 16, St. Paul plainly intimates, that if we are obedient servants to the voicings of the carnal or unreal mind, we shall reap the fruits of erroneous beliefs—sin, sickness, and death; but if obedient servants to the true spiritual understanding of God and his spiritual universe, we shall reap the fruits of righteousness. In Rom. 7 : 18, see that no good thing whatever is in the flesh; hence the flesh is no product of God, because the Bible tells us that all God made is *good*, like himself. Also verse 25 of this same chapter. Rom. 8 : 1-21 is full of spiritual light. After reading the 8th verse of this chapter can any sane man believe for a moment that God created us in a fleshly body? Rom. 11 : 36, all things are included in God, spirituality. Rom. 12 : 2; 16 : 19, a severe rebuke to those who try to make evil a reality and make a great study of it. If evil is a reality, why have us simple concerning it?

1 Cor. 1 : 26, 27, 29; 2 : 4, a severe rebuke to the enticing words of man's wisdom which the Christian people of to-day seem to seek for more than all else. Also 1 Cor. 2 : 5-7, 9-14,—wonderful, wonderful spiritual truths! here again the wisdom of man is severely rebuked in verse 5.

In 1 Cor. 3 : 11-15, see how all false foundations in man's consciousness, all that are not in accord with pure spiritual understanding (the real truths about all existence) as taught by Jesus, must finally be destroyed from our understanding, and that, too, not by actual fire, as orthodoxy would have us believe, but as the 15th verse says, "Yet so as by fire," that is, in a purifying and purging manner—for to mortal sense, the sense that Paul was talking to, there is nothing that so expresses or symbolizes a complete obliteration of anything as does fire. Also read verse 19.

In chapter 4 : 19, 20, we find another rebuke to modern preaching. In 9 : 11, 14, a good answer to those who com-

plain of our charging for services. With the early disciples, preaching was healing and healing was preaching.

In 11 : 30, see how many in the church at Corinth were weak and sickly, and how many of them were still asleep in the errors of mortal sense; that is, they failed to catch the real spiritual understanding of the spiritual blood and spiritual body of the Christ. In other words, thinking only of the material Jesus and not discerning the risen Lord, and man's true sonship, they were reaping the results of material beliefs, in the place of spiritual understanding.

In this connection read the previous eight verses to above quotation, and then *be sure* to read John, 6 : 47-63. Here we see, especially in the last four verses, that Jesus wants us to understand our true sonship in God. This is what he wants us to eat and partake of, that is, to imbibe and understand. "The words that I speak unto you [his teachings], they are *Spirit* and they are *Life*."

In 1 Cor. 12 : 1-11, notice the wonderful spiritual gifts that man is capable of attaining to through a right understanding of God. And also in verse 11 that God bestows no special gifts on any man; he is no respecter of persons, but that each man determines these gifts or spiritual understandings from the one and only Source of true knowledge "*severally as he will*." That is, man's own will by research and understanding of God determines these gifts. It is the open fount of all true knowledge and power—"Ho, every one that will, let him come and partake of the waters of life freely."

In 1 Cor. 14 : 2-23, read about the new tongue—the new tongue of the Spirit. Also, see how those who voiced the higher understanding of God in the early history of the church were called *mad* (verse 23), just the same as people call us crazy to-day. Read also the 33d verse in this same chapter. Here we see that God is the author (creator) of peace and not confusion—that is, of harmony, and not discord. Hence, as God is the only author or creator of *all in existence*, there can be no actual reality in any discordant conditions, like disease of any kind; neither in storms, winds, cyclones, floods, fires, earthquakes, accidents, etc.; for all real creation is peaceful. All discords, therefore, must belong only to the carnal "*imagination*," and must in some way and at some time finally disappear to our consciousness before the "perfect day" appears.

In 2 Cor. 3 : 6, 13-16, see the difference between the

plain letter of Scripture and the spiritual interpretation thereof. Also, that the veil of mystery is much greater in the wording of the Old than in the wording of the New Testament. In 2 Cor. 4 : 16, see the difference between the outward or unreal man and the inward or real spiritual man,—God's man,—the latter being continually and eternally renewed from day to day, while the former, or unreal man, must disappear from all consciousness, because "he abideth not in the Truth [Spirit]" "neither is there any truth in him."

In verse 18, and while the same line of thought is being expressed, note how the material universe, like the material man, has some day got to disappear, and therefore must have always been unreal in the right understanding of God, or it would never have to disappear. The word temporal here used in reference to matter shows there was a time when it did not seem to exist at all, and also that there will be a time again when it will not seem to exist. Hence the passage in Ecclesiastes: "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it," shows matter to be no part of God's eternal kingdom.

For a similar manner of reasoning, read 2 Cor. 5 : 1, 4, 6, 8, 16. See in these verses how our real tabernacle or abode is a building (spiritual) of God, *eternal* in the heavens (the abode of spirituality). In the 4th verse we are specifically told that in this material or false belief to-day of flesh, we *groan* (suffer in all manner of ways), and are *burdened*. Did God create man in a material tabernacle to *groan* and be *burdened*? Also, that while we are *at home* in this body (living in the false belief that life, substance, and intelligence are in matter and are thus created by God) we are absent from the Lord, absent from the true understanding of our fountain of life, and therefore from the true reflection of that life, the true sonship. Read 2 Cor. 10 : 4, 5. Now, if as stated herein, our weapons in the great warfare of truth against all manner of error or evil are not carnal (material), then they must be, as here indicated, the direct opposite, spiritual—spiritual truths about God and his real, spiritual creation; and with these truths we are mighty *through* him; that is, through this knowledge of him, in pulling down all strongholds of error or evil; and these strongholds of evil, see verse 5, are only *imaginings* of the carnal or fleshly mind, and therefore cannot be realities of existence at all. In chapter

12 : 2-4, see how it is possible for man while dwelling in the material senses, so to approach God in understanding of him and his true creation, as almost to enter heaven, harmonious existence, even as Elijah and Enoch did. In this connection remember that "God is no respecter of persons."

In Galatians, 2 : 4, 13, read where false brethren and their false teachings came in, just as they try to do to-day in Christian Science.

In Galatians, 5 : 17, the spirit and the flesh are constantly Abraham's two sons, the one by the bondwoman and the other by the freewoman, is an allegory. Here again "the letter killeth" but the spiritual understanding "giveth life."

In Galatians 5 : 17, the spirit and the flesh are constantly at war with each other, *the one contrary to the other*. Could God be the creator of such a contradiction? Remember, according to a previous passage, that God is the author of peace and not of confusion. Now, from the 17th verse read to the 23d inclusive; here we observe the difference between the fruits of spiritual understanding and those of material beliefs.

In Eph. 4 : 4-6, see those wonderful and hitherto unknown truths, "There is *one* body, *one* Spirit, and *one* Father of *all*, who is *above* all, and *through* all, and *in you all*." Thus we see, as Science and Health states, that all real life, substance, and intelligence of the whole universe, including man, is God, Spirit; and matter, from a true understanding of God and his real creation, has no reality whatever except in mortal belief. In this same line of thought read the last sentence in verse 25; also Eph. 1 : 23.

Read Eph. 4 : 18, 22-24.

Phil. 2 : 3, 5, 6; 3 : 3.

Col. 1 : 9, last half of verse; 2 : 8, 14, 16-18, 20-22.

In 2 Thess. 2 : 1-3, see where the true Church of Christ would *fall away* from the perfect understanding, and that this falling away would occur before the full spiritual understanding (the second coming of Truth) would appear.

In 1 Tim. 4 : 8, see the foolishness of looking for health and longevity in exercise, when godliness (the source of all true health and strength) should be resorted to only.

In 2 Tim. 2 : 24, 25, see the rebuke to all excitable methods of worship, such as revivals, noisy, vehement preaching, exhortations, etc.



Read chapter 3 : 1-5, 7; especially notice the marked rebuke to modern theology in verses 5 and 7.

Also in chapter 4 : 3, 4; notice the specific words of Paul that the true doctrines, the true spiritual truths of Christ and his disciples, would seem to be lost, and that the world would turn away its ears from these great truths, and *would be turned unto fables* (of men). Is not this all that the world has been doing for centuries?

In Heb. 2 : 6-8, see where man should be in his perfect estate as God created him, everything *subject unto him*, and he subject only unto God, the great Life Principle of all his being. Then in the 14th verse, see where man himself *partakes* of flesh and blood, materiality in place of spirituality, and that therefore flesh and blood is not the product of God, but that man in the error of his life (false sense of life) *partakes* of it himself.

In verse 15, see that Christ came to deliver us from the *fear* of death, and that this *fear* of death keeps us all the time in bondage.

In Heb. 4 : 16, see how we are told to come *boldly* to this throne of grace, to this great spiritual fountain of all true knowledge and wisdom.

In chapter 5 : 11-14, Paul tells those who have only a very limited understanding of spiritual knowledge (those who are still babes in this great truth), that they cannot stand the higher statements and have still to be fed on milk, and more simple statements. Then see how those who have the higher understanding are able to discern between good and evil, that is, between the *real* and the *unreal*.

In Heb. 9 : 28, note that the second coming of Christ will be only to those *who look for him*. Also that his second coming will be without sin, without the sinful flesh, wholly spiritual, the real sonship. In chapter 11 : 1-3, Paul implies that the universe should be spiritual and not material. In chapter 12 : 9, see where God is called the *Father of spirits*. Now in Eph. 4 : 6, God is the *Father of all*.

Also remember that the Bible tells us that "God made all that was made, and without him was not anything made that was made," and you must surely conclude that, as God is the *Father of spirits*, and as he is the *Father of all*, therefore, all of God's creation, man and the entire universe, must be, and in fact *can only be*, spiritual.

In Heb. 12 : 27, see that the material sense of creation must be *removed*, that the real or spiritual creation may

*remain*, just as God created it. Now, is not this word *remain* very significant? Doesn't it directly imply that God's spiritual creation always was and is the all and only, or it would not always *remain*?

In James, 1 : 5, see that God is the only fountain of wisdom and the only place to seek it.

Also read James, 2 : 18-20.

In James, 5 : 14-16, note how the evil of sickness is to be cast out and all material remedies ignored. Also in Psalms 45 : 7 and 89 : 20, we see what kind of oil is to be used, in the spiritual sense only.

Read 1 John, 5 : 11-15. Read these passages carefully several times and get their spiritual import. Also verses 19 and 20.

Now for the Revelation of St. John the divine—that wonderful book, so full of beauty and truth that heretofore has been really a *sealed book*, but which is to-day being opened up to us through the writings of our Mother in Israel. In chapter 3 : 12, notice that he that overcometh (the false material universe of sense) *shall go no more out*: “And I will write upon him *my new name*.” The question arises what is this *new name*, for to be a new name it must be different from any yet found in the Bible, as the Revelation of St. John was written last of all.

Also in the 21st verse of same chapter, see that this over-coming of all the false sense of existence will bring man back to his rightful heirship and estate from whence he has gone astray, and he will gain again his true dominion and power over all things.

In the first two and last four verses of the 10th chapter, see where the “little book,” “Science and Health with Key to the Scriptures,” appears, and also that it will be bitter to the belly, but to the mouth that eats it (assimilates it mentally), it will be sweet as honey. This text-book says, “It will be indeed sweet at its first taste, when it heals you; but murmur not over Truth, if you find its digestion bitter” (S. & H. 551).

Now, in chapter 12 : 1, 2, see where Mrs. Eddy is typified. In verses 3 and 4, mortal mind in all its malice and hatred of Truth is typified by the red dragon; and, like Herod of old, tries to destroy the child as soon as it is born. In verse 5, this child, this new and higher understanding of Man's spiritual sonship, is to rule the world with a rod of iron—that is, with the power and strength of spiritual understanding.

For proof that this interpretation is true, read Rev. 19 : 13-16. Here you will see that this rod of iron is the Word of God—the true understanding, and that he who is to use it is the Christ, for he is here called King of Kings and Lord of Lords. Also, that he is to smite the nations with a sharp sword *out of his mouth*; that is, he is to smite their false sense or understanding with a higher and more perfect understanding of God and his real creation.

Now that this birth is purely spiritual, and typical of the second coming to man's consciousness of the true spiritual sonship in God, we see by the last paragraph in verse 5 of this 12th chapter—also notice that, immediately after its birth, this child was caught up to God and his throne.

Now the true sonship of our Heavenly Father, typified by Jesus the Christ, can never really disappear or re-appear from any place or locality. You know that Christ said, "before Abraham was *I am*;" also, "Lo, I am with you alway, even unto the end of the world," the end of all false or material sense of existence. The appearing, disappearing, and re-appearing, takes place in our limited or finite conceptions of what the true Father and true sonship means. The Father, being the all-pervading fountain of Spirit, Life, Mind, and we, being spiritual reflections, or lights from this one parent Light, are thus the all-inclusive sonship of God. While apparently segregated into individual lights or ideas of God, yet in aggregation we become the one universal sonship. As the rays of the sun are segregated into innumerable individualities, yet in aggregation they form the one universal ray-light of that body. As the Bible tells us we must *awake* into Christ's likeness (spirituality) before we can see him (know him) as he is (spiritual). Now, if we have got to awake before we get this true knowledge, we must surely be in a very deep sleep, the sleep in the error of the carnal sense of existence. Death, as the orthodox churches would have us believe, cannot possibly be the awakening period, because the Bible tells us that death is an enemy to God, and must be overcome, hence is not a means of knowing him or his true sonship at all. Now, the awakening into the Christ-likeness must surely mean that we must awaken to the true understanding of spiritual life in God. His understanding of God or Life, as taught by Jesus, is undoubtedly the true sonship in God, for the Bible tells us that "We are all members of one body (in Christ Jesus)"—that is, in the true understanding of this

teaching, we are all members of the one spiritual reflected Light from the one and only spiritual Light or Life in God. So when this true knowledge of God begins to dawn upon us, then is the true sonship beginning again to appear to our darkened senses; and this awakening goes on within us, "Till we all come . . . unto the measure of the stature of the fulness of Christ [complete spiritual understanding]."

In the 7th verse, notice that after this spiritual birth or new idea of God appears, there is war in heaven, Michael and his angels, typical of Truth, warring against the dragon and his angels, typical of mortal mind.

That this war is to be only in mind you will see by verse 11. The dragon and his angels are to be overcome by *the word of their testimony*.

In verse 14, notice how the woman who gives birth to this higher idea of God and his true sonship, has power to soar above all her persecutors. Also in verse 17, the last of the chapter, notice how the dragon of mortal mind turns and makes war on the remnant of her seed (her students or disciples throughout the land). Notice also that these students have the testimony of Jesus Christ, the testimony that wins the battle against mortal mind, the falsifier of Truth, as just quoted in verse 11. The persecution referred to has been of a most bitter and virulent type, especially in the earlier years of Christian Science.

In chapter 20 : 11, you will see where all the material sense of heaven and earth will finally vanish away into its native nothingness. Also in the last two verses of this chapter, see where death and hell, and whatsoever is not found in the Book of Life—that is, all that does not belong to God's creation, will be destroyed to our consciousness, and the best manner to typify its complete destruction is to speak of it as being burned up in a lake of fire—typical of obliteration, not literal fire.

In chapter 21 : 1, 3, 4, see where the disappearing of all that has come to us through the false sense is again emphasized. We see that with the disappearing of the material sense of God's creation, there likewise disappears all death, sorrow, crying, and *all pain*; that is, all sin, sickness, death, and all manner of evil whatsoever.

The Bible quotation, "Whatsoever God doeth, it shall be forever, nothing can be put to it, nor anything taken from it," shows that man must do the changing, and not God. Man has got to empty himself of all false notions of God and

his creation,—*false* notions innumerable that have come to our race through the many thousands of years that we have been living away from God, “Alienated from the life of God through ignorance.”

In 21 : 22, you will see that John in his vision of the perfect state, saw no temple therein, no material or fleshly body.

In 22 : 1, notice that all life is typified as flowing from only one fountain, and that *pure as crystal*. Therefore, no sickness, sin, or death can possibly be in *real Life* or Being, and can only have a seeming reality according to the carnal false sense of God’s creation.

In this connection I am reminded of that other passage, “With thee is the fountain of life.” Oh! how such passages as these point us to the all important facts, namely, that there is but *one* Creator, and therefore but *one* creation. As the one Creator is infinite perfection, his one creation must necessarily be infinite perfection likewise.

Therefore, when we behold anything that seems to have an apparent existence, and yet is no part of God or His creation, we must account for it on some other basis than a fact of existence. For that which never had a *real* Creator, never had a real creation, and, therefore, can only have an imaginary or false *temporal* belief of existence, and not an abiding eternal reality of God’s creation.

“Doth a fountain send forth at the same place sweet water and bitter?”

“Out of the mouth of the Most High proceedeth not evil and good.”

In conclusion, read Rev. 22 : 5, and get its spiritual meaning.

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## COMPASSION.

BY CAROL NORTON.

**N**O one thing," wrote Henry Ward Beecher, "does human life need more than a kind consideration of men's faults." Every one sins; every one needs forbearance. Their own imperfections should teach men to be merciful. God is merciful because He is perfect. As men grow toward the Divine they become gentle, forgiving, compassionate. The absence of a merciful spirit is evidence of the want of true holiness. A soul that has really entered into the life of Christ carries in itself a store of enrichment and a cordial for helpless souls around it.

Do we who bear the name of Christian Scientists sufficiently ponder the heart-searching, love-begetting nature of the religion of our Master; its broad humanity, tolerant forbearance, temperate procedure, divine compassion, merciful, yet exact justice, and philanthropy? It truly has its just and radical interpretation, but too long has this aspect of the Gospels been made the only interpretation of the simple message of the Nazarene. Jesus spoke from the depths of his own experience. Flesh of our flesh, he knew what was in the heart of man, both good and bad, strong and weak. He knew the temptations of the human mind, and was tenderly forbearant of them. His enemies really paid him the grandest tribute he ever received when they scornfully said he was the friend of sinners. Never was there a character so above worldliness and impurity as his. Yet he was "a man of sorrows and acquainted with grief." He was divinely heroic, supremely unselfish, and humanly tender. He always looked on *both* sides of all questions in which motive and the salvation of a character were involved. Remembering his parable of the Prodigal, and of the two debtors, his divinely compassionate treatment of the penitent Magdalene, his words to the adulterous woman, and lastly his declaration that the harlots would enter the kingdom of Heaven before the self-righteous Pharisees, can we afford to do less in life than did the world's most Scientific and successful reformer and Religious Teacher? In no one of his parables did Jesus ever excuse guilt. He based all his declarations of forgiveness upon the sincere penitence and sorrow for wrong-doing that his spiritualized and compassionate eye detected in the



sinner's thought. Or, perchance, he perceived its first beams shining through the dark clouds of depravity and impurity, as one sees the first faint lights of a ship as it nears the home harbor after months of tossing upon the stormy waves of foreign seas. Did he close his eyes to this faint, struggling ray? Did he consider it too slight to use as a cornerstone for the superstructure of the Temple of God? Was he blind to its worth because its material and evil surroundings, in the still evil character, almost hid its real nature and value? Did he pass it by to look for greater evidence of reformation in some other character? No. He first saw its worth, then he gently nurtured it and tenderly cultivated it, as the florist does a specially delicate and tender plant. He protected it as a little seedling of virtue, purity, manhood, womanhood. He carefully and patiently removed from about its gradual growth the hard, coarse soil of error that mentally surrounded it, and under the life-giving rays of divine Love reflected by him, it steadily grew into larger and nobler character, till at last the little ray that was called "sorrow for wrong-doing," and the first faint beams of the love of the good and pure, became the celestial brilliancy of a Christ-like life. Jesus let the dead past bury its dead. Never did he taunt the honest penitent, the reformed Prodigal or Magdalene, with even a hint or suggestion of the days that were past, or the error that had been seen and honestly repented of. Let us frankly examine our hearts, our methods, ways, and means, and honestly ask ourselves if we follow his example, and let the dead past of error bury its dead, when genuine reformation has followed repentance. Do we blot out the dark past of the erring careers of our friends and enemies, and know and love them with heartfelt love and trust as they tread the safe and upward pathway of true living? After a friend apologizes for wrong-doing do we still force upon him our stern, Calvin-like condemnation? Do we enumerate all our neighbor's faults to him every time some one of them happens to force us to put into practice just a small portion of the religion of Jesus, Love your enemies, and overcome evil with Good? Do we let the one cardinal fault or weak point of an otherwise noble and well developed character blind us to the ninety-and-nine noble and beautiful traits? In short, are we theoretically followers of Jesus in these true methods of dealing with our fellows, and practically, to all intents and purposes, doers of things that contradict alike

the spirit of Christ and the religion of Love? Human creeds, beliefs, opinions, dogmas, ritualism, form, scholastic theology, superstition and supernaturalism, blind faith and personality, have virtually nothing to do with religion. There are no religions as there are no gods. Religion is one. It is simply spiritual goodness. It is Love lived. It is that which interprets the deep things of the Spirit to the men and the women of this world, whose experiences have so purified and inspired their hearts that they no longer estimate bliss, health, and joy from a material basis, but from the sure foundation of spirituality. Are we lovers of the Golden Rule? Do we not often love in the ratio that we find we are loved, and in many instances wait to find that we are first loved, before we even allow ourselves to recognize the worth of a character or heart that so far has made known no affection for us? This is, of course, searching self-questioning, but unless the motive-springs of character are right, the whole mechanism of living is perpetually out of order, and we lack the ability to retain friends and lose enemies by loving them. Love as the divine Principle of being is the essence of the allied graces—compassion, tolerance, and patience. These three constitute a holy alliance and are indispensable to a consistent and Christian character. A narrow-minded person is invariably intolerant, cruel, abstractly just rather than lovingly and mercifully exact. Intelligent and spiritual loyalty to God—Good—as Principle, always includes and involves loyalty to all true representatives of the Truth on earth. Blind, unthinking, and miscalled loyalty to personality or human opinion, creates disloyalty to both God and His idea—man. If thought is governed by God, it follows scientifically that loyalty to every honest and spiritual individual becomes an inevitable sequence. And that man or woman who reflects in the greatest degree the Christ image will receive the supreme essence of loyalty, even the love that begets a discipleship and following that knows neither limit of time nor numbers, and that neither earth nor hell can shake or destroy. In love to and for God is included love for our fellowmen, bond and free, Gentile and believer, great and humble, rich and poor. Love evolves patience, forbearance, calm judicial judgment, tolerance, pity, mercy, compassion, and radicalism in metaphysical ideas of life. These in their turn create judgment that is righteous rather than judgment by appearances, lofty hope, faith and optimism, deep and strong faith in the power of

divine Love and Good to reach even the lowest of earth's creatures, spiritual serenity, calm strength, tenderness and selflessness.

Judge not hastily of others  
But thine own salvation mind;  
Nor be lynx-eyed to thy brother's,  
To thine own offences blind.  
God alone  
Discerns thine own  
And the hearts of all mankind.

Of earth's weary ones the Spirit asketh, Does thy heart yearn for the Life divine? Does it cry for a deeper insight into the mysteries of Being? Does human life promise vastly more than it gives? Have your shattered hopes and wounded aspirations formed clouds of despair that have hidden from view the fondest hopes of earthly existence? Has bodily disease discouraged you in your efforts to evolve the ideal life? Have struggle, poverty, gloom, depression, the loss of loved ones and the coldness and indifference of the world hardened your nature? Through the discipline of physical life has the heart been softened by its chastisements, or made weary by the experiences that you have been wrongly taught were God-sent? Has the great law of spiritual cause and effect been learned and understood, and have you found the great Truth that suffering is either *self-inflicted* or comes through the *ignorant disobedience* of the eternal laws of Good? If you wish to be whole and thus heal these wounds so common to the heart of humanity, there is but one panacea, one curative element and healing balm—"the Mind of the Master."

Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play:  
Who hath not learned in hours of faith,  
The Truth, to flesh and sense unknown;  
That Life is ever Lord of death  
And Love can never lose its own.

In the Bay of Biscay may be seen flocks of pretty, small marine birds which skim the face of the sea with unwearied pinions, gliding down its moist valleys and ascending its hissing hills, but never wetting a foot or a feather. Even so may man go up and down the world and remain unspotted from it.—*Selected.*

## THE GREEK THOUGHT.

BY JESSIE C. CHAMBERLIN.

The Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 1 Corinthians, 1: 22-24.

**I**N the days of Jesus and Paul, four races, or thoughts, dominated the world: the Jews, representing the religious sense; the Orientals, representing superstition, mysticism, and magic; the Romans, standing for worldliness, ambition, and political power; the Greeks, who ruled in æsthetics and philosophy.

Each of these types of mortal mind had its ruling ideal, which in the course of ages was realized, and the fruit left for history to judge. The Roman dream of vast political power and unity, came to be a fact; the Orient produced its mystics and its vedas; the Grecian visions of perfection took form through Praxiteles and Plato, at whom the world still wonders.

The Jews alone pursued the idea of inspiration, or direct communication with the Mind outside of flesh, which they never confused, as did the Orientals, with the phenomena of sub-conscious human mind. This ideal led them by long wanderings into strange lands; it constantly "chemicalized" them, and they advanced toward it, only to retreat again in seeming failure. The result was no glorious monument of enduring beauty, no profound philosophical system, but a man governed wholly by the Mind outside of flesh. It is needless to ask which ideal has proved of greatest value to the world. Who would compare political unity with the golden rule demonstrated—marble with miracle—philosophy with Love?

When Jesus came, he found the Jewish ideal materialized by Roman conceptions of worldly power, and by esoteric magic; while the great rabbi, Philo, was quoting Grecian philosophy in his lectures on the Law and the Prophets. Among the Jews of Judah, where the Scripture was sole authority, material interpretation reduced the inspired words to husks of form with which to feed bigotry.

After Christianity had been lived and taught, the same elements of corruption rushed in. The fusing of Greek

philosophy with the simple teachings of the Apostles was one of the most subtle of these errors, and to this day seems never to have been discerned by the Orthodox Church. St. Paul was no longer present with his unflinching sword of spiritual discernment, to lop off these fruitless branches from the tree of Truth, as he had stricken down those of Judaic ritualism, and of incipient Gnosticism, which was an attempted injection of Oriental mysticism into Christian doctrine. The foreign parasites of attractive intellectual aspect seemed similar in leaf and spray to the true vine, for human intellect in its highest growth imitates forms of the Divine. The ancient fathers perhaps thought that Aristotle and Plato threw side lights of explanation on the Gospels. The result was that, as learned men became converted, yet not imbued with divine discernment, Christianity became a creed for intellectual acceptance; while forms and ceremonies supplanted the fruits of the Spirit, till naught but the very root of Truth, which Jesus' demonstrations had planted in the ground of human consciousness, remained for the spiritually minded to discover.

As a striking example of the influence of Greek thought, take the doctrine of individual human souls, distinct from bodies, like birds shut up in cages, only to escape when the cages are broken. Renan, who wrote the life of Jesus from a purely sectarian and historical standpoint, yet with great tenderness and some reverence, says: "The doctrine of soul and body, man divided into two parts proceeded from Grecian philosophy, and was not in the Jewish mind. . . . Jesus is not a spiritualist. He had not the least notion of a soul separated from the body. Everything in Jesus' mind was concrete and substantial."

Let Christian Scientists learn a lesson from history, which ever repeats itself. The same elements of mortal mind present the same problems to us that they did to the early Christians. St. Paul traveled over Roman roads, under the protection of Roman citizenship, preaching the news of man's unity with a divine Source in the Greek tongue, which was understood in all civilized lands. To-day, Christianity comes couched in the form of metaphysics, the language of the Greek, or intellectual thought. It traverses the roads, it practises under the laws of political unity, and is protected from insult by the freedom of American citizenship. Everywhere it encounters Roman love of power, Oriental superstition (now introduced under the names of Theosophy

and Spiritualism), Greek polytheism, and the Jewish sectarian god, whose will is not Principle, but an arbitrary power.

The Greek type, now as of old, is the one most world-beloved. It is his opinion that is sought, his taste that is followed. He is the beauty-worshiper and the subtle analyst. Though now supposed to be a Christian, he is still often to be found in his temple of grace, poetry, and harmony, worshiping his many gods. Form, tone, and color, rhythm of words, theories of the universe, laws of material nature,—these things he pursues as ends in themselves. Spirit means spirits to him, and Mind means minds. No authority is so great with him as that of an intellect large enough to understand and worship more of these gods than the ordinary individual.

Many of these modern Greeks, like those of history, are high-minded and liberal toward new ideas. As the old Athenians listened curiously to Paul, so, to-day, like mentalities are sometimes interested to hear of a divine Science; but they are apt to place it in a Pantheon already filled with religious and philosophic theories. How many of the broad-minded leaders of our times remind us of Marcus Aurelius, Greek in thought if not by birth, who regarded with indifference and even disapprobation the birth-throes of world-convulsing ideas embodied in infant Christianity; while he was writing maxims of wisdom which the inspiration of that Christianity alone could make practical!

The modern philosopher is also a type of the Greek thought. It is not easy to realize how a powerful system of logic, compounded by some exceptional reasoner, can tyrannize over ages of thought, until another intellect arises, strong enough to grapple with and overthrow it. Schopenhauer, when told that people had committed suicide after reading one of his books, said contemptuously, "I write for philosophers, not for fools!" Alas for the poor fools!

The theory of human knowledge, or the question of what man can know, has been the foundation of inquiry for modern thinkers. Let us look into this a little in the light of Christian Science, for to help our fellow-man, we must know where he stands.

Revelation itself seems to come through human consciousness, and when a mortal loses the natural sense of something outside of himself, revelation seems to him an abnormal or diseased phase of sense-testimony, and he trembles on .



the brink of an awful scepticism, involving the very question of his own real existence. Revelation put aside, nothing remains but his own material reason with which to prove himself and the universe. On the reality of knowledge gained thereby everything depends, and on this thread philosophic theories hang suspended over chaos.

Within themselves the human senses can find no point of coincidence with the Infinite; and where there are no material senses, there is idiocy; so it is argued. Accordingly, Christian Science is made to seem but a theory of Mrs. Eddy's.

Science replies to this argument by explaining that idiocy is not the absence of mortal mind, but its diseased or stunted manifestation. The only real void in material sense is selflessness, the absence of egotism or selfishness. The mortal mind that so humbles itself, and in the exact proportion that it so does, becomes conscious of the true Ego, outside of sense-experience. Children, being less self-centred, are usually aware of this outside Presence. Through such self-abnegation a new idea is added to consciousness, and manifests itself through the person in some form of spiritual power; although the idea itself is not personal, and belongs ever, as in the beginning, to the Mind outside of flesh.

By this process something is always accomplished which human law would declare impossible. The conception of Truth may be so small as only to change some erroneous thought; or it may shine through the mentality in such force as instantaneously to heal the sick. It always scientifically replaces somewhat of the mortal with the immortal. So by losing itself, the solidity of material mind becomes penetrated with spiritual impersonality, as a sieve is penetrated with air. Christian Science is the metaphysics of this phenomenon of revelation.

Another phase of intellectualism, more akin to ancient Greek thought, is that of calling every fine flight of human ideality divine. Jesus, Plato, Emerson, and the rest, are all on a level of inspiration in this mental Pantheism. Plato's statement that man is a plant of heavenly growth, and Jesus' words, "Before Abraham was, I am," would thus be ranked side by side, in spite of the fact that Jesus spoke what he hourly proved, while Plato simply conjectured.

It has been said by such thinkers in regard to Science and Health, "What is new in it is not true, and what is true in it is not new."

It seems not always to be understood that Christian Science, this foundation and explanation of all super-sensible experience, was as truly a discovery to this age, as was America to the fifteenth century. The distinction is as wide between the ideas of Science and Health, and the fragmentary suggestions of a similar character scattered throughout literature, as between the vague surmises as to the existence of a western hemisphere, and Columbus' description of what he actually saw there.

When our beloved Mother, the Rev. Mary Baker Eddy, passed from death unto life, in her first experience of divine Science, the veil of the flesh was so rent before her selfless thought, that she saw the facts of Spirit, as Mary Magdalen beheld the risen Christ. No echoing of human teaching, nor reading, nor material reasoning was it that formulated the superb statements of Science and Health,—those periods of Eternity. They were seen as present, pulsating realities. Faith had carried her further over the ocean of spiritual inquiry than all others, and she trod another world.

"Can't we have Christian Science without Mrs. Eddy?" asked a modern Greek. No! is the everlasting reply to this question, for she is Founder, as well as Discoverer. She has brought spiritual facts to our apprehension, but still continues her work of establishing them in consciousness. It was not enough for Mother-love to find the heavenly model with all its perfection of measurement; such love endures all to remain and build the Ark anew, that halting humanity may see how to obey the Divine plan.

These two cries are raised against Christian Science: from the Jew, or sectarian theologian, "It contradicts the Scripture," and from the Greek, "It is narrow." The Greek probably recognizes more of Good than the creed-worshipping Pharisee, but he separates and materializes the attributes of Good. The loftiest Greek thought, now as of old, guesses at a unity beyond diversity; and so the noblest sectarian dimly sees the all inclusiveness of the One. In our divine Science, "There is neither Greek nor Jew." All joy, all beauty, the infinity of ideas, are found included in one Mind; it is broad as eternity, and narrow as the one ray of light that penetrates into a dark room. Greek and Jew both will find their highest ideals realized within it, "Where there is neither Greek nor Jew, . . . but Christ is all and in all" (Colossians, 3 : 11).

As we can trace the Greek polytheism through history,

so we can trace its influence on our own mentalities. Old theology, Oriental mysticism, Roman dominion,—all these are to be met and overcome in the secret chambers of our struggles with self; but this subtle love of beauty for its own sake, these clever sophistries of human reason, these idle, lying, fascinating gods of the Greeks, are they not harder to relinquish than all else! Many leaders, many prophets, many sciences, many aims in life, many roads to happiness, “many men of many minds,” this is the Greek conception. The Greek in us loiters by the wayside, wanders into by-paths, admiring Truth but not troubling to make it practical.

Stern is the voice of an absolute Principle, of an absolute Monotheism; and fixed is the one, little, narrow, Heavenward path eternally labelled, “Heal the sick, raise the dead, cleanse the lepers, cast out demons.”

## THE TWENTY-THIRD PSALM

BY HENRY D. NUNN.

**W**HAT a sweet assurance of the Father's loving care is given us in the Twenty-third Psalm. As we read, a sense of calm trustfulness comes in to take the place of doubt and anxiety, and it dawns upon us that our Father is not a harsh, frowning task-master, but a patient, gentle Shepherd, who slumbers not; a Shepherd who will safely guard and tenderly guide each one of His flock. He lovingly tells us that He knows His sheep and that there shall be one fold.

Our beloved Leader, in “Science and Health with Key to the Scriptures,” page 569, gives us the key which unlocks the treasures of Truth in this message. “Love” is this key. Thinking of Love changes the mental attitude. We rise above material surroundings where all that is real seems enshrouded in the mists of error. As we ascend toward the purer atmosphere, clouds disperse and the Love-light dawns.

“The Lord is my shepherd,” and our Lord is divine Love. Just that change of thought brings us closer to our Father. It suggests the tenderness of the tie between God and His children, and we grasp the inspiring thought, that in our despair and weakness and discouragement we may cry to our Shepherd, ever-present Love, and He will hear us and

mightily help us. There is no place where His voice is not heard. He says that He is the good Shepherd and a good Shepherd is always ready to take the weak lambs in his arms and does not suffer any to stray.

The sheep know the voice of the Shepherd and follow Him. If we are the sheep of Love's pasture we shall listen for the voice. The innocent and pure in heart hear the voice of the Shepherd first. Then shall not we try to be innocent, and pure, and meek?

"I shall not want." How can we lack if we realize that all causation is Mind; that divine Love is the source of all good. If we know the source of all supply to be God, Good, we shall not believe that there is any other source. No temporal need will go unsatisfied when we seek first the Kingdom of Heaven, but we shall lose consciousness of the false temporal wants as we realize more of Love, and shall feel confident of being abundantly supplied with all that our true being needs.

The basis of poverty is a lack of the consciousness of Love's presence. If we feel the presence of divine Love we reflect love to all who come in touch with us. Our affection dissolves indifference and prejudice. Those who took no notice of us before are drawn to us and will seek opportunities for helping us. By understanding more of Love and manifesting it, we shall not want.

"He maketh me to lie down in green pastures; He leadeth me beside the still waters" (Common Version).

"On pastures growing green He lets me lie down, to waters of repose He leads me" (Polychrome Ed.).

The good Shepherd would not let His sheep lie down except in a secure place where they need not be in fear of the wolves. There in the pleasant pasture, secure from invasion, the gentle flock may browse and drink of the waters and lie down in the shade of the trees. The rippling brook as it flows on its joyous way makes music that soothes the innocent lambs to tranquil slumber. What a scattering there would be if the wolves should come down on the unsuspecting fold! But there is nothing to fear, the Shepherd is watching, no harm can come nigh.

Our Shepherd, Love, maketh us to lie down under the shadow of His presence. He maketh us to know that there is nowhere any power that can harm us. Truth in Christian Science leadeth us into a higher, purer condition of thought. We are bathed in the peaceful waters of divine Love and

purified. We learn the nothingness of error, and that there is no reality in sickness, no evil power.

"He restoreth my soul."

We find in our text-book, that the word Soul used in this connection means "spiritual sense." Spiritual sense is the understanding of God, Good, the realization of harmony, health, and holiness. Error has seemed to dull man's perception, just as smoked glasses held before the eyes make all objects appear indistinct and blurred to mortal sense. To restore the normal perception in the one case, it is only necessary to remove the smoked glasses. Perception was not lost, but veiled. So with the spiritual sense or perception. A false belief in the reality of material things and of sin, sickness, and death, has beclouded the vision.

When we declare the Truth and cast aside the illusive spectacles of material sense, then the light of Truth reveals the eternal facts of Being, clear and distinct in consciousness. Our soul (spiritual sense) is then restored.

"He leadeth me in the paths of righteousness for His name's sake."

Webster defines righteousness as "purity of heart and rectitude of life; conformity of heart and life to the divine law. . . . Nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty, and virtue, with holy affections; in short, it is true religion."

Divine Love has shown us the way out of error and leadeth us through Christian Science into the "realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme" (Science and Health, 581).

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." What does this beautiful metaphor mean? It refers to that period of trial through which all must pass in the progress of the mortal sense to a realization of its own nothingness.

In Science we must work out our own salvation. We may be lifted to the mount of spiritual vision and get a glimpse of the Kingdom of Heaven, but we cannot stay there unsustained by demonstration. We cannot go very far with borrowed light. We must go down again into the valley of shadows and climb step by step. When we shall have proven the shadows to be shadows and not realities, we shall again ascend above the clouds of materialism there to remain.

Error will not let us imbibe the Truth without a struggle to prevent it. There will be much wailing and gnashing of teeth, and fear will seem at times to have full possession; but "Love's rod and Love's staff" will comfort us. Our rod and staff are the Bible and Science and Health. Holding on to them we shall grow in strength of understanding so that error may scream at us in vain.

Our first glimpse of the Truth is just a little beam, not enough to melt away all error, but sufficient to furnish light to make our way slowly if we do not wilfully close our eyes. All sorts of fears, temptations, and false beliefs,—devouring beasts of mortal mind,—come up to bar the way, but the Psalmist tells us that we shall tread upon the lion and adder: the young lion and the dragon shall we trample under feet.

God, Good, does not ordain suffering. We have let error impose upon us, and it is our work to prove error powerless.

"Thou preparest a table before me in the presence of mine enemies."

Our enemies are our fears and false beliefs in sorrow, want, discontent, sickness, hate, malice, envy, jealousy, covetousness, and countless forms of error. Having been tried in the furnace of affliction, having emerged from the valley of the illusions of sin, sickness, and death, we face our enemies calmly. Knowing that they are mere shadows we shall not heed them but shall sit down at the feet of our Shepherd and partake of the bounties of His table.

"Thou anointest my head with oil; my cup runneth over." We shall receive the inspiration of Truth, and our hearts shall overflow with healing love which blesses ourselves and all within the circle of our influence. Then "our cup runneth over" indeed, and we shall sing with David, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

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TAKE Joy home,  
And make a place in thine own heart for her.  
And give her time to grow, and cherish her!  
Then will she come and often sing to thee  
When thou art working in the furrows! ay,  
Or weeding in the sacred hour of dawn.  
It is a comely fashion to be glad—  
Joy is the grace we say to God.—*Selected.*



## FRIENDLY WORDS.

BY JOSEPH S. EASTAMAN.

WHAT an uplifting thought that will be to all mankind, when we shall have but one God, one mind, and shall love all things and be loved by all. Then the God-given power and dominion will be made manifest, as Christian Science teaches. Now just think how thankful we should be to God for the revelation of truth, and the instructions we have received in Christian Science through our dear Teacher, Mrs. Eddy, by which it is daily demonstrated that "all is Mind," that all things created and made are eternal, from everlasting to everlasting, because God Himself is the only real creator and maker, and there is no other; and as we recognize God to be Spirit, we see that man and the universe *must* be spiritual.

One may say, What is it, then, that we see with our physical eyes? Why simply the inverted thought, for God's man and God's creation can be seen *only* mentally.

Spiritually speaking, God is the life and substance of man, hence they are inseparable. They exist in perfect harmony; are always thinking, speaking, hearing, and acting good. Their oneness is such that no possible separation can take place, as man exists because God exists, and we understand God exists forever. Christian Scientists recognize this inseparableness of God and man, which fills them full of love—such a love as those outside Christian Science cannot understand; and some in Christian Science find it hard to do so. That is why the Christian Scientist is so often misunderstood, and even condemned, when he is perhaps following nearest to the divine command, "Love your neighbor as yourself." For that reason we find the good we are trying to do is often a stumbling-block in our way for a time. But God sees all good and rewards according to motives. Scientifically speaking this oneness exists, and we prove it so by every demonstration in Christian Science, let it be great or small.

Yet though we have this oneness proven often, the "carnal mind" says No. For how often we see faults in others, and think, speak, see, and act differently from what we would. We often see evil in others, and even in our-

selves, forgetting that what we see at such times is the reverse of what God sees, and yet we say "God is All" and "God is Good." Why do we say that when we do not manifest our sayings? Simply because, in the language of St. Paul, "That which I do, I allow not: for what I would that do I not, but what I hate; that do I." Now, as St. Paul recognized that error to guard against its seeming effects and power, and that, too, without any positive instructions in Christian Science that we know of, from his and our blessed Master, but, as it were, only by intuition, think how much better off are we as Christian Scientists who have received instructions not only in class, sitting at the feet of the Discoverer and Founder of Christian Science, but have beside priceless instructions in her writings, in that "little book" that is mentioned in Revelation as being "sweet to the taste." That book, well known as "Science and Health with Key to the Scriptures," is destined to heal all beliefs in sickness and reform all beliefs of sinners. That book, I say, so loved by all Christian Scientists, shows us clearly how to distinguish God's man from man's man; also how to know the real from the unreal.

The Christian Scientist's God is universal Good. That Good after a time we shall recognize to be "perfect Love," and St. John tells us "perfect love casteth out fear." God's man knows no fears, but in belief we find that even Christian Scientists have at times many fears, and it is likely some of us will have fears till time is no more, to our consciousness. For that I find it well for me to keep close to God; to meditate on His ways, which always helps me to demonstrate what our beloved Teacher has taught me, and teaches us all,—the power over all error; by which teaching also, if strictly and honestly followed, we are sure to get at that perfect Love that casteth out fear; which Love will lead us to be brave in the greatest dangers; to look upon contagious diseases as nothing; pestilence as having no power over us; and the ferocious beasts, as tame as lambs, will obey our commands for good. Yes, it will do more than that, for when we demonstrate good in thought, word, and deed, that will raise us to the altitude of thought that St. Paul had reached when he recognized the fact that that he would do he allowed not. Once we get to that altitude of thought there will be no trouble in handling all those 'isms known by Christian Scientists as animal magnetism, which of course

claim many different names, and at times *seem* to manifest some power to do evil.

But, thanks be to God and to His anointed one, our blessed Leader, Mrs. Eddy, we have in Science and Health a clear and positive way to successfully handle those errors, by first recognizing them to be false beliefs, then exposing and finally showing them to be powerless to hurt any one except themselves. The Bible says, "Woe to that man by whom offences come." I don't concern myself by whom they come, but try to be satisfied with the assurances the Bible and Science and Health give me of "the victory over all sin," and strive to be faithful and diligent, thereby putting myself in a position to prevent evil, and know that whatever forms evil may assume they are only beliefs, from which I have nothing to fear.

In years gone by I have many times been shown the fiery furnace if I persisted in the practice of Christian Science, but I remembered that the same God who saved Daniel and the Hebrew children would not leave nor forsake me, for He was and is Omnipresent Love, hence have *never* feared to own myself a Christian Scientist, and never shall, as God helps me.

### A PHILOSOPHER.

In winter time he's happy  
 When he's pelted by the snows,  
 In summer time he's singing  
 If he gathers one sweet rose,  
 And earth seems ever better  
 For the happy way he goes.

If dark the tempest's frowning,  
 And no stars are in the night,  
 He thanks God for a shelter,  
 And sleeps and dreams of light,  
 And somehow, earth is brighter  
 For he ever makes it bright.

And so, in joy and sorrow,  
 He walks his earthly way,  
 And thanks God for to-morrow,  
 And does His will to-day,  
 And somehow, earth is brighter  
 For that lesson—love—obey!

*Atlanta Constitution.*

## THE HAROLD FREDERIC CASE.

WE have received copies of many newspapers containing editorials, *pro* and *con*, on the case of Harold Frederic. The more careful and fair-minded editors write coolly and sensibly upon the questions involved. One of the fairest and most rationalistic summings up of the case we have read is an editorial in the *Haverhill (Mass.) Evening Gazette* of November 11, 1898. We hereby give it in full.

The fact that an English coroner's jury has returned a verdict of manslaughter against two female devotees of Christian Science, both of whom were with the late Harold Frederic, a journalist of international fame, when he died, has attracted attention on both sides of the ocean, and promises to lead to sensational developments. There can be no doubt that the case against these women will be vigorously prosecuted, nor is there the least reason to believe but that, after the trial has been concluded, the world will know more and be vastly benefited by reason of that trial.

It should be borne in mind that the deceased writer was a man of brilliant intellectual attainments. He was an individual who knew his own mind and was perfectly sane when he summoned to his aid the Scientists now under indictment for participating in the treatment, or alleged lack of treatment, which is said to have caused his death. Had he consulted a regular physician of any school and died under treatment, nothing would have been said, because such things are of every-day occurrence.

We know, because it is common fame, that the general practice of medicine is experimental; that good results are obtained every day by regular practitioners from the use of harmless and non-medical tinctures. We also know that oftentimes prescriptions which cure or modify the symptoms of one patient signally fail in another case of the same character. It has been demonstrated over and over again by homœopathic physicians that the thirty-thousandth attenuation of some drugs, wherein the drug was almost obliterated, gave the same results as allopathic doses. Why, then, should we wonder or express indignation when Christian Scientists, without administering anything, effect the same and an even more lasting result?

"But," says some doubting Thomas, "it is not reasonable to believe or to teach that a science which heals mental, moral, and physical error, without making the human stomach a receptacle for nauseating drugs or tasteless pellets, may be practised without let or hindrance in this land of freedom."

Pray why not? Accomplished results should be the test and measure of success, not the arbitrary say so of some one or a hundred thousand theorists. There are to-day more than a million witnesses ready to testify under oath that Christian Science does all and more than its teachers and followers claim for it. Here is one of them. Dr. William A. Brooks of Texas, who practised medicine for forty-three years according to the rules laid down in allopathic textbooks, but is now a Christian Scientist, declares:—

"Miss A. R. came to me for treatment for consumption in the second stage apparently. She had read Science and Health and had been treated by a Christian Scientist. She seemed very much dissatisfied with everything, especially with the teachings of Christian Science. She said it would take away her religion—Methodism—which was her mother's religion, and had been hers all her life. She evidently was in a state of chemicalization. I treated her for two or three months with various results. Finally she became better satisfied with the religious ideas of Christian Science, and her health improved accordingly. She became an earnest seeker after truth; she is now healed physically and spiritually. She has commenced to work in Christian Science and is now as strong in the faith as she was in Methodism, and cares not who knows it."

A cable asking for absent mental treatment recently came to a Christian Science practitioner in New York city from a lady in Europe who was suffering with a fever. Absent treatment was at once begun. Cables recording the patient's condition were received daily for three days; at the end of this time the case yielded successfully to the treatment. The medical diagnosis of the case was given by a foreign physician who saw the patient as "advanced typhoid fever." Mind knowing no distance, acts in such instances as it does in present cases. Jesus healed the Centurion's servant absently through the operations of the same law.

Mrs. S. J. M. of Colorado, in the *Christian Science Journal* of April, 1898, records her healing from a cancer as follows: "Intense suffering forced me to go to an M. D., who had a reputation for drawing cancers; but he would

have nothing to do with my case, and wanted me to go to a hospital in Montreal and have an operation performed. I visited other physicians with the same result. I learned later that they had no hope whatever of my surviving an operation, but thought it might shorten the suffering. This was a terrible blow to my husband, but I could not stand the suffering any longer. I packed my trunk for the hospital and then went to bid our pastor and a dear aged friend good-bye. To my great surprise this friend asked me to try Christian Science, and told me how she had been healed some years before, and showed me Science and Health. . . . She also told me of a healer in our town. I went to see her, and commenced taking treatment. This was in March, 1894. In the following July three lumps dropped from my breast, one as large as a small hen's egg."

These cases are fair examples of the healing of the system and illustrate its practical utility. There have been many prophets of the good new days in which we live. Benjamin Franklin wrote to Mr. Joseph Priestley as follows: "The rapid progress true science now makes occasions my regretting sometimes that I was born so soon. It is impossible to imagine the height to which it may be carried in a thousand years, the power of man over matter. All diseases may by sure means be prevented or cured, not excepting even that of old age, and our lives lengthened at pleasure, even beyond the antediluvian standard. Oh, that the moral science were in as fair a way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity."

If Christian Scientists are to be condemned for their failure to effect cures in individual instances they must in fairness be given credit for all they accomplish.

At Los Angeles, Cal., four men are doing business, three of whom were victims of the alcohol habit and one addicted to indulgence in opiates, and all were clothed in their right minds and restored to family and friends by Christian Science.

In every community in the land, not excepting the goodly city of Haverhill, may be found persons by the score who are in a position to testify what Christian Science has done for them. In the face of such evidence, with the full knowledge that there are to-day more than a million witnesses to the efficacy of Christian Science, how absurd it is to talk about indicting or trying for manslaughter two devoted



women because they sought to restore to health a shattered physical wreck and failed? It would be quite as reasonable to indict the publishers who urged him to work at a high mental pressure for weeks and months so that they might coin the fruit of his splendid intellect into dollars and cents.

In saying this much the *Gazette* but speaks as an advocate of fair play. Regular physicians are not tried for murder when they fail, and nobody knows or asks in thousands of cases whether they administered the right or the wrong pill or potion. Nor will legal enactments suffice to put an end to the practice of Christian Science. If it be true, as millions of cultured people declare, it will live and grow despite opposition. This paper desires above everything else an open field and no favor for rival sects. Eternal truth will come uppermost in the end.

## CHURCH AT EAU CLAIRE, WIS.

BY LAURA C. NOURSE.

ABOUT two years ago, in our Association work, we took up the "church" thought and tried to demonstrate, in our lives, what the true church meant. We laid our "foundation stones" in purity, honesty, and spiritual unity. With a deep-lying and earnest desire to have a fitting place, wherein to worship the only true and living God, we established one year ago last August, a church building fund, the first dollar being paid in September, 1897. Much earnest work was done, and much of material sense and self went down under the purifying and uplifting work of spiritual regeneration.

In the face of much opposition, and against the evidence of the so-called material senses, we continued our work.

A cosy and modern little church building, erected some years ago by the Unitarian society here, was unoccupied. An effort was made by our building committee to get terms on this property, and utterly failed. This project was abandoned, and the decision made to purchase a lot and eventually build our own church. Some months later we learned that the church property could be bought, and we at once commenced negotiations. Truth had opened the way, and the property was secured upon our own terms. Early in July of the present year, we made our first payment; and firm in the understanding of the one Source of supply, we have

no fears for the future. A beautiful reading-desk, finished in light antique oak, and said to be the handsomest in the city, has been added since we began to occupy the new church. It is the loving gift of a faithful student. Strangers are beginning to come in to our public services, and much interest is developing in the community. The world around us, secular and religious, is full of wonder that such a little handful of people dare undertake to buy and pay for a church, and this, too, without recourse to the usual and stereotyped methods of raising money; but the leaven of Truth is at work among them. Only a short time ago one of the Orthodox church people said: "I think the Christian Scientists are right about some things after all. They have no church fairs or socials. They get the money all the same, and they don't work their people to death, either." Good work is being done in the physical healing, and altogether we feel that we have abundant cause for rejoicing. The Lord of the harvest is with us.

### MALICIOUS FALSEHOODS.

WE herewith republish from the *Denver Republican* of November 9, the following letter, which is self-explanatory. We may add that the source from which the malicious stories therein referred to emanate, is well known. The authorship of the letters written to the postmaster at Concord, N. H., and to other persons, is also known. Unless these reprehensible methods cease we shall have somewhat more to say upon this subject.

*To the Editor of the Republican:*—In your very interesting editorial recently published, relating to Christian Science and its Discoverer and Founder, the Rev. Mary Baker Eddy, you make this statement:—

"In 1866 a New England woman, obscure and almost friendless, while suffering from an injury caused by an accident—an injury pronounced fatal by surgeons—was restored to complete health."

Most of this statement is strictly true, but that part of it which says Mrs. Eddy was "obscure and almost friendless," cannot truthfully be said to be so. In our land of liberty there is no stigma attaching to obscurity and friendlessness in the early life of the citizen, and no objection is raised to your statement on that ground. My purpose in taking notice

of it is for the reason that certain enemies of Mrs. Eddy have long been circulating stories to the effect that in her early life and before she began her career as a metaphysician or Christian Scientist, she was an "obscure and ragged" woman, and that they, through their influence, had lifted her to fame, etc.

While this method of attack is so palpably malevolent as to be almost unworthy of notice, yet I am aware that occasionally a well-meaning person is misled thereby, unjustly prejudiced against Mrs. Eddy and her followers and consequently the cause of Christian Science, and thereby held from investigating it, where otherwise he might do so.

The truth is, Mrs. Eddy, long before she began the investigation of the subject of mind healing and while yet an active and consistent member of an Orthodox church, into whose membership she was admitted at the age of twelve years, and in which she had a large list of friends, had attained no small prominence as a writer for magazines, and also as a lecturer. Her merit as a writer was recognized by the publishers of the magazines to which she contributed, not only by their unquestioned publication, but by the fact of a liberal remuneration therefor. Her career as a writer began at the age of sixteen. She was also, during times of political campaigns, employed to write for the newspapers upon the leading issues of the day. When the Civil War broke out Mrs. Eddy took a public stand for the abolition of slavery, obtaining a long list of female petitioners to General Benjamin F. Butler, then in command at New Orleans, La., beseeching him to make loyal slaves contraband of war. In a letter acknowledging the receipt of this petition, General Butler wrote Mrs. Eddy: "If we had many more women like yourself the war would soon close."

In 1844, after the death of her husband, Colonel G. W. Glover, when Mrs. Eddy bade adieu to her friends at the South, the governor and his staff, at Wilmington, N. C., where her husband was when attacked with yellow fever, together with a retinue of Free Masons, accompanied her to the depot and tenderly saw her leave for her Northern home.

In 1862 Mrs. Eddy delivered a lecture in what was then Waterville College, Me., and Professor Sheldon, in an article in the local newspapers, pronounced it one of the most able lectures ever delivered before that institution on the subject of the North and the South.

Mrs. Eddy's parents were well known and respected citi-

zens of Bow, N. H. Her brother, the Hon. Albert Baker, was a prominent lawyer, and at the time of his death, at thirty years of age, he was about to take his seat as a member of Congress from New Hampshire. He was a graduate of Dartmouth College.

I make mention of the above facts simply by way of refutation of the falsehoods that have been circulated, as I have stated. Mrs. Eddy's firm refusal to allow the continuance of the profuse praise and tender friendship, and to accept liberal offers from the hands of hosts of her friends, at the cost of resigning what she conscientiously regarded as her mission to establish the cause of Christian Science—caused the years of privation and desertion which followed her discovery of Christian Science. Her marvelous career, her long years of self-sacrificing labors, her exalted Christian character, and her present work of promulgating the Christian gospel of healing, need no defence at my hands.

With very great respect,

S. J. HANNA.

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### MR. NORTON AT UTICA AND SYRACUSE.

From the *Sunday Herald*, Syracuse, N. Y., we extract the following:—

A large and cultured audience was gathered at the Assembly Hall of the University Block on Thursday evening, to listen to Carol Norton of New York, who lectured upon "Christian Science, its Scope and Work." The hall, which will comfortably hold more than four hundred, was filled, and Mr. Norton talked for more than an hour to as attentive an audience as ever gathered in Syracuse. A large number of people from out of town were present; they came from Utica, Rome, Auburn, Oneida, Canastota, Chittenango, Cortland, and Phoenix. The lecture was given under the auspices of the First Church of Christ, Scientist, of Syracuse, a thriving and growing Christian organization that owns its own church building in Fayette Street. The house, of continental architecture, was prettily remodeled this summer within and without, and is a most attractive place of worship. The reading room, handsomely fitted and amply supplied with Christian Science literature, is open daily from 2 to 5 P.M. Services are held Sunday mornings at 10.30, and Wednesday evenings at eight o'clock.

The hall was prettily decorated for the lecture. Flags artistically draped formed a pretty background. A bank of palms upon one side, Turkish rugs, handsome chairs and a lectern made a most effective picture. Mr. Norton talked in a delightfully clear and concise way, and corrected many erroneous impressions concerning Christian Science, which had served to prejudice the popular mind. Without a groundwork of knowledge it is dangerous to form opinions. Mr. Norton encouraged all to read and know something of Christian Science before taking a stand or making a decision.

There was special significance connected with Mr. Norton's lecture at Utica, as it was the former home of Harold Frederic, and the news of his death had only a short time before been received there. It is said that the lecture did much toward allaying the feeling and misapprehension which had existed.

The *Utica Observer* thus speaks of the lecture:—

Carol Norton of New York, a member of the Board of Lectureship of the Mother Church of Christian Science in Boston, lectured at the Auditorium last evening on "Christian Science; What it is and What it is not." The Auditorium was completely thronged before eight o'clock. The stage was filled with listeners, every seat was occupied, many stood in the aisles, and many could not gain admittance at all. The audience was composed of the representative men and women of Utica, and included several clergymen and physicians.

The lecture was delivered extemporaneously, and received the close and sympathetic attention of the large audience during the eighty minutes of its delivery.

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## CHURCH RULES.

SINCE their publication, Section 1 of Article III. of Church Rules, has been amended as follows:—

Students who have taken the degree of C.S.B., or C.S.D., at the Massachusetts Metaphysical College, are not required to be examined by the Board of Education, but all Christian Science teachers must be loyal to God and the Christian Science text-book. Students who have taken a regular course in Christian Science under the instruction of loyal Christian Scientists authorized to teach, and bring with them such credentials as are required of a candidate for membership of

the Mother Church, can become public teachers after passing a thorough examination before the Board of Education, of not less than three days, in Science and Health, chapter on "Recapitulation," the platform of Christian Science; page 403 of "Christian Science Practice," from line second to the second paragraph of page 405, and page 488, second and third paragraphs.

The following new Rule has been adopted:—

Applications from students of the Massachusetts Metaphysical College for membership with the Mother Church shall be signed by the Christian Science Board of Directors vouching for the loyalty of the applicant.

Also Section 1 of Article XII. of the By-Laws has been amended to read as follows:—

This Board shall consist of not less than three members nor more than twelve members.

We also re-publish section 14 of Article III. of Church Rules as changed:—

Sect. 14. This Church shall elect annually a Committee on the Church Manual, whose duty it shall be, when requisite, to have the Manual revised, corrected, and properly compiled. Any addition to this book shall be grammatically examined, punctuated uniformly with the other pages, and properly arranged in the book. The Board of Directors, Committee on Bible Lessons, and Board of Trustees of this Church shall each keep a copy of the tenth edition of the Church Manual; and if a discrepancy shall appear in any revised edition, the tenth edition shall be cited as authority.

Section 3, of Article II. of Church By-Laws, is amended as follows:—

The First Readers in the Churches of Christian Science shall read the correlative texts in "Science and Health with Key to the Scriptures;" and the Second Reader shall read the Bible texts. The reading of the Scriptural texts shall precede the readings from Science and Health, as heretofore. The remainder of the office of First Reader is unchanged.

The following Church Rule will be added to the Church Manual as a new section of Article III.:—

A student of the books of Mary Baker G. Eddy shall not take lessons of another student, but is eligible to examination by the Christian Science Board of Education.



Section 6 of Article III., Church Rules, has been amended so that it now reads as follows:—

Sect. 6. A member of this Church who is a loyal Christian Scientist, shall take the entire charge of his students in Christian Science. He shall neither permit them to enter another student's class or Association; nor shall he himself teach another's student in Christian Science, or join another's Association. If a member changes his field of labors he shall resign his office in the Church and Association, and shall not take students from his former field to instruct them.

The following is also added to said Article III. as Section 8 thereof.

Sect. 8. A member of this Church shall have but one field of labor in Christian Science, except it be in the capacity of a lecturer,—but not as a teacher. To faithfully fulfil the great responsibilities of a teacher or a First Reader, he must remain with his students and his Church, otherwise he shall resign his charge.

Failing to obey this rule of the Church his name shall be dropped from this Church.

## THE BOARD OF LECTURESHIP.

THE following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Applications from branch churches to the lecturers should be made through their clerks.

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

*Sections and Lecturers.*—The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the *Journal* or *Weekly*, or to the Clerk of the Mother Church, but to lecturers in their sections.

*Eastern Section.*—The lecturers for the New England States, Great Britain, the Maritime Provinces, the Province of Quebec, and the city of Ottawa, are, Irving C. Tomlinson,

8 Norway St., Boston, Mass.; William P. McKenzie, 2 Cuaberland St., Boston, Mass.

*Middle Section.*—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario, Carol Norton, 170 Fifth Ave., New York, N. Y.; George Tomkins, 96 Fifth Ave., New York, N. Y.

*Southern Section.*—For the District of Columbia and the Southern States east of the Mississippi River, Edward H. Hammond, 1900 Bolton St., Baltimore, Md.; Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.

*Western Section.*—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.; Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

*Pacific Coast Section.*—F. J. Fluno, 1319 Grove Street, Oakland, Cal.; A. A. Sulcer, 1062 Ninth Street, Riverside, Cal.

As has been before stated, let it be distinctly borne in mind that all correspondence relative to lectures, should be sent directly to one of the lecturers in the section where the branch church is located, as is clearly provided for in the Manual.

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## THE BOARD OF EDUCATION.

THE Board of Education has prepared printed application blanks to be used by those who desire to appear before it for examination.

These blanks are now ready, and can be procured by written application addressed to the Board of Education, 95 Falmouth St., Boston, Mass. No other form of application will be received.

This Board is authorized to send out twenty-one teachers annually. Although the examination will not be at all competitive, the Board will be obliged, all things being equal, to bestow the certificates with reference to the necessity for teachers in certain localities, notwithstanding the intention of the Board to make the question of the fitness of the applicant of paramount consideration, regardless of place of residence. The failure on the part of an applicant to receive a certificate will not necessarily imply any unworthiness.

Information as to the charge for examination will accompany the application blank.

The applications herewith sent in will not answer. The printed forms must be used. All desiring to appear before the Board will have to apply again.

Notice is hereby given that all applications for examination by the Board of Education must be presented before December 20, 1898, unless for special reasons it is impossible to present them earlier.

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### THE BIBLE LESSONS.

BECAUSE of recent inquiries, we are led to say that the Responsive Reading for the Sunday morning lesson is not to be considered the basis for the sermon. As is stated in the *Quarterly*, "The following citations (i.e., the correlative passages from the Bible and from Science and Health) comprise our sermon."

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### A WORD.

ACCORDING to Solomon words fitly spoken are prolific of silver and gold. Mr. James T. White, publisher of "The National Cyclopaedia of American Biography," and author of "Captive Memories," for conscience' sake if you please, complied with the business terms of the Christian Science Publishing Society, and put into market a new edition of "Captive Memories" that was considered even better than the preceding ones, with the expectation that it would be liberally patronized because of its high merit. Will my beloved Christian Scientists give a helping hand to the sale of "Captive Memories," by purchasing this rare book for a gift to their friends on the ensuing holidays? It is on sale by the Christian Science Publishing Society, 95 Falmouth St., Boston, Mass.

MARY BAKER EDDY.

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WE are authorized to say that the lesson-texts of the Expository Notes are to be read by the First Reader as formerly. The First Reader recites the spiritual interpretation of the Lord's Prayer; the Second Reader leads with the Lord's Prayer as was formerly done by the First Reader.

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HEREAFTER the Communion service in the Mother Church will be held once in each year; on the first Sunday in June, beginning in June, 1899.

## NOTES FROM THE FIELD.

FOR two and one-half years I was unable to walk, most of the time bed-ridden, with what six of the best physicians of Fort Worth said was floating kidneys, caused by a fall; also curvature of the spine, chronic sciatica, rheumatism, lumbago, and female troubles. The suffering was so great that I could not be touched. All I was able to do was to open my mouth and swallow medicine, and at times I was saturated with chloroform and iodine.

The M. D.'s said there was no help or hope for me but an operation, to wire the kidneys to the backbone, take out parts, and then I would have to take chances to get well. During all this time I prayed, as only those who have lost all faith in material aid can pray, but I was praying to a God somewhere on a throne where I could not find him.

While in this condition, a dear friend came in, and asked me to try Christian Science before going to the hospital. I told her I knew God could heal me if He wanted to, but I guessed my time had come; however, I said I would try it. She went away and came back in a little while, saying, "The healer will be here soon."

I had never heard of Christian Science before, and when the Scientist came, I shall never forget those beautiful words she spoke, "There is but one Mind." "God is Love." "Man is the image and likeness of God." I felt at once that I had found the real God and took treatment before she left. The change was wonderful. The second week I was able to sit up, and now I do all my work and walk where I please, and all through the blessed Truth of Christian Science, without an operation, plaster-of-paris jacket, or medicine.

One of the M. D.'s came to see me and said, "I'll admit that Science has taken you out of bed, but it will never straighten you." I was drawn all out of shape and bent like a hook, but Christian Science again proved that there was nothing impossible with God.

I would like to tell the children what a beautiful demonstration our little five-year-old boy made. We were awakened in the night by hearing him vomiting. I asked who it was. He said, "Me," and went back to bed. Toward morning he got a drink of water and then came in my bed.

He was like a coal of fire. After all were up he said, "I believe I'll lie down a bit." I asked him why, and he said, "I can't stand on my legs, I feel so sick I can't think of breakfast." He is very fond of eggs, so while preparing breakfast I offered to boil him some, but he said, "Mamma, when you say eggs it makes me sick." I told him as soon as I was through we would talk about God. He began treating at once, and when I went to him I asked him if the room was too cold. He answered, "No, mamma, but I still feel——" He never finished the word "sick," he threw the cover from him and said, "No, mortal mind; I'll not let you tell me I'm sick; you can't come to tell me you have power, because I know better. I know that there is but one power and that is God, that is Good, that is the power of Love." All that time he did not seem to realize my presence, and was dressing himself; then called out, "Mamma, I am ready for those eggs, one hard, one soft," and then helped me with my work. We sang that beautiful hymn, "Shepherd, show me how to go," and he was perfectly well. He has made many good and instantaneous demonstrations.

It has taught me that we must be humble and meek as a little child, and then we shall always be ready to receive the ever inflowing tide of Truth and Love. I wish to thank our dear Leader for Christian Science, but know the best and only way I really can thank her is to be faithful to the teachings of "Science and Health with Key to the Scriptures."

*Georgie Heyer Westhoff, Fort Worth, Texas.*

WHEN I first heard the words "Christian Science," I said, "What is Christian Science?" The name seemed very strange to me, but as the thought of healing was connected with it, I was anxious to know more, for I was a total wreck, given up by physicians, who said there was nothing to build on, no constitution, no vitality. They gave me morphine for six months, calling it "nervine," until it seemed as though I could not live without it.

My child, then six years old, had suffered with eczema from infancy. We had the best medical help that could be procured, but no benefit. Immediately after hearing of Christian Science we went to a healer. Being taught that all must learn to do their own work, we discontinued the treatment and went to work. Our progress was slow. I had the child treated several times, but the manifestation would return. Only one who has gone through this experi-

ence can know the disappointment; at times almost well, then breaking out in full force, until it seemed like taking one step forward and two backward, bringing great antagonism from all my family. They said, "You have tried Science long enough, why will you not try something else?" I could only say, "There is nothing else; we have tried everything."

My husband heard of a liniment that was recommended for every disease, and came home determined to try it. After dinner he took the liniment, telling the child to go with him. I said quietly, but firmly, "No, you cannot put that on her." At that time the child was thirteen years of age and under Science treatment.

A year later my husband came down with la grippe. For ten days he kept growing worse, suffering intensely. I would ask if I could do anything for him. The reply was "No, I guess I will be all right." One Tuesday night he called me, saying, "If I do not have help before morning I shall not be here." I asked, "Do you want a physician? If you do I will send for one." He said, "No, I wish you would help me if you can." That was all I wanted. I went vigorously to work, and in a little while he went to sleep breathing easier. I worked on until morning, when he was much better, eating breakfast with the family. The following Saturday he went down town. Meeting a physician he told him what he had just passed through. The physician said, "You ought to be thankful to be out in two weeks, and you must be careful for the next two weeks." When my husband came home he voiced the M. D.'s law, which I denied, and he went on all right. He has now accepted Christian Science and is an entirely changed man. This seemed to bring the healing of our child.

I would like to give this thought as expressed in the ninth command of St. Hermas (Apocryphal New Testament): "But if thou shouldst chance to ask somewhat and not immediately receive it, yet do not therefore doubt because thou hast not presently received the petition of thy soul. For it may be thou shalt not presently receive it for thy trial, or for some sin thou knowest not of, but do not therefor leave off to ask, and then thou shalt receive, else if thou shalt cease to ask thou must complain of thyself and not of God, that He hast not given unto thee whatever thou didst desire."

We are now a happy family, and all credit is due to Christian Science.—*Mrs. Esther Bedell Flack, Milwaukee, Wis.*



For many years I had bronchial consumption and valvular, and other diseases of the heart. Although I had many sick spells, I kept about most of the time until four years previous to my healing, when I began to fail rapidly. I took a systematic course in medicine, trying one M. D. after another without success. One gave great hopes of my recovery, but these were turned to disappointment when he declared he could help me no more with medicine, but advised me to stay out of doors all I could.

Not being benefited by pure air, I asked another doctor to take my case. While under his care I had la grippe followed by pneumonia. The doctor said there was only one chance in a hundred of my recovery. Previous to this, a lady who had been healed by Christian Science sent me a copy of *Science and Health* to read. I read but little, as I did not understand it or even believe it. But the time came when I felt I must try Christian Science.

I sent for the lady who had been healed and she gave me the address of a Christian Science healer, to whom my friend wrote asking if she would take my case. She replied that she could not then, as she was going away for a week, but would ask another Scientist to write to me and send me some tracts.

During that week I was attacked with pleurisy which came near ending the case. I did not know that I was unconsciously helping myself with the thought I had gleaned from a tract, but I held to it that God is my life, though the M. D., who had been sent for said, "This is about the last." The next morning I asked him if there was any hope for me. He said, "Medicine will do you more harm than good now. Be as cheerful as you can." "Then, doctor, what shall I do? what will help me?" He replied, "Nothing can help you but Providence. Trust in God."

That day I received a letter from the Scientist stating that she had returned, and if I were through with the doctors, she would take my case. I had been almost helpless for several weeks, only using my right hand a little. I answered her letter the best I could, lying down. She received the letter about nine o'clock in the morning and by ten o'clock I suddenly knew I was healed.

I felt such a lightness, peace, joy, and happiness as no words can describe. I immediately arose, dressed, and walked down-stairs, to the utter surprise and alarm of my household. I continued to cough two days more. I wrote to my healer

and in thirty-six hours it stopped completely. I steadily gained strength, and in one week was doing my work for a family of five.

It is now six years since I was healed. Though my spiritual understanding has been slow, I know I am daily growing in grace, and am thankful for the knowledge of Truth which makes "every whit whole."

*Mrs. Etta Clark, Oneida, N. Y.*

ONE day my young daughter got a small piece of glass in her eye; she came crying with the pain. I quietly told her to sit down and that she would soon be all right. I realized God's allness and the unreality of pain. She told me afterwards that in less than five minutes the pain was all gone. The next day she brought me a fragment of glass, saying, "Look, mamma, this has just come out of my eye." How plainly this shows that mortal mind, *not the glass*, caused the belief of pain.

Another daughter was cured in three weeks of a very serious claim, one which frequently baffles the skill of the physician. A claim of dandruff in the hair was overcome in a few days.

A few months ago a lady called on me. She was passing through the deep waters of affliction; when she said she came for comfort, I felt my own unworthiness, but with a swift, silent prayer for aid I took my Science and Health and read such passages as I deemed best. I never saw any one take to Christian Science as quickly as this woman did. In less than two weeks she bought Science and Health. I had loaned her "Miscellaneous Writings," tracts, and Journals. She has lately said to me that "Many people seemed sorry for me, but *you* were the only one who *really* comforted me." I think it is a privilege to be permitted to comfort those who mourn.

A German lady, over seventy years of age, who had suffered for many years with chronic headache, was cured. She told me that about twenty doctors had assured her that she would never lose those headaches.

From my heart I thank our dear Leader for all that she has done for me and for all who are "ready for the blessing," and I thank all those dear Scientists who have helped me by thought, word, and example. I have had no class instruction, and was, until quite recently, the only one in this immediate neighborhood who was interested in Christian

Science. Several, seeing how I was healed, and also how I have been sustained under peculiarly trying circumstances, think that "there must be something in it;" while others declare that Christian Science healing is "the work of the devil!" To me Christian Science has brought the priceless blessings of health, happiness, and peace, and I thank God for the little knowledge I have.

The *Journal* is a most welcome guest. Some numbers are always in circulation amongst friends and neighbors. I have induced three to buy the text-book, and another one is working for the means to procure one.

*Mary Usborne Geer, Butteville, Ore.*

ABOUT eight years ago Christian Science was first brought to my notice through the healing of my husband. I also was helped very much by one or two treatments. I did not ask anything about it and did not know that it came from a higher power than the healer. I only cared to be well. My healer gave me the name of the author of Science and Health and asked me to send for a book as soon as possible. I laid the address away carefully, but did not send for the book. Soon after this the healer went away and I heard no more of Christian Science for a long time.

For many years I had been running down, and finally a specialist told my husband that I must go through an operation or the trouble would soon end my life. A week later found me under electric treatment, which was kept up for four weeks, but I gradually grew weaker. On Sunday I went home. It was a very warm day, but to me it seemed cold as winter. On the Tuesday following peritonitis set in, and from that time for four long weeks I lay at death's door.

A severe operation was resorted to, and then I gained rapidly. The doctor said as soon as I grew strong enough, a second operation would be necessary. The fear of this hanging over me made me nervous and fretful, and caused many sleepless nights.

Then the Scientist who first healed us came to our town to stay. My husband was being treated, and I went with him July 4, 1895. We were all talking of Christian Science, and I decided to take treatment. We already had a copy of Science and Health. In three weeks the seeming began to disappear, and in another week not a trace of the tumor remained. It disappeared without any pain whatever.

Since that time I have been healed of many diseases. At

times I do not seem altogether harmonious now; but it is my own fault. I am inclined to depend too much on others when God is just as near to me as to my healer. The understanding of God's power given to us by Mary Baker Eddy in Science and Health has lifted me into a better understanding of Life.

In December, 1896, my husband and I took the class study with one of Mrs. Eddy's students. The little seed of Truth sown eight years ago did take root, even if it did seem long in coming up.

Though I do not seem to grow as fast as others I will not be discouraged, for while others may be growing in one way, my growth may be in another, for if God is for me, who can be against me?—*Mrs. Mary I. Harden, Athens, Pa.*

ABOUT nine years ago, I was sitting in a physician's office, anxiously waiting for his diagnosis. He told me that at some time, and in some way, I had injured my spine. As I left his office he asked me to follow his directions closely, "For," said he, "I would like to have the credit of having healed that back."

I was under his care for eight months, but at the end of that time I was but little better.

About the same time, I was examined by a specialist, who told me I had a bad case of catarrh of the stomach, and that he would cure me for the sum of fifty dollars, but I did not place myself in his care.

The next winter the claim of lumbago was added to my earthly load, and so it went on, first one disease and then another, one physician and then another, until life seemed not worth living.

One morning, after six years of suffering, a young physician—a student of the physician with whom I was doctoring—told me that I was being treated for consumption. I was very much surprised. I had coughed for some time, but had never thought of consumption. I was employed where there were many young ladies, and as they came to me that day I asked each one very pointedly if she thought me a consumptive, and without an exception I found that they all believed me a victim of that disease.

I lost all faith in medicine then; my only hope was to leave this climate for a warmer one, but every effort in that line was fruitless.

I had been deeply interested in religion for many years,

but when I most needed it, it ceased to satisfy me. When I heard of Christian Science it seemed to me that it was just what I wanted. I went through a class, and several days after the close of the lectures, I became conscious that I was healed. I have no remembrance of any expression of consumption since I first entered the class room.

*Edith M. Campfield, Cleveland, O.*

April 14, 1897.

*Dear Editor:*—Your favor of the 21st inst. at hand. During the five years which have elapsed since I was healed by Christian Science I have never had a return of the claim of which I was healed.

I am loyal to Truth, and am daily demonstrating it as far as I understand.

Yours in Truth,

*Edith M. Campfield.*

September 29, 1898.

SEEING the demand for testimonials of mental surgery, I write of a case which came under my observation during the summer of 1896.

A young Scientist, my youngest daughter, started out for a drive in the surrey, and invited my two grandchildren and a neighbor's child to accompany her. The grandson, who was the youngest, sat in front, the two little girls on the back seat.

The girls were having a gay time and an acquaintance passing along said, "You had better watch those children or they will fall out." My daughter did not meet this thought scientifically, but said, "Children, do try to keep still."

After riding a block the neighbor's child, so frightened she could hardly speak, touched my daughter and pointed back to where my granddaughter lay in the street, her arms above her head.

My daughter declared the Truth,—the One Mind,—and without fear, turned the horse around and saw a gentleman come and pick the child up. The man, white with fear, said, "Her arm is broken; shall I take her into my house and call a surgeon?" "No," said my daughter; "just put her in on the back seat." The man looked astonished, then disgusted. They had to drive two blocks to reach my home, where they called me out. The child had almost stopped crying; the diagonal mark of the wheels was deeply indented on her arm as it laid on her lap, but we told her it was all right, and another daughter got into the surrey and *all* rode an hour

longer. On returning home the child was undressed and put to bed. She slept well all night, not one word being said about it by ourselves or her. The next morning there was a faint line but no complaint was made, and she used her hand as usual.

The gentleman who picked her up went to her father's store the next morning to inquire how his daughter was who had her arm broken. The father knew nothing of it. "Well," the man said, "it was broken; for I picked her up." When the father went home to lunch he found the child playing as usual, and did not know about the accident until that evening.

This instantaneous surgery shows the importance of quickly meeting the error with the Truth and without fear.

*Sarah A. Durfee, Decatur, Ill.*

ONE afternoon little four-year-old Margaret, who had been busily cutting paper dolls, lifted the cover of the cook-stove to put in her scraps, and down came the heavy cover, bringing its whole weight on her big toe nail. The scream brought mamma, affirming harmony as she came as well as her slight understanding permitted. She took the little one on her knee and treated a while, overcoming the great desire to take off the shoe and look at the little foot. Soon Margaret was happily at play, though walking somewhat on the side of her foot.

When the shoe was removed at bed-time, error again asserted itself, and it was some time before harmony was realized. Such a toe, bleeding, black, and twice the proper size! Next day it pained her not at all, was all right unless touched, but she wore a loose slipper, which of itself kept thought on the foot, so mamma said, "There is no sensation in matter you know. I will realize that while you put on your shoe;" though to mortal sense it looked impossible to put that big, bad toe in that little shoe, gently she pulled it on, sat a minute, and said, "Think a little more, mamma, then I'll walk." In a few minutes she limped across the floor. "Yes, that is nice," she said, "but think a little more." A few more minutes of earnest treatment and she walked easily across the room, came back, and patting mamma's cheek said, "It's all right now, you *thought* just lovely, mamma dear." The toe was not mentioned again; although very large and black it was not at all sore.

Papa said, "Pretty good work; now if you can save that



nail it will be a wonder indeed." The nail was saved, and though discolored grew off after the fashion of nails. Oh, that we could lose this worldly wisdom of ours and gain the faith and trust of a little child! Margaret is often first in the family to say, "That is error, don't let it touch you."

Little Hazel heard about Science and was as interested as her mother. She must always hear all the healer says to mamma, because she intends to be a healer when she grows up. Whenever any error speaks to her, she flies straight to Science and Health with perfect confidence that she has only to read a little and her trouble will flee. Early she is learning the great lesson that God is a refuge for us, and how to "Overcome evil with Good."

"Let the little children come unto me."

*C. W. C., Fergus Falls, Minn.*

ABOUT fifteen years ago, I was a sufferer from sick headaches, and other diseases. The headaches increased in frequency, and as many of our family had been martyrs to that thought, I had great fear, and knew that something must be done.

Going to one of our best physicians of the old school, I said, "I am a strong, healthy woman, can you not do something to help me out of this condition? it is not right for me to be pulled down with these headaches, there must be some help for me." He gave me medicine which seemed to help me; but when I stopped taking it, the old condition returned. I then tried one of our best homœopathic practitioners, with the same result.

A friend had been healed by Christian Science while in Boston, and on her return the healer came with her and opened an office here. At the time I considered this friend a crank, who had taken up with queer people; still the fact remained, that she had been restored to health.

When I met the Science friend and saw her kind face and gentle ways, I thought I would take a few treatments, not letting any of my friends know what I was doing; for I felt I was trying something unusual and peculiar. I did not like to be seen going to the rooms of the Christian Scientist. At that time there were few here, and I knew absolutely nothing about the Science.

After taking a few treatments I realized that it was the Truth, and that I must know more about it, so I joined a

class and began the study of Science and Health. The first treatment restored me so that I have never been obliged to go to bed ill, with headache or any other illness, since. For some time I would feel the symptoms of old troubles, but a treatment would allay the fear. Soon I found that I could realize the Truth for myself, though at times I asked help. As the years have passed, many demonstrations have been wrought in my family, and we have been the means of bringing help to many of our friends.

The physical healing is only a small part of the good that comes as a result of the constant study of Science and Health, and the effort to live the life of Truth.

*Susan H. F. Brown, Minneapolis, Minn.*

I FIRST heard the grand truths of Christian Science from one who had been healed by reading "Science and Health with Key to the Scriptures." After talking with her for an hour, I went home as if walking on air. I had gone in a weak, trembling woman; I came out strong and happy.

I had worn a supporter for years for a claim the doctors said could never be healed. I took it off at once; also a large piece of flannel I had worn over my chest, and I emptied my medicine bottles. I then bought Science and Health and commenced to study it. This same person opened a class where we met to study Science and Health.

I never really knew how it happened, but gradually other books claiming to be Christian Science found their way in (this was eleven years ago), until I grew miserable and unhappy. Then I found others calling themselves Christian Scientists. I attended their meetings, and found the real, true Science; and I found rest.

Then came the turning away from old associates; for I found I could not travel the right way and take them with me. I burned all the books and began my travail from the false into the true. All my old beliefs had returned, and it did seem as if I never was to gain an upright position in Science. Sometimes all would seem clear and bright; then I would be thrown into great mental darkness. I called upon many dear brothers and sisters in Truth to help me, and all worked faithfully for me. I would seem all right for a time, then I would be down.

I went into a class. All seemed clear at the time, then afterward it was worse than ever, as I had by this time a great fear of death. My only salvation was to turn to God alone

and His revealed Word, as given by our beloved Leader, Mrs. Eddy. "Miscellaneous Writings" saved me. By reading, pondering, praying, and working I got relief. There has been a clearing up in my consciousness. The fear of death, of disease, and of sin is gone. The blessings I have received are too many to mention, and I would say to all, do not falter nor turn back, no matter how hard or long seems the way.—*L. C. J., Muskegon, Mich.*

THERE are four children in my home; the two older boys are loyal Scientists and have had good demonstrations for themselves over cut fingers, bumped heads, and colds; while more serious diseases have disappeared through the help of other Scientists.

These two lads read Science and Health when in trouble and are always helped. I read from Science and Health to the two-year-old boy when he needs treatment, and he is always quieter after the reading. Frequently he brings the "little book" to me, and says, "Sing God, mamma."

A little girl of eleven lives with us who has not known of Science long but has accepted it without questioning. These three older children speak freely of Christian Science to their playmates, telling them what it does for them. They attend Sunday School of their own accord, and have gained practical good from the lessons.

Each month the *Journal* comes they ask if there is anything in it about children.

The article that appeared in a former *Journal* relating the demonstration a little boy helped to make over a lacerated scalp, has helped my boys greatly. It has inspired them with more confidence to deny error. I am glad that my children's childhood will be much more free from the seeming reality and power of evil than was mine. Truly the Christian Science children of to-day have much to rejoice in.

*Mrs. Herbert M. Wells, Grand Forks, N. Dak.*

My early education was all from a material standpoint, and when I selected the medical profession as my life work, I became a confirmed materialist and atheist, as most medical students are. I even tried to believe that Mind was a product of matter and sustained by matter; but the reading of George McDonald's works set me to thinking in another channel. I began to long for something better. I had seen the utter failure of material remedies so many times, that

when Christian Science was presented to me I was ready to listen. I purchased "Science and Health with Key to the Scriptures," and read it through. I then sat in a class and I caught a glimpse of the divine light, and the healing effect was soon apparent. Old claims left me one by one, also the tobacco habit and other drug habits.

Two years I practised medicine and twenty-three years I sold drugs; but when I learned the Truth I had to give up my drug store, for I felt it was wrong. Since then my growth has been most rapid, and the healing power of Truth has been demonstrated in and through me every day more clearly, and the joy that comes through the Truth is beyond description. I have a God now in whom I trust. There is no discord that divine Principle, applied and understood, will not put out forever.

My love goes out to the dear Mother who has broken the bread of Life to us so bountifully, and is still pointing the way.—*Salem E. Weld, Elgin, Ill.*

WHEN I first heard of Christian Science, about ten years ago, I thought it a beautiful theory, much too beautiful to be lived by us poor mortals. I accepted the healing part, and was merely a Scientist in belief for several years, in really a worse condition of mind than before hearing about it, until I had an awakening.

It came in the form of a severe illness of my baby, a year and a half old. I thought she was going to die, every indication was that she was going. My husband took her from me and calmly denied death. I went for help. She was healed in about a week. She was so bad that nothing but blood passed her bowels, and her skin was burning up with fever. From a robust child she was reduced in those few days to a limp little thing, and had to learn to walk all over again.

In those days I saw where I was standing. I had been making an idol of her, and claiming her as mine. I promised God then that I would strive to leave *all* for Christ, Truth, and to do His will in everything. In leaving all for Christ, I find I have not left anything, but have *gained* all, and now rejoice that I am out of bondage.

*L. W. D., Chicago, Ill.*

WHEN quite young I fell and struck the end of my spine on a curb-stone. Many different remedies were used, but with no permanent relief.

About eight years ago the trouble assumed an aggravated form. I could bear no weight upon my spine, could not sit without great pain. Surgeons decided that removal of the end of the spine was the only effectual remedy; but owing to existing conditions, they said it would be impossible to perform the operation for a year. Meantime they would make me as comfortable as possible with pills, plasters, and tonics. I was very much depressed, and life's burdens seemed heavier than I could bear.

In this condition Christian Science found me, curing my spinal trouble and removing my morbid mental conditions. Our little boy, born in May, 1890, has had no medicine since he was four weeks old. At that time the contents of a large medicine chest were emptied into the ash barrel, and Christian Science has been our only remedy for all troubles.

Not only have I seen this wonderful Truth destroy the seeming claims of illness, but I have experienced the protection it will give in being able to avoid so-called contagious diseases.—*M. C. Ellis, Boston, Mass.*

I SUFFERED with inflammatory rheumatism for nearly fifteen years, sometimes being helpless for two or three months and suffering terrible pain. I never was able to find any medicine that helped me. I heard a great deal about Christian Science, and determined to give it a trial the next time I had the rheumatism; but when I felt it coming on I had not sufficient faith and sent for a doctor. I took his medicine for two days without getting any relief. I then sent for Mrs. C., a Christian Scientist who was a friend of my family. She came and treated me two days and I was able to sit up, and in a week I was out and attending to business. She came at one time in the night when I was in great pain and could not lie still. She stayed an hour and left me asleep.

After I was up and around I did not suffer from stiffness of the joints and weakness as I had always done before. Since then I have been healed of colds, toothache, and headache almost instantly. I am very grateful for Christian Science, which is such a blessing to mankind, morally, mentally, and physically.—*W. L. Yard, Austin, Ill.*

A FEW days ago I had a talk with a gentleman who was healed of inflammatory rheumatism six years ago, and has not been troubled with it since. When I commenced to

treat him he was not able to be out of bed, and in three weeks he was well. He had been subject to that disease since he was eight years old and he is thirty now. He asked me how I healed him. I told him it was God that healed him, and that by a careful study of the Bible, and "Science and Health with Key to the Scriptures," he would learn to be instrumental in doing that kind of healing himself. He was willing that I should write and tell you about it and he would like to sign his name in his own handwriting.

The above statement is true and I wish all to know that I was healed through Christian Science.—MARR RIGGS.

This gentleman is well known here. His mother told me that she never expected him to get well. She was his nurse and had to feed him, and even move his feet for him, and she is very thankful because he is well.

*Mrs. Emma A. Witzel, Burns, Ore.*

Four years ago I fell a victim to la grippe. When other symptoms disappeared the cough remained, and gradually grew more aggravating until two years ago other unpleasant claims came with it, lasting for days and sometimes weeks. All these claims, combined with catarrh, were fast making life a burden to me at the early age of sixteen years, and in spite of every effort the troubles increased rapidly.

During this time *materia medica* and Christian Science had been tried; in the former I had lost all faith, and I sometimes doubted if the latter ever could reach my case. When reading an article in the *Journal* I resolved to try again. I wrote to the Scientist immediately and was healed in one treatment, although the effects remained for some weeks.

Physically I am strong and robust now. What the Truth has done for me spiritually, neither tongue nor pen could describe. I have had some very good demonstrations myself.

*Walter Roy Sennett, San Diego, Cal.*

In May of this year a friend, knowing my infirmities, came to me and said, "You can be helped." Soon after she left, the pain in my back from which I had suffered constantly for over six months, left me entirely, and I found I could walk about with comparative ease.

The next day I walked to the home of my Christian Science friend, a distance of five blocks; quite an undertaking for one who had not been able to walk one block for over six



months. I still had the severe pain in my side from which I had suffered all my life; but before I reached home that too was gone.

For twenty-one years I have been obliged to wear glasses. I commenced to read Science and Health, and although I could not understand much of it, I was so interested that I would read at all hours of the night, as well as of the day. When about half through the book I had no further use for my glasses. All my infirmities are leaving me, for Truth is making me free.

*Miss F. Van Inwegen, Hastings, Minn.*

I HAD been a great sufferer for years, taking medicines of all kinds for hemorrhage of the bowels, which finally ended in consumption of the bowels. January 20, 1898, I was given up by the doctors, who said that I could not live two days, and perhaps not two hours.

A lady came to the house and asked my parents why I did not try Christian Science. A Christian Science healer of this place was called in, and in three days I was healed. I had worked at the printer's trade for twelve years, but had to give it up on account of ill health. Since my recovery I have worked in a printing office and got along splendidly in every respect. When the Scientist was first called I was unable to move hand or foot, and had not eaten anything for weeks; in fact, all that I was allowed to have was boiled skimmed milk, and my flesh was almost gone from my bones. I had not had an appetite for a year, but now I can eat anything, and am perfectly well.

*Mrs. Jessie Hildebrandt, Watertown, S. Dak.*

ABOUT three o'clock one morning our three-year-old boy awakened us with a severe attack of membranous croup, such a deep, hoarse, ominous cough, that it seemed as though he could not draw another breath. I took him from his bed to his father without a spoken word, for I felt that there was no time to lose. His father's realization of Truth soon quieted him, and before the time for us to get up (at six) he had been asleep two hours. By the time we had finished a seven o'clock breakfast, he came out for some himself, and played with more vim and enjoyment than usual all the rest of the day. That was the first and last attack, and he is now nine years old.

Many times have I been shown the power and present

help that God is to those who ask Him in the right way. How timely and helpful is "Miscellaneous Writings," by our revered Mother. Every day I am more thankful for it.  
*Mary A. Newman, Riverside, Cal.*

THE first time I saw a *Christian Science Journal* was in 1893, and it awoke a desire to investigate. I got a copy of "Science and Health with Key to the Scriptures," and it has been my study ever since, and with the Bible, the *Journal*, the *Quarterly*, and "Miscellaneous Writings" has been my every-day teacher.

I have never joined any church, but I am convinced that the Christian Science Church is the true one. I pass the Journals to those who like to read them. When I commenced to read this blessed book, Science and Health, I had chronic inflammation of the stomach, heart disease, catarrh, and a bad habit of chewing and smoking tobacco. This great Truth and Love has cured them all.

When I commenced to read the text-book I was nearly sixty years old; my life and health are changed to boyhood's joy.—*Edwin N. Randall, Chippewa Falls, Wis.*

DECEMBER 7, 1897, we had a wonderful demonstration of Truth and Love in the birth of our little daughter. The birth was painless. There was no one present except my husband. I attended to everything myself, and washed and dressed the baby. The birth occurred at 8.30 p.m. The next day I was up and the second day did a washing. The fifth day, being Sunday, baby and I attended church with the rest of the family, and we have not missed a meeting since. The second day I was also out in the yard, and have suffered no inconvenience whatever, notwithstanding the anxiety of friends who were not in Science. This is the more remarkable because I lost my first child in child-birth. We have named our baby Faith.

*Irene Safford, Kingston, N. Y.*

For sixteen years I was an invalid. I tried eleven doctors and all the patent medicines I could hear of, also electricity, but I grew worse.

At last I went to Colfax, Iowa, to try the mineral water. I boarded with a lady who had been healed by Christian Science, and she asked me to try that instead of mineral water. We went to see Miss C., a Christian Science healer,

and as she talked of God's love to mankind and man's relation to God, I felt that I had found what I had been seeking. I took eight treatments and came away a well woman. That was almost three years ago and I have been well ever since. I have had some good demonstrations. I give my Journals to the people to read, and many are becoming interested in Christian Science.—*M. J. Karr, Indianola, Ia.*

My little boy eleven years old was turning a feed cutter, when his hand slipped and was caught between two cog wheels and badly mangled. He came screaming, "Oh, my hand, my hand!" frightening me so that I could scarcely control myself. I took the child and with one treatment he became perfectly quiet, went to bed, and slept well all night. The next morning I went to dress the hand when a fainting spell came over him, which was met at once with the Truth and he did not suffer any pain. In two weeks he started to school, able to use his fingers as usual. I have no words to express my thanks and gratitude to our beloved Leader and Teacher.—*Mrs. Fred Cash, Riga, Mich.*

JEFFERSON CITY, Mo., Sept. 13, 1898.

MR. SEPTIMUS J. HANNA, Boston, Mass.,

*Dear Sir:*—Through Mrs. Mattie S. Richardson, Reader, and several members of the Christian Science Church, the Jefferson City Public Library has received a copy of Science and Health, a year's subscription to the *Christian Science Journal*, and a year's subscription to the *Christian Science Weekly*, for which the Library is very grateful.

Yours respectfully,

*Adelaide J. Thompson, Librarian.*

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ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

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PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

## EDITOR'S TABLE.

THE love of the Rev. Mary Baker Eddy for our flag, and her perception of its symbolic significance, have been heretofore referred to. Her letter in reply to Mr. Ormond Higman's letter, published in the November *Journal*, in which she acknowledges the gift of a beautiful flag of the Dominion of Canada, indicates that her love for the national emblems is not confined exclusively to the flag of our own country. Strong as is her devotion to her native country and its institutions, her love reaches out beyond its borders to other countries. And why not? Her works are reaching around the world. "Science and Health with Key to the Scriptures," is going out as a missionary into almost every part of the habitable globe, and naturally her love is commensurate therewith.

There seems to be some peculiar significance attaching to the English-speaking countries in connection with the future evangelization of the world. There is a general turning toward them with the indefinite yet eager expectancy with which the more helpless ever look toward those from whom they hope for succor. Our Leader evidently discerns this, and is it not likely that this accounts for her promise to place side by side, in token of brotherly love and unity, the Anglo-American flags? They both stand for liberty, for the Christianization of humanity. And while the leavening process of divine Love in its regenerative work of leavening the whole lump of humanity, seems to have been slow, and its human agents remiss of duty in many palpable respects, nevertheless the process has never ceased, and it is not for the poor perception of mortal sense to judge critically of the Divine purpose and method.

It is yet true that

God moves in a mysterious way  
His wonders to perform.

The Divine purpose moves certainly forward, even though it seem at times to be in ways the opposite of those generally expected. It is manifest to the discerner of the signs of the times that the horizon is brightening. The day of humanity's redemption draws nigh. What if the clouds seem dark? What if there are wars and rumors of wars? These were prophesied by the Nazarene prophet as preceding "the end,"

—the dawn of the brighter day, the new era, which is surely coming, else the Bible promises are vain and Jesus' words idle.

As to the Anglo-Saxon relations of the future our Leader's remarkable poem in reply to that other remarkable poem of England's poet-laureate, was, as we sincerely believe, a prophetic forecast. It is gratifying to know that Mr. Higman, an Englishman, should have so clearly seen this. His beautiful reference to it in his letter, and the fact that it inspired him to the presentation of the flag of his country to its author, evidences his keen perception of its meaning.

When the Anglo-Saxon alliance shall come it will be pillared on more substantial ground than that of mere commercialism. The two flags will float side by side in a deeper unity than that of fleshly ties. They will float as the unified emblem of a brotherly love as broad as the teaching of the great Nazarene. They will stand as the signal for the restoration of Israel. They will herald the dawning of the millennium. They will speak in mute eloquence of the forthcoming redemption of the race. They will, in the fulness of time, blaze forth the story of the building up of the waste places. They will wave over a people who have made the desert-valleys to bloom with resurrection flowers,—the roses of Sharon. They will float over a people whose God is one God, and whose mission it shall be to heal the sick, raise the dead, cleanse the lepers, and cast out demons throughout the world.

The poems and the incident of the flags were fit precursors of another incident which, all unexpected, was to follow,—the coming to our shores of one of the peers of the Scottish realm, for no other purpose than to learn more of the Science of Christianity in its practical phases on this side the Atlantic. Whether Lord and Lady Dunmore and the two accomplished daughters who accompanied them, expected to see the author of that wonderful book, "Science and Health with Key to the Scriptures," and of that remarkable poem, "The United States and Great Britain," and to receive at her hands the benediction which all who are ready for it get from her, we do not know; but they did see her and did receive her benediction.

At the Wednesday evening meeting held in the Mother Church following their interview, Lord Dunmore spoke feelingly thereof, referring in terms of deepest reverence and tenderness to "our Mother," and speaking in a convinc-

ing way of the alliance, upon Christianly Scientific grounds, that surely would be formed between the two Anglo-Saxon peoples.

This meeting, with its preceding events, was an extraordinary one. It was, we deeply feel, prophetic and epochal in its character, not in a personal, but an international, sense. It was, so to speak, a logical sequence of the prior events. Its ultimate prophecies we are not now able to grasp. Let us nevertheless profit by all the signs of the times, and turn our faces more and more toward the God who hath "dominion also from sea to sea, and from the river unto the ends of the earth."

In the case of Harold Frederic, the inevitable re-action has already set in. Some of the newspapers which at first were severe in their denunciation of Christian Science, in connection with that case, are now writing more impartially and dispassionately upon the subject, and some are publishing the Christian Science side of the question.

This case, in at least one aspect, is the most important that has yet occurred in the history of Christian Science. It has taken on international significance, at least in the estimate of many newspaper men. It has gone almost the entire rounds of the English-American press, and doubtless into the press of nearly all the languages of the world. Like all else of a sensational nature, however, it will have its day, and then pass into the oblivion into which its less celebrated predecessors have passed.

While such events are by no means pleasant to Christian Scientists, and while Christian Scientists would gladly avoid all such notoriety—for truly they do not seek it—it is not nearly as alarming to them as might at first appear. However one-sided, impassioned, harsh, and unjust may be the views of many, and the comments of many newspapers, there is always sure to be a counter-current of fairness, impartiality, reason, and justice in all such cases. This is, as we have said, now rapidly coming to the surface. We are receiving many newspapers on both sides of the question.

This case has made occasion for such able and Scientific remarks as are embraced in the editorial of the *Haverhill* (Mass.) *Gazette*, published on another page of this number; and also such cool and unbiased editorials as the following taken from recent numbers of the *Illustrated Buffalo Express* and the *Buffalo Enquirer*.



The *Illustrated Buffalo Express* says:—

"A demand is made throughout England for laws which will restrain the practice of Christian Science and legalize the prosecution of practising Scientists whenever they lose a patient whom some one else thinks they should have cured.

"This leads to absurdities. If some one who does not believe as a Christian Scientist does, thinks that the latter should have cured a certain patient then the offender is to be prosecuted for homicide! Why not apply the same rule to all healers? Who does not know of a patient whom some licensed physician has lost, but whom "some one else" thought he ought to have cured? Who cannot recall stories of death and misery caused by physicians' carelessness or ignorance? The truth is there are so many such stories to be had for the asking that it is not likely any very serious attempt will be made to prosecute the believers in Christian Science. It will be argued that a man ought to have the right to choose faith in prayer, or disbelief in disease, or allopathy, or homœopathy, or a mixture of any or all of them. And then he can take the consequences."

The *Buffalo Enquirer* says:—

"The coroner's jury which has been investigating the death of Harold Frederic returns a verdict of manslaughter against the Christian Scientist who treated him, and against a Miss Lyon who summoned the Christian Scientist. It is unlikely that they will be convicted, yet they will be tried, and there is the possibility of conviction.

"The surgeon whose report the jury adopted, found that death had resulted from heart failure induced by lack of 'proper treatment.' The difficulty of the question is tied up in those words, 'proper treatment.'

"It is a rule of law that a physician is presumed to have reasonable skill and is liable for such treatment as a reasonable degree of proficiency would condemn as improper. It is also law that persons upon whom the care of a sick man devolves must obtain reasonably skilful medical services for him, if such are obtainable. Otherwise, in the case of death, there is the presumption of wilful crime or criminal negligence.

"But what is 'proper treatment'?

"To-day the courts would probably leave the answer to what are called regular physicians, though the school of homœopathy also has legal recognition. This is doubtless

the best way of answering it, but it is far from exact and far from satisfactory.

"Regular physicians fifty years ago did things which to-day would be denounced as crimes. There is, therefore, every reason to believe that half a century from now the practice of to-day will be held obsolete and improper in many essentials.

"To-day the theory of homœopathy and the theory of allopathy are diametrically opposed. Yet each may be lawfully practised under license. If one is true, why every one treated under the other does not die is a continuing mystery."

On the other side of the Atlantic, Mr. Frank Harris, editor of the *Saturday Review*, heads an article, "A Contemptible Verdict," and says:—

"This is no ordinary miscarriage of justice, nor can it be sufficiently explained by the facts that the coroner was prejudiced and deaf, and the jury was prejudiced and stupid."

The following from the pen of a Christian Scientist, was published in the *Post Express* of Rochester, N. Y.

"The time has passed, if indeed it ever was, when an editor with a stroke of the pen could consign to oblivion the religion of a faithful people. Before passing judgment on a subject with which it is not thoroughly conversant, the true newspaper will avail itself of the means at hand for information.

"I am of the opinion that the newspaper of to-day that condemns in unrestricted terms, the followers of Christian Science is either blindly partisan, or on the other hand, is not in touch with the spirit of the times. An idea of how the subject is regarded from a journalist's standpoint may be had by reading the book called 'Pulpit and Press,' published by Mrs. Eddy, in which are epitomized articles from some of the leading papers of the country, such as the *Chicago Inter Ocean*, *Boston Herald*, *Boston Transcript*, *Outlook*, *New York Tribune*, etc. Let me quote from an editorial in the *Boston Transcript* of December 31, 1894, written about the dedication of the church in Boston:—

"'Christian Science does not strike all as a system of Truth. If it did, it would be a prodigy. Neither does the Christian faith produce the same impressions upon all. Freedom to believe or to dissent is a great privilege in these days.'

"So when a number of conscientious followers apply themselves to a matter like Christian Science, they are enjoying that liberty which is their inherent right as human beings, and though they cannot escape censure, yet they are to be numbered among the many pioneers who are searching after religious truth."

The *New York Times* of Sunday, November 13, publishes a lengthy article upon the subject of Christian Science, taking the Harold Frederic case as its text. It devotes considerable space to the remarks of a leading Christian Scientist of New York City, from which we extract the following:—

"Christian Science is no more, no less, than applied Christianity. Christianity carried into daily life and exercised at all times and in all the works of man must of necessity be the ideal Christianity. Everybody, even the opponents of Christian Science, will agree with me in this.

"To go back to the beginning, it is necessary to state that Christian Science is a religion whose aim is the re-establishment of the teachings and practices of early Christianity as exemplified in the teachings and practices of the disciples of Christ. One of the mandates of the Saviour to his followers was: 'Go ye forth . . . heal the sick.' It must follow that in issuing this command he delegated to them the power he exercised himself. So we read in the Scriptures, and even in profane history, that the disciples did heal the sick. There is no record that this power has been taken away from those who believe in Christ and follow in his footsteps.

"By virtue of this power, derived from a spiritual interpretation of the Scriptures and formulated into a system and presented to the world in a book by Mary Baker G. Eddy some thirty years ago, Christian Scientists are enabled to heal the sick. The subject is a large one, and it would be a hard matter to present it in anything like an exhaustive manner in the necessarily condensed form of a newspaper interview. Primarily, however, Christian Scientists have for their text-book the Bible, to which Mrs. Eddy's book is a key. Thus it may be seen that there is nothing occult about the Science. Furthermore, it should not be confounded with 'mind cure,' 'faith cure,' 'hypnotism,' or any other cult of the nature of these systems.

"With respect to the curing of diseases, Christian Science starts out with the hypothesis that bodily ailments are the effects on the body of erring causes in the mind. By erring causes we mean either sin or fear. Hence, as the orthodox

physician would apply his remedy to the root of the disease, we apply the axe of Truth to the mind to remove these erring causes. By removing sin and fear we heal the bodily ailment.

"In our treatment of disease it is not necessary that the patient should have faith. It is only essential that he shall be willing, or, rather, have a desire, to be cured. If there be extraneous complications, such as a lack of this desire on the part of the patient or in a measure opposition on the part of his family which will tend to render him unwilling to be treated, a failure may result. However, I can safely say that fully seven-tenths of the cases in which Christian Science has been applied have resulted in recovery. Some of the cures, most of them, I may say, have been made in cases where physicians have given the patients up. This is the cause of the opposition to Christian Science on the part of the orthodox physicians.

"The functions of the healers are misunderstood by the average newspaper reader, who is in ignorance of the tenets of Christian Science. Unlike physicians, Christian Science healers make no pretence that they are the cause of the recovery of their patients. They are merely the channels through which the truth flows to the patient, as a window is the channel for the light to enter an otherwise dark room. They do not 'lay on hands,' nor do they practise any arts or devices calculated to mystify either the patient or his friends. In this respect it may be said that propinquity to the patient is by no means essential to a cure. It makes no difference whether a space of a few feet or thousands of miles intervene between patient and healer. The great Truth, by which we mean the power of the Deity, is all-pervading, and its application cannot be limited by metes and bounds of human measurement."

Among those interviewed by the *New York Times* was Dr. S. B. W. McLeod, president of the Medico-Legal Society of New York. His comments were as fair and conservative as could well be expected from his point of view. He was gracious enough to say this:—

"There are thousands of people who are willing to go to bed, suffering from imaginary complaints. Every doctor has had experience with such. Frequently they are given up by their physicians to become victims to their own imaginations, but often complete cures could be effected if sufficient mental force could be exerted on them. With such

patients, I don't doubt that Christian Science would be efficacious."

It might not be amiss for us to suggest in connection with this admission of the doctor, that while it does not at all touch the Christian Science method of healing, it does admit away a very considerable part of the physicians' case. Take away from the practice of the average physician the cases of imaginary disease and we fear that not only would the number of his patients be greatly lessened, but his reputation as a successful physician seriously impaired. We are aware of our own knowledge, and speak within the circle of our own personal acquaintance, when we say that many physicians have built up a wide reputation upon the strength of the cure of patients affected only with what physicians are pleased to term imaginary diseases or ailments. We detect herein also another admission on the part of the physicians that, carried to its legitimate limit, would seriously affect the theory as well as the practice of the profession,—namely, the mental element which enters into disease. The leading difference between the medical profession and the Christian Science system is, that the former deals almost exclusively with physical, and the latter exclusively with mental, conditions.

As to the legal aspect of the case we have no apprehension. The courts of England are notoriously just. There is no reason to believe that there will be any other result in the English courts than those which have obtained in the American courts, in cases similar to the one under consideration. It seems from the physicians' diagnosis, Harold Frederic's trouble was an affection of the brain, which, according to all medical works, is fatal, and which even the lexicographers define as an incurable disease. It is scarcely likely that any court of justice would be of the opinion that a case which the physicians themselves admit to be beyond their reach, could be made the subject of "manslaughter," because, forsooth, for a brief time an already dying man was placed under the influence of Christian prayer; especially in view of the fact that for some considerable time before his death, Mr. Frederic had been restored to the hands of the physicians and Christian Science entirely dismissed. It is difficult to conceive how the element of manslaughter, under the most liberal possible construction of statutory language, could be held to have entered into this case. We scarcely think that the English courts, any more than the American, are pre-

pared to say that those who sincerely and devoutly pray to God for the restoration of sick and dying persons, can be held guilty of murder or manslaughter. The only thing that distinguishes the Harold Frederic case from that of other cases in which prayer is offered for the restoration of the sick or dying, is that during the time the Christian Scientists had the case the physicians were discharged and the case placed entirely in God's hands, instead of in the joint hands of God and the physicians. Christian Scientists believe in according to God all power, instead of only half to God and the other half to man or physician. They are re-establishing the system of divine healing inaugurated by Jesus of Nazareth during his sojourn upon earth, and, taking him as their exemplar, find no warrant for relying upon both material and spiritual means at the same time. The experience of the thousands of Christian Science practitioners has abundantly proven the fact, that material and spiritual means of cure do not commingle. If the actual statistics were known, it would appear, as stated by some of the Christian Scientists from whom we have above quoted, that at least seventy per cent of the sick coming under Christian Science treatment recover; and that diseases are by no means confined to the class called "imaginary," but include every known disease, as well as almost every variety of physical injury, such as broken bones and broken tissues.

In connection with the foregoing, we re-publish from the *Boston Herald* the following letter of Mr. Albert Ross:—

The despatches from England in reference to the lamented death of Harold Frederic give the impression that Miss Lyon forced the ministration of a Christian Scientist upon him, and refrained of her own motion from employing regular physicians. The fact is that Mr. Frederic was a thorough believer in that method of curing and preventing disease. While I was a guest at his house in Henley several years ago, he talked a great deal to me about it, declaring that he had the strongest proofs of its efficacy, and that he owed to it his then splendid health.

In refusing to call other physicians I am sure Miss Lyon merely obeyed the desires of Mr. Frederic, as well as acted on her own convictions. Those who knew the novelist will not need to be told how determined his mind was when once made up, and there is no doubt that his antipathy to 'doctors' held out to the end.

Very truly,

ALBERT ROSS.

BOSTON, November 10.



ABOUT two years since there was organized in Chicago a movement for the comparative study of religions and religious sects, under the general head of The University Association and World's Congress Extension. It is said that this educational movement was the outgrowth of the World's Congress held in Chicago during the Columbian Exposition. The Association publishes a monthly magazine called *Progress*, in each issue of which are published a number of articles or papers setting forth the religious tenets of the various religions. The principal object of the movement is said to be to carry on the work of self-culture by individual effort, or in local centers, or organizations, along the line of Normal School and University Extension; thus bringing our public schools and the higher institutions of learning into close relationship, and in turn stimulating the attendance of students upon them, and to aid the teachers of public and private schools in thorough and systematic preparation for their duties. These objects are being carried out by carefully prepared lessons by college and university professors; with side-lights, incidents, biographies, etc. Each paper or lesson is accompanied with questions, which are to be answered by the students where Association centers are formed. A resident instructor has been selected by the center, who will meet the members at stated times to discuss and review the subject studied. Quarterly examinations are held by the local instructor. At the close of each course of study an examination is held on questions furnished by the instructors. These questions are sent from the central office of the University Association to local deputy examiners, who conduct such examinations after the manner of the London University examiners, or after that followed by examiners for State Teachers' Certificates. Papers are then sent to the home office, where they are passed upon by the Educational Committee. On passing the stated examination at the close of each study, members receive a diploma, setting forth the work accomplished.

The tenth number of *Progress*, the monthly magazine of this Association, contains, among other interesting papers, an article on Christian Science, briefly biographical, historical, definitional, and statistical. It also contains a copy of the Church Tenets of The First Church of Christ, Scientist, in Boston, Mass. It is accompanied with a very fair portrait of the Rev. Mary Baker G. Eddy.

At the close of the lesson,—for as such it is treated by the editor of the magazine,—the following questions are submitted for answer:—

Sketch the early life of Mary Baker Eddy.

What occasioned the discovery of Metaphysical healing?

In what book was the explanation sought and found?

Define God, man, sense, soul, and the real.

What is God?

What does communion with Him confer?

How is prayer properly understood?

How did Jesus heal the sick?

How can we?

What evidence of this doctrine has been given?

Sketch the distinctive features of the service.

State the six Church Tenets.

Give the present statistics.

Under the head of subjects for special study is the following:—

“Read and estimate ‘Science and Health with Key to the Scriptures.’”

Mr. Edmund Buckley, Ph.D., of Chicago, is the editor of this monthly magazine.

These questions were formulated by the authorities of the Association, not by the author of the article. Copies of this number can be had of the Christian Science Publishing Society. Price, 35 cents.

Our Publishing Society is informed by the publisher of *Progress*, that the above number is exhausted, with the exception of about five hundred copies. These have been ordered by our Society, and can be had at the above price. At this writing there are something over three hundred of these left.

If God is infinite He is everywhere. Infinity cannot be absent from itself. If heaven is where God is, then heaven must also be infinite—everywhere.

WHEN darkened human sense becomes purged of its darkness by rays of light from the Divine consciousness, heaven has entered in; hell has gone out.

THE crucifixion was but a prelude to the resurrection; the cross, the highway to the crown.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

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## TO THE CHRISTIAN WORLD.

BY MARY BAKER G. EDDY.

[THE following article from the pen of the Discoverer and Founder of Christian Science was first published in the *New York Sun* of Friday, December 16. It was re-printed in the *Concord Evening Monitor* of December 17, and has since then been revised and typographical errors corrected by Mrs. Eddy for the present publication.—Editor *Independent Statesman*.]

IN the midst of the imperfect, perfection is seen and acknowledged reluctantly. And because Science is unimpeachable, it summons the severest conflicts of the ages, and waits on God.

The faith and works demanded of man in our text-books, the Bible, and "Science and Health with Key to the Scriptures," and the proof of their practicality show conclusively that Christian Science is indeed Science,—the Science of Christ, the Science of God and man,—of the Creator and creation. In every age, at every appearing of Science, it has been persecuted and maligned till understood. Infinite

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perfection is thus unfolded, as man attains the stature of man in Christ Jesus, in the Science that Jesus taught and practised. Alluding thereto the Psalmist saith: "Why do the heathen rage, and the people imagine a vain thing?"

I have set forth Christian Science, and its application to the treatment of disease, only as I have discovered them. I have demonstrated the effects of Truth on the health, longevity, and morals of men, through Mind; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible was my only text-book. I had no other guide in "the strait and narrow way" of this Science.

Jewish pagans thought the learned St. Paul, the Mars Hill orator, the canonized saint, was a "pestilent fellow," but to-day all sorts of institutions flourish under the name of this "pestilent fellow." That epithet points a moral. Of old, Pharisees said of the great Master of Metaphysics, "He is a stirrer up of seditions." And because they could find no fault in him, they vented their hatred of Jesus in opprobrious terms. But what would be thought to-day of a man that should call St. Paul a "pest"? and what will be thought to-morrow of him who shall call a Christian Scientist a "pest"? Again, what indeed shall be said of him who saith the Saviour of men, the healer of men, the Christ, the Truth, "is a stirrer up of seditions"?

What most concerns the world in all ages is, that men suspend judgment and sentence on the pioneers of Christianity till they know of what and of whom they speak. A person's ignorance of Christian Science is a sufficient reason for his silence on the subject; but what can atone for the vulgar denunciation of what a man knows absolutely nothing?

After the cruel attempt to criminate two innocent women and Christian Scientists, in the Harold Frederic case, one naturally asks, Who killed General Garcia simply with pneumonia, or did he die according to rule?

On November 21, 1898, in my class of Christian Science were many professional men and women, and they were of the highest talents, scholarship, and character in this or any other country. What was it that brought this class of people to learn of her who, thirty years ago, was met with the anathema whereof it is written in Scripture: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake"? It

was the healing of the sick, the saving of sinners, the works even more than the words of Christ, Truth, that hath of a verity stirred the people to search the Scriptures, and to find therein man's only medicine for mind and body. And this Esculapius, defined Christianly and demonstrated scientifically, is the divine Principle, whose rules are demonstrable, thus proving its faith by its work.

After my discovery of Christian Science, I healed consumption in its last stages, that the M. D.'s, by verdict of the stethoscope and the Schools, declared incurable, the lungs being mostly consumed. I healed malignant diphtheria; and carious bones that could be dented by the finger, saving them when the surgeon's instruments were lying on the table ready for their amputation. I have healed at one visit a cancer that had so eaten the flesh of the neck as to expose the jugular vein so it stood out like a cord; I have physically restored sight to the blind, hearing to the deaf, speech to the dumb, and have made the lame walk.

About the year 1869 I was wired to attend the patient of a distinguished M. D., the late Dr. Davis, of Manchester, N. H. The patient was pronounced dying of pneumonia, breathing at intervals in agony. Her physician who stood by her bedside declared she could not live. On seeing her immediately restored by me, without material aid, he asked earnestly if I had a work describing my system of healing. When answered in the negative, he urged me immediately to write a book that should explain to the world my curative system of metaphysics.

In the ranks of M. D.'s are noble men and women, and I love them; but they must refrain from persecuting and misrepresenting a system of medicine, that, from personal experience I have proven to be more certain and curative in functional and organic diseases than their own—or we may not let theirs alone. As a rule, I admonish Christian Scientists either to speak charitably of all mankind, or to keep silent; for love fulfils Divine law, and without this proof mental practice were profitless.

The above mentioned cases healed by me could be made to include hopeless organic diseases of almost every kind, and I name these simply to show the folly of believing that the immutable laws of omnipotent Mind hath not power over and above matter in every mode and form, and the folly of the cognate declaration that Christian Science is limited to imaginary diseases! When, *per contra*, it has healed

cases that I assert it were impossible for the surgeon, or *materia medica*, to cure. Without Mind, man and the universe would collapse; the winds would weary and the world stand still. It is already proven that Christian Science rests on the basis of fixed Principle, and overcomes the evidence of diseased sensation. Human mentality, expressed in disease, sin and death—and in tempest and flood—the divine Mind calms and limits with a word.

Medical metaphysics is by no means merely empirical while, *vice versa*, I have witnessed a death-dealing system of medicine that is daily proven simply "scientific guessing." The suffocation by ether, while the hands of the frightened, struggling patient are held till death comes to his relief, and where the autopsy shows that neither the disease nor the ether killed him, but that he died of fear:—in such a case, which is proven most potent, disease, medicine, or the patient's mind?

In what sense is the Christian Scientist a "pest." Is it because he minds his own business more than the average man, is not a brawler, an alcohol drinker, a tobacco user, a profane swearer, an adulterer, a fornicator, nor a dishonest politician or business man? or is it because he is the very antipode of all these? In what sense is the Christian Scientist a charlatan? Is it because he heals the sick without drugs?

Well, our best exemplar, the Nazarene Prophet, healed through Mind, and commanded his followers to do likewise. The prophets and apostles and Christians in the first century healed the sick as a token of their Christianity. Has Christianity improved upon its earlier records, or has it retrograded? Compare the lives of its professors with those of its followers at the beginning of the Christian era, and you have the correct answer.

As a pertinent illustration of the general subject under discussion, I will cite a modern phase of medical practice, namely, the homœopathic system, to which the old school has become reconciled. Here I speak from experience. In homœopathy the one thousandth attenuations and same triturations of medicine have not an iota of the drug left in them; and the lower attenuations have so little, that a vial full of the pellets are swallowed without harm, and without appreciable effect. Whereas the homœopathist administers half a dozen or less of these same globules, and you will see it, and he will tell you, and you will believe him, that there



with he heals the sick. This diminishing the drug does not disprove the efficiency of the homœopathic system. It enhances it for it identifies it with Mind, not matter, and places it in the grooves of God, in the hands of omnipotence. Then say, O petty scorner of the Infinite! Wouldst thou mock His miracles, or scatter his shade "who abideth under the shadow of the Almighty?" If as Scripture declares, God made all that was made then whatever is entitled to a classification as truth or science, must be comprised in a knowledge, or understanding of God; for there can be nothing beyond illimitable Divinity.

The homœopathist handles in his practice, and heals, the most violent stages of organic inflammatory diseases, stops decomposition, removes enteritis, gastritis, hyperemia, pneumonia, diphtheria, and ossification—the effects of calcareous salts formed by carbonate and sulphate of lime; and the homœopathic physician succeeds in healing his cases without drugs equally with the allopath who depends upon drugs. Then is Mind or matter, the intelligent cause in pathology? If matter, I challenge matter to act apart from Mind: and if Mind, I have proved beyond cavil that the action of Mind is salutary and potent in proportion as it acts apart from matter. Hence our Master's saying, "the flesh profiteth nothing." The difference between metaphysics in homœopathy and metaphysics in Christian Science consists in this forcible fact: The former enlists faith in the pharmacy of the human mind, and the latter couples faith with understanding, and is based on the divine law of Mind, knowing that this Mind is the only Lawgiver, omnipotent, Infinite, All—hence it is the sovereign appeal, and there is nothing therein to attenuate. The more of this Mind the better for both physician and patient.

We have scholarly Christian Scientists that can compete with men of letters. But, and if the faculty is to gauge Mind, Christianity, and Christian healing, by classics—what of your good Mr. Moody, and what of the blind Tom from whose unlettered head flow to his fingers strains of sweetest music?

Ignorance, slang and malice touch not the hem of the garment of Christian Scientists—for once touching it they would be destroyed. To be stoned for that whereby our Master sought to designate his best work, saying, "for which of these works do ye stone me?" is thereby to make known the best work of a Christian Scientist.

Finally, beloved brethren in Christ, the words of the New York Press—"Mrs. Eddy not shaken"—are valid, I remain steadfast in St. Paul's faith, and will close with his own words: "Christ is the head of the Church; and he is the Saviour of the body."

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THE Christian Scientists of this city are rejoicing that harmony has again been restored, and all are dwelling together in brotherly love, having dropped all personal differences, and are now working together for the good of the Cause. Upon the basis of a letter of invitation, formal application was made by the Second Church of Christ, Scientist, to unite with the First, "individually and unconditionally." The application was unanimously accepted, and the Second Church held a meeting and disbanded their organization, and all meet together now. Their services will be held in the auditorium of the Tootle Theatre each Sunday morning as usual. The hall where Sunday and Wednesday evening meetings have been held by the First Church is found to be inadequate, and larger quarters will be secured for these meetings.

An excellent foundation for their beautiful church edifice to be erected at the corner of Twelfth and Felix Streets has been completed, and during the winter months the stone for the superstructure will be prepared, so that work can be resumed in early spring.—*St. Joseph Herald*.

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ON Tuesday evening, December 6, a lecture was given in Odd Fellows Hall, Plymouth, Mass., on the subject of "Christian Science; What It Is, and What It Does." The lecturer, the Rev. William P. McKenzie, is a member of the official Board of Lectureship of the Mother Church of Christian Science in Boston, and spoke for over an hour, bringing out and making clear a great many points in regard to this Science, and correcting in the minds of his audience many misapprehensions of its truths.

The hall was filled with an appreciative audience, who spoke at the conclusion of the lecture of the simple yet eloquent manner in which the discourse was delivered. We bespeak for the reverend gentleman a much larger audience should he again favor us.—*The Old Colony Memorial*.

## A NARRATIVE.

BY MARY BAKER G. EDDY.

WHEN I was a girl Mr. Lane, editor of the *Belknap Gazette*, would ask me to write for his newspaper during political campaigns. When in my twenties the editor of the *New Hampshire Patriot*, Hon. Isaac Mill, did the same—and my goose-quill would wag, however weely, for Pierce and King.

During my residence in the South my politics were changed—I lost my fun, and gained a higher hope for humanity. Remembering the spot where they said I was born, I returned to it to worship the God of my fathers. The omnipotent arm moving men and nations, governing sublunary events, giving chance direction and discord harmony, to-day demands all my attention and occupies my life.

In the minutæ of living, whether it be on the field or forum—on the battle-ground or at the ballot-box—men are known by their works, and every day honesty outruns and outweighs human policy. Any attempt to trample on divine Law, to break down state laws or municipal government, to infringe or to abrogate individual rights, reveals the man and his motives; it labels him a dishonest moralist and religionist, a dishonest politician, and an unfit teacher. Parents should beware of entrusting the education of their children to teachers of this sort. The world was not made for a clique or a class of men. God has given to all men equal rights and privileges. Tyranny, monopoly, dishonesty, and religion do not mate well, they are never found together, and they are dangerous guardians of youth. Here let me narrate an incident in my travels.

On visiting a quaint, flourishing old town that was once quite familiar to me I was awe-struck with the change that had gone over it. It was literally dead and plucked up by the roots. One horse car moved solemnly through one street at intervals of one hour. The city was wrapt as with a pall in cold decadence. The churchyard was full, and the chief activity manifested was the rumbling of carts with granite through the principal streets. What was the matter? what plague spot, or bacilli were gnawing at the heart of this metropolis, paralyzing its energies and industries, and bringing it on bended knee? Why, it was an institute that had

entered its vitals—that, among other things, taught games, and perhaps the quoit players had said within themselves: “We will absorb this city, appropriate its beauty, gather ourselves its strength—and grow thereby. Then we will shut it out from us, but it shall not shut us out, for we are unscrupulous at the polls and will control the municipality. By donning the robes and making broad our phylacterie may extend our boundaries *ad libitum*, and the old’s habitant shall acknowledge our prestige and power.”

Again I visited that city—a change came over the spirit of its dream, and it rose from its deadness! What caused this metamorphose? Why, there was injected into its very heart the elixir of life, even the spirit of the words of our Master: “As ye would that men should do to you, do ye also to them likewise.” And what was the result? That Christian rule obeyed, disinfected the community. It bought lands, demolished huts, “built a vineyard and set a hedge round about it.” Parks sprang up, houses were built in modern style, electric street cars run merrily through several streets, concrete sidewalks and macadamized roads dotted the place,—progress had spread its white wings over the city.

Again the scenes shift and the curtain rises in this unfortunate city. Said institute having appropriated this city’s last gem, a picturesque forest, its chief beauty was gone and the proud old place presented the spectacle of a woe some human trunk dismembered of arms and limbs. No wonder that stranger stared and said: “Alas, for the forest city.” Shorn of its suburbs it had indeed little left to admire, save to such as fancy a skeleton above ground breathing slowly through a barren breast!

I am told that said institute still goes on, and the quoit players play. That its officials still beg for funds to support the children they have scooped up, and cooped up, to train creedward, while these poor children need to supplicate for pure Christianity, and the preservation of their limbs, their eyes, and their lives! God grant that the nice young gentlemen, who go to said institute, may live to go away uncontaminated.

Here endeth my story of travels; but of the institute whereof I write (in the words of a couplet borrowed from a riddle on the squirrel):—

Bid Chloe then and Myra tell  
What’s my name and where I dwell.

*Independent Statesman*, Concord, N. H.

## EDUCATIONAL SYSTEM OF THE MASSACHUSETTS METAPHYSICAL COLLEGE.

BY MARY BAKER G. EDDY.

The Massachusetts Metaphysical College of Boston, Massachusetts, was chartered A.D. 1881. As the *vox populi* witnessed the success of this Christian system of healing all manner of disease, over and above the approved Schools of Medicine, they became deeply interested in it. Now the wide demand for this universal benefice is imperative, and it should be met, as heretofore, cautiously, systematically, scientifically. This Christian educational system is established on a broad and liberal basis, law and order characterize its work, and secure a thorough preparation of the student for practice.

The growth of human inquiry, and the increasing popularity of Christian Science, I regret to say, have called out of their hiding-places those poisonous reptiles and devouring beasts—superstition and jealousy. Toward the animal elements manifested in ignorance, persecution, and lean glory—and to their Babel of confusion worse confounded—let Christian Scientists be charitable. Let the voice of Truth and Love be heard above the dire din of mortal nothingness, and the majestic march of Christian Science go on *ad infinitum*, praising God, doing the works of primitive Christianity, and enlightening the world.

To protect the public, students of the Massachusetts Metaphysical College have received certificates of degrees until they graduated with diplomas. These credentials are still required—and their dates examined—of all who claim to practise or teach Christian Science.

Inquiries are made as to the precise signification of the letters of degrees that follow the names of Christian Scientists. They indicate, respectively, the degrees of Bachelor and Doctor of Christian Science, conferred by the President or Vice-President of the Massachusetts Metaphysical College. The first degree (C.S.B.) is given to students from the Primary Class; the second degree (C.S.D.) to those who, after receiving the first degree, continue as practitioners of Christian Science during three years in good and regular standing. In the intervening time these collegiates can enter the College class in Obstetrics.

The above reprint is to show that any departure therefrom would break the rules for giving diplomas. The detail thereof having slipped my memory—I did not inform my last class as to this entire matter, and do earnestly hope it will occasion no disappointment, but serve to make us all more perfect, more worthy of the high calling whereunto our Father hath called us. The certificates have been forwarded by mail to each member of this excellent class.

Students who enter the Massachusetts Metaphysical College, or are examined under its auspices by the Board of Education, must be well educated, and have practised Christian Science three years, with good success.

#### BOARD OF LECTURESHIP.

The Board of Lectureship is not allowed in anywise to meddle with or to disrupt the organization of branch churches. The lecturer can invite churches within the city whither he is called to unite in their attendance on his lecture, and so make for their churches a smaller lecture fee. But the churches are the parties to decide this action.

PLEASANT VIEW, CONCORD, N. H., December 5, 1898.

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#### CARD.

LOYAL Christian Scientists who have received certificates of the degree C. S. B., signed by the President of the Massachusetts Metaphysical College, and who have practised Christian Science healing three years, are, under the rules of the Mother Church, eligible to teach Christian Science. And on application, according to the College rules, to Mary Baker G. Eddy, President, or to the Vice-President of said College, they will receive the degree of C. S. D.

MARY BAKER EDDY.

PLEASANT VIEW, CONCORD, N. H., Dec. 17, 1898.

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WHEN our Lord and Master Jesus Christ says "repent," he means that the whole life of his followers on the earth is a constant and continual repentance.—*Luther*.



## CHURCH DEDICATION AT SALT LAKE CITY.

UNDER the happiest auspices and amid a profusion of palms, chrysanthemums, and happy faces, the beautiful and cosy little Church of Christ, Scientist, at No. 336 East Third South Street, was yesterday dedicated and consecrated.

The little church was designed with a seating capacity of six hundred and fifty, but yesterday there were not less than one thousand people in attendance, the aisles of the lower floor and the balcony being filled with chairs, and all corridors being crowded with people who were standing. The parlors, committee-rooms, and snuggeries with which the corner spaces of the structure are furnished were also crowded with visitors and members. Scientists from Denver, Aspen, and Grand Junction, Col.; from Nevada, Wyoming, Idaho and other adjoining states were present to participate in the dedication.

The folding doors of the large committee-room at the south were thrown open and the space was occupied by forty young girls, who subsequently enhanced the excellent musical programme with a beautifully rendered chorus under the direction of Mr. E. A. Nock, who also presided as organist.

At precisely 11 A.M., Mrs. Frank D. Kimball opened the service by announcing the hymn, which was followed by the recital of the Lord's Prayer by the entire congregation in unison. Mrs. Kimball was acting First Reader in the absence of Mr. L. B. Coates, who was in Concord, N. H. Mr. C. F. Stayner was Second Reader. Mrs. Kimball read a letter from Mrs. Eddy, under date of November 16, expressing thanks for the invitation to be present at the dedication services, and best wishes for the welfare of the church in Utah.

One of the beautiful numbers in the musical service was a soprano solo, "Now is come Salvation," by Mrs. Marie Gerrins, and later Mrs. May Kenworthy sang, "Shepherd, show me how to go," the words of which are Mrs. Eddy's.

Mr. Stayner then read a letter from Mr. L. B. Coates, expressing his regret at being unable to attend the dedicatory services of the church, the erection of which he had been so active in, and Mrs. Kimball read Mr. Coates' address,

followed by her own in her usual capacity of Second Reader. Both addresses expounded the theories of Christian Science and pointed out the chief aim to be the securing of an abiding peace and pervading happiness.

The chorus of forty young ladies rendered in most pleasing style "Lift thine Eyes," Mr. Nock wielding the baton, and apparently being as much moved by the beautiful blending, harmony, and rare execution as was the entire congregation. The regular services being concluded, Mr. Stayner read a brief cable from the Christian Scientists of London, Eng., conveying congratulations on the dedication of the new church, and referred to similar messages and letters that had been received from almost every state and territory in the Union.

In speaking of the erection of the church, Mr. Stayner exposed a feature that is not always paralleled in church communities—the fact that the Church of Christ, yesterday dedicated, starts out not only without a dollar of debt, but with a handsome surplus on hand from the generous contributions to the construction fund. On the purchase of the lot and the erection of the edifice a total of \$18,200.27 has been expended, and \$252.13 remains in the fund. Special reference was made in the report to the children's window, the upper east window of the church, which was purchased by a fund raised by the Sunday School children, amounting to \$500, and of which a remainder of \$27 is on hand. This window, while conforming to the general style of the other openings, is illuminated with an illustration of Christ's love, commemorative of the passage, "Suffer little children to come unto me," and was designed so, with the intent that it should symbolize the juvenile contributions.

The church occupies a spacious lot, which it is intended shall be beautified with lawns, shrubs, and flowers. It was designed by Mr. W. E. Ware, the Salt Lake architect, and is of brick and Utah gray sandstone. The exterior is anything but conventional, yet simple and plain enough to indicate its character. The interior is its charm. In the southeast corner is a spacious stand occupied by the choir and organ, and draped and carpeted in cardinal red. At yesterday's services beautiful palms formed a picturesque background to the group officiating. At the front of the stand is the altar of pure white, the carving on which was done by Mr. Eastman, now of St. Louis, but formerly of

Salt Lake—the same artist who did the carving in the Salt Lake Temple—and was a contribution by that gentleman. Aside from the floor seats there is a balcony and gallery, each describing a semi-circle from the southwest to the northeast corners of the interior. Arches and alcoves open from these to the corridors, some of the space being taken up with open parlors, while other portions are devoted to cosy and secluded rooms for committee work, etc. The ceiling ascends into a large dome, the upper center being paneled with illuminated glass, behind which are six arc lights, the entire design producing a beautiful effect, particularly at night. The interior wood trimmings are of white oak and Georgia pine.

Altogether, the edifice is an ornament to the city and a credit to the religious body responsible for it, and that it could be constructed without shattering one of the cardinal tenets of the Scientist faith—absolute avoidance of debt—exhibits a healthy condition.

At two o'clock yesterday afternoon the regular Sunday School service was held; at eight o'clock the evening service, this being an exact repetition of the forenoon dedicatory service.

The above is copied from the *Daily Tribune*, Salt Lake City, Utah, November 28, 1898.

Following is a letter from the Rev. Mary Baker Eddy, and the addresses of the First and Second Readers.

PLEASANT VIEW, CONCORD, N. H., Nov. 16, 1898.

To the Church of Christ, Scientist, Salt Lake City, Utah,—

*Beloved Brethren:*—Accept my thanks for your cordial card inviting me to be with you on the day of your church dedication. It gives me great pleasure to know that you have erected a Church of Christ, Scientist, in your city. Surely, your fidelity, faith, and Christian zeal fairly indicate that, spiritually as well as literally, the church in Salt Lake City hath not lost its saltiness. I may at some near future visit your city, but am too busy to think of doing so at present.

May the divine light of Christian Science that lighteth every enlightened thought illumine your faith and understanding, exclude all darkness or doubt, and signal the perfect path wherein to walk, the perfect Principle whereby to demonstrate the perfect man and the perfect law of God. In the words of St. Paul: "Now the end of the commandment

is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "For this is the message that ye heard from the beginning, that we should love one another." St. John.

May the grace and love of God be and abide with you all.

Tenderly yours, Mother,

MARY BAKER EDDY.

#### MR. COATES' ADDRESS.

*Friends, Ladies and Gentlemen:*—We who have assembled here to-day are but a small part of the restless multitudes in this age who are looking for "a house not made with hands," for a home whose builder and maker is eternal Mind. Many of us have come up out of much tribulation, and are now building upon the unchangeable foundation that God is infinite Love, and that this Love is infinite Life, infinite Truth, a conscious, present, peaceful, divine power, the understanding of which liberates mortals here on earth from every phase of human bondage. In the demonstration of this, we are ushering in for a benighted world, a practical, saving Christianity.

Many of you have come from a distance, that we may all unite in one expression of deep gratitude for the growth and progress of that Church, which to-day is restoring one of the lost elements of Christianity, and is thereby affording proof of its divine mission, as well as elevating the race. You have come, doubtless, that you may unite with us in extending a hearty welcome to all who may be within these walls, and that we may all unite with grateful hearts to dedicate to the cause of Christian Science this material building—this visible manifestation of God's presence among his people—this church edifice, which has been built through the labors and sacrifices of a people whose only aim is that of doing good.

To each and to all we extend a hearty welcome, and may this welcome and these services carry the conviction that in Christian Science is a divine presence which meets every human need, and is of infinitely greater value than mere religious enthusiasm, and the vain admiration of these mindless walls; for, indeed, the world is sorely in need of a tangible and present salvation. The poor, the sick, the sorrowing, and the dying need salvation from their present sorrows and physical maladies.

The teachings of Jesus and the Apostles unmistakably show that body and mind are equally correlated in the plan of salvation. As David said: "My flesh crieth out for the living God." As Christian Science has cured thousands of the so-called "incurables," and has reclaimed other thousands of the hopelessly sinful, has it not rightfully demonstrated the fact that it is the peaceful dawn of a new life in the religious world—a scientific Christianity?

Is it not true that every age has been a dissolving present, a disappearing of the beliefs of mankind, with a consequent change in their symbols of worship? Indeed, it is too true, and so it will ever be until Christianity is established on a scientific basis. The words and works of Jesus were the natural manifestation of divine law, not then understood, but unchangeable, immortal, and may be demonstrated in the degree it is understood, in any age.

Jesus did not appear for a select few, but for all mankind and for all time. He left no forms of religious worship, but was a living exemplification of Love, a demonstrator of Truth. Jesus did not merely defend the Truth, he lived it, he demonstrated it, and the religious world is rapidly coming to this understanding, for Truth needs no defence. History tells us of an important incident which illustrates the point in question. It is this:—

The noted French philosopher, Lepaux, once invented a new religion, which he believed would be readily accepted; but after he had been disappointed and failed in his efforts, he applied to Talleyrand for comfort, who said to him: "I am not surprised at your failure; it is no easy matter to introduce a new religion, but I will tell you what to do, and then you may succeed. Go and be crucified, and be buried, and, on the third day, rise again. Then, go out among the people, working miracles, healing all manner of disease, and raising the dead; then, it is possible for you to accomplish your desire." The philosopher listened eagerly, but went silently away, discouraged and confounded.

Friends, Christian Science did not come as a lifeless philosophy, nor as forms for religious worship, but it did appear silently and unannounced, healing the sick and the sinful, comforting the sorrowing and raising the dying by restoring thousands to health and usefulness, after all other remedies had failed. When arraigned in the courts of our land, it reviled not; when buffeted and misquoted by pulpit and press, it answered not a word, but went peacefully on

in its divine mission as a saving power. The good it does is its only reason for appearing, and the only necessary explanation why it is being so universally and rapidly accepted. Waterston has well said,—

Theories, which thousands cherish,  
Pass like clouds that sweep the sky;  
Creeds and dogmas all may perish;  
Truth Herself can never die.

Worldlings blindly may refuse Her,  
Close their eyes and call it night;  
Learned scoffers may abuse Her,  
But they cannot quench Her light!

Thrones may totter, empires crumble,  
All their glories cease to be;  
While She, Christ-like, crowns the humble,  
And from bondage sets them free.

In all ages of the world, Truth has appeared to humanity through some personality; it could not appear otherwise. All Scripture was given through some personality. These expounders of Truth were persecuted and rejected by the age in which they lived, although future generations called them blessed. So with Christian Science. About thirty-two years ago there appeared in this age a woman with an important message for a stricken race. That woman was Reverend Mary Baker Eddy, and the message is the book, "Science and Health with Key to the Scriptures."

Through experiment, reason, and revelation, she learned that Christianity is Science, that disease is of a mental and not material origin, that neither sin nor disease are of divine origin, but formed by the human mind, and that the divine Mind is the only natural and scientific remedy. Upon this scientific and metaphysical basis, Christian Science is patiently and gently waiting to be welcomed.

Friends, brothers, and sisters, you who have united your money and your hearts in this building, have shown your devotion to a Cause which offers no crown, except to the humble and pure in heart. It is an evidence that you are willing to work alone for God, and alone with God.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Daughter of Zion, awake from thy sadness;  
Awake! for thy foes shall oppress thee no more.  
Bright o'er the hills dawns the day-star of gladness;  
Arise! for the night of thy sorrow is o'er.



## MRS. KIMBALL'S ADDRESS.

The Church of Christ, Scientist, of Salt Lake, lovingly greets and welcomes you to share with it the joy of some bright hopes realized in dedicating our church. It is opened to you to-day in its simple beauty, to reiterate the sweetest song ever sung to humanity, "Peace on earth, good will to men."

"God's plans, like the lilies fair, unfold," and the people who builded this church know what confirmed their purpose and winged their faith; it was that this church should stand as a witness of the power of Mind, God, to heal both sickness and sin. It is one more landmark in the progress of divine metaphysics. It has sprung from the gratitude of those who have been healed, mentally, morally, physically, through the teachings of Christian Science. It was a gratitude too deep for words; it had to find expression in deeds.

It has been said there are too many churches, and not enough religion. The religion Jesus taught was absolutely practical; it was an undivided garment—

A truth, too large for creeds,  
A life, indwelling, deep and broad,  
That meets the heart's great needs.

There is no word dearer to the heart of reason and investigation than "Science." There is no word so dear to the soul as "Christianity," and when these two are united, "God's will is done on earth." What was the will of God that Jesus did? Every day he healed the sick, and often it was a multitude. Every day he preached a Gospel that destroyed sin of every name and nature. Was it the flesh and blood of Jesus that healed? No. It was his conscious power over every material condition; his understanding of divine power in Heaven and on earth. This knowledge he imparted and demonstrated, and it was to remain, to save, heal, and regenerate after his bodily disappearance.

After three hundred years, this teaching almost disappeared from the mind of man, and dogma, creed, and ritual took the place of pure and undefiled religion. But all the materialism of the ages could not obliterate the influx of Truth and Love given to the world by the blessed Master, and

The longing to be good and true  
Has brought the Light again.

Solomon said: "As a man thinketh in his heart, so is he."

Jesus said: "The Kingdom of God is within you."

Shakespeare said: "There is nothing either good or bad, but thinking makes it so."

John Young, of Edinburgh, writes: "God is the father of Mind, and of nothing else."

And, thirty-two years ago, Mary Baker Eddy, the Discoverer and Founder of Christian Science, declared: "All is Mind, there is no matter," and her book *Science and Health* was then written, elucidating this great fact, and the sick she healed demonstrated it. We do not forget that there was a time when but one man knew that the world was round. Thirty-two years ago, but one woman knew that "All is Mind," and that "Mind is Divine, God."

Our poet, Lowell, said,—

They are slaves who fear to speak  
For the fallen and the weak:  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think:  
They are slaves who dare not be  
In the right with two or three.

Mrs. Eddy went forth alone, to meet the then universal belief that all is matter, or matter and mind combined; but, through her constant reiteration and demonstration of this marvelous Truth, a million people have accepted it, and are rejoicing in its blessed proofs. Only the deepest, tenderest love for humanity and the alleviation of its woes, the most absolute self-sacrifice coupled with her assurance of divine protection in giving her message to the world, would ever have enabled her to pass unscathed through the "baptism of fire" from pulpit, press, and physicians.

Christian Science teaches that the life and teachings of Jesus are an example for each individual; it explains the Principle of Jesus' work, and reduces it to human comprehension, so that every man, woman, and child may avail himself or herself of the power of Good over every evil condition.

By declaring and understanding the all power of divine Mind, it destroys the seeming power of mesmerism, hypnotism, spiritualism, and occultism, verifying the statement in *Science and Health* that "Man is properly self-governed only when he is guided by no other mind than his Maker's." What a wonderful declaration of independence, when we realize how little individual thinking there is, how every

thought seems to be moulded or influenced by the opinion of some person or persons. In the exercise of this divinely bestowed faculty of thinking right for one's self, the apathy or mesmerism of allowing a person rather than a Principle to guide or govern us is annulled, and great growth in individual character follows.

Nothing has so stultified religion and depressed its activity as the belief that God's power to heal belongs to a past age, and to call that which is divinely natural a miracle. Christian Science comes with the assurance that God is the same, yesterday, to-day, and forever. As the proof of the willingness of divine power to meet in every hour every human need gathers strength and courage, Jesus' command to heal the sick will be seen to be just as imperative as to preach the Gospel, and the healing of disease, which is the primitive and natural function of Christianity, will be re-established.

As we scan the wonders which have been developed in all lines of material science, one could marvel that so little has been achieved in the destruction of disease. During hundreds of years of tireless research, comprising the life work of thousands of noble men and women, disease has seemed but to assume new forms, rather than to have been annihilated as it deserves. We would say that the great, great fact of causation has been untouched.

But the feeble hands and helpless,  
Groping blindly in the darkness,  
Touch God's right hand in that darkness,  
And are lifted up and strengthened.

A great physician, discerning humanity's terrible bondage to sickness and pain, and recognizing the fallibility of the best methods of cure, said, "The medicine of the future will be the preventive." When the whole of Christian effort is turned toward the overcoming of fear, anger, envy, jealousy, love of money, ambition for place and power, then, and not till then, will disease be prevented.

Jesus said to the man he healed: "Sin no more, lest a worse thing come unto thee." The mental state of every patient should be considered, instead of being treated as senseless matter. When the minds of parents are disabused of fear, the greatest procurer of disease, and when sickness and sin are forbidden subjects of conversation, then, and not till then, will children be exempt from sorrow and pain. Our Teacher has said: "Ah, children, you are the bulwarks of freedom, the cement of society, the hope of our race."

Whole nations have risen or fallen through their misconceptions of Deity. Let us rise to the true understanding of God, as revealed in Christian Science—Infinite Life, Truth, and Love—and man as His image and likeness. Then the corruptible thought will have put on the incorruption of divine thinking, and the body will be transformed by the renewing of the mind, and the grave will have lost its victory, and “every heart shall see eternal rest.”

Agassiz said: “Every great scientific truth passes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discovered before. Lastly, they say they always believed it.”

Christian Science has passed through the first two stages, and is being ushered into the third, as the appearance of beautiful churches all over our land testify that prejudice and intolerance has given way to investigation and acceptance.

“Through wisdom is a house builded; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches.”

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## THE BEAUTY OF SPIRIT.

BY EUGENIA B. MABURY.

FAIRER by far than Eden's bowers,  
With its bright perennial spring,  
Is the universe of Spirit,  
Is the kingdom of our King.

Not to mortal sense revealing  
The spiritual promise near,  
But where eyes, that seeing, see it,  
Eternal Beauty *now* is here.

Lord, that we may see this Beauty,  
Lift our thoughts to things above;  
Gladly forever dwelling  
In the bosom of thy Love.

## FREE INDEED.

BY WILLIS F. GROSS.

TO those Jews, who boasted that they were Abraham's seed and "never in bondage to any man," Jesus said, "If the son therefore shall make you free, ye shall be free indeed." They believed themselves to be free men, but Jesus knew that they were far from realizing the freedom of that man who was made in the image and likeness of God. They were in bondage to myriad claims of evil, which deprived them of their liberty, even though they knew it not.

If error brings to mortals a sense of harmony, they believe it to be good. It is to them something to be desired, and they rejoice that they are permitted to enjoy the harmony it affords. Only when error causes suffering, do mortals feel that they are in bondage and want to be made free. It is the seeming harmony there is in error, rather than the discord it suffers, that keeps man in bondage. Discord in error is preferable to harmony in error, for suffering is the first step out of bondage.

To make mortals free indeed was the earthly mission of Jesus, but only those who realized they were in bondage had a desire to be free. For this reason there were but few who comprehended the purpose of his mission.

A sinless life, pure teaching, and successful demonstration in healing sickness, destroying sin, and overcoming death, were destined to show mortals how much they were in bondage, and the way out of it. Let them try to live as he lived, and they would soon see that evil had a power over them that it did not have over him. Let them try to heal the sick and raise the dead as he did, and they would see that they were unable to do these mighty works. Thus would they be convinced that he had greater freedom than they, and presented a higher and more perfect idea of manhood.

The multitudes did not understand him. To their sense he was truly a wonder-worker. Many were looking for the promised Messiah, and a few believed that Jesus came in the fulfilment of prophecy, but even they did not fully realize the purpose of his mission. His demonstrations of healing were to them simply the signs that he was chosen of God to be the Saviour of the world. How few understood that

he came to bestow upon them all the freedom that he himself enjoyed, thus becoming their Saviour indeed! How few there are who realize this to-day!

He found a few faithful disciples who understood him sufficiently to put his teachings into practice. With joy they learned that the Truth made them free. They were not bound by the claims of sickness and sin as they were formerly, and they realized it was their divine right to be free. They also saw that this was the privilege of all mankind. The prayer of faith could and did heal others physically and morally. Thus they, too, labored to bestow on mankind the liberty of the sons of God.

Christian Science has come to this age and again makes practical the words of the Master, "If the Son therefore shall make you free, ye shall be free indeed." Many are beginning to see that this perfect freedom is for them. They realize that Satan has bound them and the Truth can make them free. Thousands are being delivered from all forms of evil by Christian Science, and their cup of joy is full to overflowing.

A few years ago we met a man whose moral healing was a positive proof of the power of Christian Science to save mortals. A few treatments sufficed to destroy his appetite for drink, even though he had been a dissipated man for many years. All desire for drink was gone, and what seemed so strange to his wife was, that all the bad effects of his protracted indulgence should be removed at once. He had also been a profane man. This habit also disappeared in a few days and no oath escaped his lips. The leaven of Truth was still at work (although the work of the healer had been discontinued), and in a few weeks he became convinced that the use of tobacco was no longer consistent with his changed life, and with but little effort he gave it up. He told us his story and concluded by saying, "I believe I am the happiest man on the face of the earth."

As we listened to his earnest words, and beheld his countenance beaming with joy, we said, Surely the Truth has made him free. For many years he had been in bondage, but now he rejoiced in the freedom of the Truth. While he felt that he found pleasure in the indulgence of these evils, yet we little realize how, at times, he longed to give them up. He tried in his weakness, but his sins seemed stronger than he. He saw other men who were not bound as he was, and he so much desired to be like them. When



Truth made him free, and I realized that his chains were broken, it is not strange that his cup of joy was full.

Many times we have thought of his experience, and have asked ourselves this question: If this man could feel so free and find such great reason for thanksgiving, why do not we, who were never in bondage to these evils, rejoice always as he did then, since we enjoy the same measure of freedom?

In our own experience we have found this answer to our question. The liberty of the sons of God comes to human consciousness only by degrees. As mortals, we have no desire to be free until we realize that we are in bondage. When this awakening comes, then follows a struggle for liberty, more or less prolonged; and after that the joy and happiness of being made free. But the one present achievement does not continue fully to satisfy. We begin to feel other fetters that bind us though we know it not. The pleasure and satisfaction resulting from one demonstration, quickens thought to see the need of others. Deliverance from the bondage of sickness awakens a greater desire to be made free from sin. And how great the need in this direction. One error uncovered, a struggle, and then the glad rejoicing of a victory won, is followed by another and another. Thus we learn that the Son is making us free indeed, for matter and evil are losing their power over us.

At times we may be tempted to feel discouraged when we see error uncovered. We little realized that mortal thought was so exceeding sinful. Error says we are not as good as we used to be. It is indeed true that mortal consciousness is not as good as we once thought it was, for Truth is uncovering the error already there and holding us in bondage. Do we really want to be made free? Then let us rejoice at the uncovering of evil, which indicates growth in the right direction. Only a quickened sense can see error uncovered. The liberty of the sons of God awaits us when the struggle is ended.

It is ignorance that gives error its seeming power over us, and the way out of bondage is to gain the understanding of Truth. This is an effectual remedy, and the only one we need, in fact, the only one we can have. What reason we have for rejoicing that it has been shown us that God is indeed our Helper; that Truth can and will break every yoke and make us free!

If we are bound by sickness, we have our remedy in the realization that divine Mind, not matter, governs the body.

It is material sense that seems to make the body sick, and Truth removes this seeming. This assures us that it is not God's will for us to be sick, and we can trust Him to heal us.

If sin claims dominion over us, we need to know there is neither pleasure nor power in sin, for it is not of God. A clearer realization that Good is infinite, will take away our sense of sin, and we shall rejoice in the harmony of a pure life. There are many who have given up the indulgence of a particular sin, because they feel they should do so, but it is a daily struggle with the belief of pleasure in sin, and a constant fear that they shall yield to temptation. Christian Science reforms the sinner and makes him free indeed, because it destroys the sense of pleasure in sin, and thus ends the struggle.

Do we feel that the wrong-doing of others takes away our rights and makes us unhappy? Jesus said, "The kingdom of heaven is within you." Christian Science makes his words practical. We learn that harmony is not dependent upon things from without, but is found within our own individual consciousness of Good. Thus we may find the peace the world does not give, neither can it take it away, for nothing can separate us from the love of God.

Are we burdened by anxious thought for the morrow? Then what a blessing is in store for us in the demonstrable truths of Christian Science! What joy, satisfaction, and assurance is found in the realization that divine Love governs and controls all things! The burden of material needs is perhaps one of the heaviest mortals have to carry. What freedom would be theirs if this burden could be laid down! And it can be with the help of Christian Science. Many can testify to this. The realization that divine Mind supplies all our needs, and that Love is no respecter of persons, but remains unchanged from day to day, enables us to trust God as the child trusts an earthly parent, and the burden of to-morrow falls lightly upon the shoulders thus prepared to receive it.

What changes can be, and have been wrought in the business world by this thought! Envy and jealousy, which occasion so much strife and contention, cannot find an abiding place in the consciousness that Love is our Father; that He holds all things in His hand, and wisely governs all.

Christian Science makes it clear that God does more for us than we can do for ourselves. This

willing to trust Him, and enables us to say with the Psalmist, "The Lord is on my side; I will not fear: what can man do unto me?"

Christian Science makes the gospel of salvation broad enough and practical enough to meet every human need. Every phase of life is made better by its quickening touch, and man is delivered from false environments.

The only thing we need to fear is that we shall not be obedient to the voice of Truth. If we have the consciousness of doing according to our highest sense of right, we have nothing to fear, for Love is with us. Each day brings some new experience, some error uncovered for us to overcome, but through it all may be a sense of joy and satisfaction that Love is making us free.

We have, as yet, caught but the faintest glimpse of what Truth has in store for us, but we do rejoice in the freedom we have gained. Error and evil have less power over us, and we are encouraged to work faithfully and wait patiently, because we see our way out of the bondage of material sense.

Our love for our fellowmen is increased, as we realize that the freedom we have gained, and hope to gain, is for them also. They, too, can know God's love and power to save from all the evils which hold them in bondage.

Being fully convinced that we shall be made free indeed, and finally delivered from every thought of evil, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

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Ever outward, ever onward,  
Widening spheres of thought we send:  
Ever upward, ever Godward,  
Then, let each thought trend;  
Ever in, and deeper inward,  
Speed the Truth's clear, searching ray,  
Till we wake in our perfection,  
Like to Him who marked the "Way."

W. B. T.

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## TAKE WHAT'S COMING TO YOU!

BY EUGENE F. VOORHIES.

[In a published lecture on Christian Science it was said, "If a man finds his powers and ability diminished through sickness so that he is, we will say, only six-sevenths of a man, is it not legitimate to deny that error of limitation and to assert that the whole man, that is, the healthy man, should be manifested? We are called upon to deny all incorrect figures and every limitation of the powers and liberty of man."]

TAKE what's coming to you, brother,  
Take the blessing from His hand;  
Let your song, then, bless another,  
Let your love reach o'er the land.

When you count the blessings over,  
Coming to you from above,  
Do not limit them, my brother,  
Do not limit Life and Love.

And when sickness, sin, or sorrow,  
Seem so real to mortal sense,  
Do not wait until to-morrow  
Tell them quickly—"Get thee hence!"

They are only fancy figures,  
In the problem of your life;  
Flimsy, false, and fleeting figures,  
Seeking to prolong the strife.

Cross them off the slate, my brother,  
Rub them out, they are not true!  
Surely, you'd not rob another,  
Taking from him what is due.

Why, then, do you seek to limit  
Any blessing from above?  
Only place the figures rightly,  
And you'll have the wealth of Love!

Take what's coming to you, brother,  
Take all blessings from His hand!  
Send your song to bless another,  
Let your love reach every land!

## BEAR AND FORBEAR.

BY H. M. HENLEY.

**A**FTER trying for over six years to "come into" Christian Science truly, and experiencing periods of exaltation and times of depression when, like the Israelites of old, I strayed or nodded, I seem led to write a word that I hope may encourage some other earnest but tried seeker. As our dear Mother says in the "little book," "Love is not hasty to deliver us from temptation, for Love means that we are to be tried and purified." We have to do our work over and over again, like children in school, until we eliminate every error, and then, and not until then, we reach the correct result, which in Christian Science is Harmony. The correct answer in Christian Science problems is always one and the same, namely, Harmony.

And so my repetition of past mistakes and dismal failures out of which, however, good has always come eventually, is teaching me the wisdom of forbearance with our brothers, whether in or out of the ranks of Christian Scientists. We are too apt to forget that we have demonstrated in our daily lives only a small fraction of the letter of Christian Science which we have taken on. At first the "little book" is "in thy mouth sweet as honey," and we never tire reading it; but, after we have acquired the letter, there comes a time when we must put it into practice, and then we are apt to find its digestion bitter. If we put it into practice because we love the Truth, we shall be spared many sorrows. But if we go on in old paths and methods, suffering therefor will drive us back into "The Way" (Miscellaneous Writings, p. 355), in which we all must surely walk before we get the answer, "Harmony," in our individual life problems.

These experiences are no doubt common to every working Scientist, but the point I want now to make is that these experiences ought to teach us all to exercise the broadest charity towards the weaknesses and failings of our brother mortals. "Judge not" and "Charity [Love] suffereth long," ought to be remembered by us oftener than it is in tempering our oral criticisms and sweetening the carping thoughts we send out. While this has been a besetting sin of my own, yet in mingling with other Scientists I find it indulged in universally in varying degrees.

It has occurred to me that if Scientists could handle this error better we should not have so much to meet in the way of bitter opposition from those who are not yet to the senses within our lines. "Whatsoever measure ye mete, it shall be measured to you again," ought to lead us to expect that if we do not bear and forbear with our brother Scientists we shall have intolerance and bigotry measured back to us from non-Scientists, "heaped up and running over." If we forget in *thinking* of other Scientists that "Divine Love is reflected in love," what must we expect as harvest returns from our thought sowing?

When Mrs. Eddy says in substance that the most advanced students of Christian Science have gained only a moiety of what "Science and Health with Key to the Scriptures" contains, it ought to humble every Scientist to the dust, for where all have demonstrated so little none have truly and honestly demonstrated enough to justify any special claim. The very threshold of Christian Science *practice* is holy ground, and until a grade of Christian Scientists has been evolved through Christ-living whose "healing is not guesswork,—chronic recovery ebbing and flowing—but instantaneous cure" (Miscellaneous Writings, p. 355), does it not behoove us, one and all, from the least to the greatest, to take off our shoes in humility as we approach that divine threshold? "By their fruits ye shall know them," and unless the healing signs are of a higher order than the above outline by our beloved Leader, none of us can claim a very exalted rank. Hence we need to bear and forbear.

Another point that has impressed me is that the progress made by any given Scientist is problematical if judged by the senses. Some start with errors which are more manifest to the senses than others. Some give little outward manifestation of hidden sins. So unless discernment of a high order is used there is danger of not appreciating the progress made by our neighbor, and, if we are not forbearing, we may judge unrighteous judgment. My favorite of all prizes given in school life is the one for general improvement. I mean a prize not for the smartest scholars in some single study at the examination, but a prize for the one who advanced most during the year on all lines from the point at which he started. So in Science a mortal very badly out of tune when he first starts into Christian Science may not manifest for a long time seemingly as much sweet harmony as another who had fewer discords to start with, and my



plea is for a broader and more Christ-like charity and forbearance between Christian Scientists of all classes or grades and everywhere. None are so strong or high they do not need the "aid" so touchingly asked for our beloved Cause from her faithful ones by our dear Leader in her sweet harmonious "Early Chimes" in the *Weekly* of November 10. Would that we all could "close the door of mind on this subject, and open the volume of Life on the pure pages of impersonal presents, pleasures, achievements and aid!" Would that before the Christmas bells shall ring again every one who has taken the name of Christian Scientist might seal his right to the use of that holy name by proclaiming *in thought* (and the *actions* must follow): "Peace on earth, good will to men." May we break up the bad habit of unforbearance and seeing our brother in error by the impersonal aid which sees all as God's children, perfect and whole (holy) in His image and likeness.

I cannot close without expressing my gratitude for the Truth revealed through Mary Baker Eddy. Its benefit to me as an individual, morally, mentally, and physically, as well as to all who will receive it, is beyond computation. This year especially has been filled to overflowing with good things for us all,—not the least of which is the *Weekly*, which no working and sincere Christian Scientist can afford to be without. It just fills the need without interfering in the least with our dear old *Journal*, and I know of no better way to assist in spreading the Gospel (God-spell or Good-spell) of "Peace on earth, good will to men" at this Christmas tide than to get the *Weekly* into the hands and hearts of the sick and weary mortals whose broken and contrite hearts have been prepared, and are waiting in darkness for it. Let us each and all do our part to double and quadruple the homes into which the *Weekly* shall regularly go during 1899, and who can ever guess the good which will result from this impersonal spreading of the Truth?

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NOVEMBER 17, at the Unitarian Church, Mrs. Livingston Mims, of Atlanta, delivered a lecture on "Christian Science." The church was comfortably filled and the lecturer held the individual interest of the audience for over an hour.

*Chattanooga (Tenn.) Daily Times.*

## FROM FAITH IN CREEDS TO FAITH IN CHRIST.

BY LAURA M. TEMME.

WHEN Christian Science came to our home a year ago, we had sickness and misery of almost every kind. My husband had been sick for nine years. He had the advice and medicine of the best doctors in our city, and they sent him to different climates and medicinal springs, with only temporary relief. Each doctor had a new disease to fasten on his mind until he had so many different ailments, that they concluded nothing more could be done for him.

Being Roman Catholics, clinging to the faith firm and true, believing it the one Church, and that any other religious teaching was of the world and not of God, we spurned Christian Science, although advised to try it by friends who had been healed. The clouds seemed dark, hope was gone, money gone, and nothing to look forward to but darkness and despair. During all this time we had been faithfully fulfilling our religious duties, receiving the sacraments, having masses said, making novenas, going to church daily to pray for health, and making many sacrifices that are said in that faith to help the sick.

We tried to accept our cross with patience—believing it to be God's will. Still I thought it a little harder than I deserved, for I had been a great church worker, had tried to fulfil God's command to feed the hungry, give drink to the thirsty, and bind up the broken-hearted. As these thoughts came to me, I thought I was getting poor reward, and came to the conclusion that God did not know church work, especially fairs, socials, and oyster suppers. As I was in this mystified condition of thought, my husband came from town—scarcely able to walk. After sitting down a while, he said, "I believe I will try Christian Science. I have tried everything else, I don't suppose it will do me any good, but it is the last hope."

I always tried to be cheerful and keep the bright side before him, so said, "Why cannot you be helped as well as others who say they have been healed in Christian Science?" but really in my own heart, I did not think that he would

receive any benefit, for we had prayed sincerely for health, and thought we had all of God one could get in this world through prayer. Though doubting as we were, in three weeks he was a well man. Could eat what he pleased without suffering. The doctor had dieted him on toast and hot water for weeks at a time. He gained in flesh rapidly, and to-day is in perfect health.

I also was healed of great suffering which I had endured for fourteen years. The doctor said the only relief would be through a surgical operation. I am glad to say I am entirely well, without medicine or instrument. Also our little daughter has been brought from a delicate and sickly child, to be the picture of health. Words cannot express the gratitude we owe to Christian Science.

After all these blessings our duty was plain. We had found something nearer God than what we had. I studied Science and Health, and then came the mighty struggle which lasted for weeks between myself and the creeds and ceremonies on which we had been starving for years. I knew the claim of Catholicism, once a member always a member, and to separate from that Church would cause me much suffering. I held to the one thought that God would lead me and direct me, and that when the time came for me to separate from Catholicism I should know it. Little by little it has come. Quietly and calmly has the light dawned upon me, and the cloud that once hovered over my home has a brilliant silver lining that will shine forever, and light the true way. I have not gained what little I know through flowery paths of ease, but have had to fight for every round gained on the ladder of Christian Science. Friends have forsaken me, waves of trouble have rolled over me, but alone and friendless I went to those who, as strangers, I had learned to love and trust, and where I could learn the true teachings of Jesus Christ. As I sit writing this testimonial, almost under the spires of the Catholic church, with my old-time friends living all around me, their coolness does not affect me as it did at first, and the bells do not seem to ring as loud as they did. I have God and my books, and they are everlasting friends. I am never lonesome.

When the lady who treated me asked me to purchase Science and Health, I refused at first, saying I was afraid of it. Now I would be afraid to be without it. For it has taught me how to live, how to understand the Bible, and that God is a God of Love, and not a God of wrath, angry

with his children for their transgressions and ready to consign them to eternal torture for their disobedience. For weeks I was in darkness. My Catholic God was gone and I could not find the Christian Science God; but step by step I have fought my way through darkness into light. Sometimes I think my progress slow, but I would not sell what little I have gained for any price. I do not feel my sacrifices and prayers have been in vain, for I prayed God to show me the way to health, and I have received more than I asked, for the true way for lasting health and happiness has been shown me through Christian Science.

We have a lovely little church here in Atchison, Kansas, with faithful followers, and many who are seeking the truth. How my heart overflows with love for the one (may I some time be worthy to call her Mother) who revealed this great Truth to the world, and who has given us the Key (Science and Health) to everlasting health and happiness. I have received word by letter that I was admitted to the Mother Church November 1, and I united with this church at the same time.

My husband joins me in Truth, and as soon as some obstacles are removed, over which we have no control at present, he will unite with the Church also.

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## LAW OF SPIRIT vs. LAW OF MAN.

BY WINFIELD W. THIESING.

WHILE engaged in the practice of the law in my state, it fell to my lot to be appointed by the Court in my county, as the "Committee" of a so-called hopeless lunatic; a man who otherwise seemed to be of sturdy frame and vigor. Having assumed control and charge of his estate and affairs in compliance with the law, I decided, for certain reasons, to visit the unfortunate, who was then closely confined in a narrow cell in jail awaiting his transference to the State Asylum.

On being admitted to the prisoners' quarters my ears were greeted with most dismal yells coming from the cell of the prisoner in question; the jailer telling me that the man had kept up this incessant "raving" for days, until the other prisoners, hardened as they were, begged the authorities to remove the man from the place, as their own mental con-

dition was thereby becoming endangered. The man had torn his clothing from him, and I was told that he had been clothed by the keepers time and time again, but just as often would he tear his apparel from him in his hopelessness. Truly a sad picture of mortal mind.

In the course of the following months I had, through the claim of intense bodily suffering of many years' standing, been driven as a last resort to Christian Science for help; having heard of that method of treatment at least three years before I ventured to appeal to that source for relief. In two weeks after I had begun to be treated, I was perfectly well and rejuvenated. With my recovery came an earnest desire to know and experience more of Christian Science, and I became a close and faithful student of "Science and Health with Key to the Scriptures," by our dear "Mother in Israel." As the days passed by, I began to realize that the law of man was but a mere phantom, and that after all, as our Leader says, "Human laws, if just, are borrowed from the Divine." I was likewise convinced of the truism that, "State honors perish, and their gain is loss to the Christian Scientist. They include for him at present naught but tardy justice, hounded footsteps, false laurels. God alone is his help, his shield, and great reward" (Miscellaneous Writings, p. 358).

With the guidance of Truth I was soon led to abandon the profession of the law and take up my work in Christian Science, knowing that the unerring hand of Love would direct my way. One of the questions that soon confronted me was,—what would be the best way to get rid of the affairs of the individual who was confined in the asylum? And promptly the answer came to treat him. Knowing that Mind is All, that Spirit is the only Law that governs, and taking into due consideration all the circumstances of the case, I began to treat the man, who was then many miles away, and, in two months' time, from his letters to me, I knew that his reason was restored.

The next step necessary was to have him released from the asylum, and by law restored to his rights as a sane man. This ordinarily required the filing of an affidavit in court from the superintendent of the institution, stating recovery; but knowing that that individual was confused and mystified, and that it would not be wise to make any explanation to him in the matter, I determined to trust God and know that there were no barriers to man's spiritual freedom,

and that Love would finish the work. The result was that in another month I received a letter from the patient saying, "I start from here [the asylum] Monday, for C——." In a few days he stood before me a free man. I then promptly filed an affidavit in court, as his "Committee," stating facts, and asked that the man be tried and declared of sound mind, and be restored to his property rights.

At the trial, the judge said substantially in his charge to the jury: "It is an unusual occurrence, in cases of this kind, to have the defendant present in court, to be tried on a claim of recovery from insanity without an affidavit from the asylum authorities being first filed stating the recovery of the individual, and that he should be tried and released accordingly; but as the defendant is present before you, I do not see how we can send him back, and you will therefore decide the question of his sanity by the testimony and your own examination."

It is hardly necessary to state that after a short trial he was declared of sound mind and released, and I was also relieved from further responsibility, thanking God for the power of His Love, and His readiness to help under all circumstances and conditions. The party in question soon after journeyed to California to join his wife, from whom he had been separated for years; thus bringing added blessings to both.

For myself, I wish to thank God for this "unspeakable gift" of Christian Science. Truth has led me from a state of sickness to one of health; from a state of darkness and unbelief to a state of light and understanding. Love sustains and comforts me, and I feel that a hand is outstretched, and a voice seems to whisper, "Fear thou not; for I am with thee: be not dismayed." "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

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MR. ALFRED FARLOW spoke to a large audience November 15 in the Auditorium upon bringing Christianity to a practical basis through Christian Science. There were probably eight hundred people present and the close attention paid to Mr. Farlow was a magnificent tribute to his power as a speaker and a reasoner. Mr. Farlow is sent out by the Church of Christ, Scientist, and is a national lecturer of that organization.—*Daily Eagle (Wichita, Kan.)*



## THE TRUE SUPPORT.

BY CHARLES B. JAMIESON.

*Dear Editor:*—It is clear that the call of Wisdom to support the *Christian Science Journal* and *Weekly*—those avenues of Love and vehicles of Good—is not fully obeyed by simply subscribing for these publications. Financial support is not all that is required. This is but the physical. The call includes contributions from our store of understanding and experience. This is the spiritual. To give the one and not the other is to fall short of obedience to the call.

The *Weekly* comes so opportunely and with such grace that it indeed becomes a highly valued acquisition to our authentic literature. So many nice things have been said about it that I would but reiterate in expressing my thought of this carrier-dove, so will say that I heartily indorse all the favorable things said of this messenger of Love.

The experiences and writings of others published in the *Journal* and *Weekly*, have been very helpful to me. I have profited, more or less, by these experiences and thank the donors for their gifts.

Now it is my desire not only to be grateful but obedient also. Experience has shown, however, that the human mind is slow to comprehend spiritual law and apprehend spiritual facts. Still, this slowness affords us an opportunity to exercise patience. Another thing about this human mind is its reluctance to admit and accept spiritual facts as the Truth. Here again we may exercise another Christian virtue, "charity" that "suffereth long and is kind." Every encounter with mortal mind may be turned into a victory for Truth and Love, and thus we may also learn to love our enemies, for they afford us opportunities to rise higher in the understanding of Love. As the Scriptures say: "Surely the wrath of man shall praise thee," and "Unto me every knee shall bow, every tongue shall swear," "for they shall all know me, from the least of them unto the greatest." See Science and Health, p. 192, l. 7 to 9.

One by one mortal mind sees its false supports fail,—it sees its unreal claims rejected, its spurious evidence refuted, and its unjust laws annulled. It is seen that the illusions of material belief cannot long stimulate a false sense of exist-

ence. The inevitable is apparent, the material kingdom totters, and its annihilation is imminent. In its consternation the human cries, "Save me, I perish!" Then the voice of Love is heard to say, "Be not afraid, I, Spirit, am Life, and there is no other." The way of salvation appears and the command, "Thou shalt have no other gods before me [Spirit]," remains to be obeyed.

The undeniable is irresistible. Self-evident facts cannot successfully be denied nor withstood, therefore I yield, and renounce the false material god or belief of sensuous pleasure in matter, and assert allegiance to spiritual Love, Life, and Intelligence. Unconditional surrender to God (Good) and willingness of mortal mind to evacuate and leave to divine Mind (Principle) the work of establishing in consciousness, harmony, health, holiness, and immortality, not only will but does save here and now from the evil consequences that follow ignorant and intentional error.

Mortal mind sees truth as error, intelligence as ignorance, and thinks its best friend is its worst enemy, but the contrary is the truth. Error and ignorance are uncovered and exposed only that mortals may have the benefit of the advantage of Truth, Intelligence, which is man's friend and always blesses him. He need not, therefore, fear to be enlightened.

The Spaniards, thinking Americans their worst enemy, feared to fall into their hands. They thought it meant sure death. Those taken as prisoners of war and brought to the United States happily found themselves mistaken, as Americans have shown to them a kindliness beyond all expectation. See Admiral Cervera's letter in the *October Journal*. The people of an enlightened nation are forgiving, kind, and loving. When mortals give up erroneous and tyrannical beliefs and yield to a higher and more spiritual sense of existence they will receive unexpected blessings.

I thank God, Good, that Spirit is the real, and that the spiritual idea and not the physical belief is the true and real man.

## A VOICE FROM THE RED SEA.

THE following is a copy of a letter written by a sister to her brother.

The Valetta, Red Sea, October 24, 1898.

*Dear G.*—Since I last wrote to you I am just amazed at the hunger for Truth on board this ship. I think of what Mrs. F. said, that if a Christian Scientist went and sat down in a wilderness there would soon be a beaten track to her, so hungry is the world for the Truth. I cannot tell the half of the strange ways and the manifest working of God every day here.

I began on the first class, telling those who seemed to need it; then I told one on the second, and now there are six there who crowd to hear me speak of Christian Science and read everything I can give them as if they were famishing. Each day I go over there I find a new inquirer. They are so impatient that they read aloud to each other on deck. One little woman is doing beautifully. Her astonishment at the change produced by Christian Science in her thought about having parted with her little girl, was very delightful.

I realize that there is no self, and that Truth knows who wants it and what they want; then I stay quiet and the most unexpected people come. Just now a young gentleman came and he is very anxious to know more. One old gentleman read Science and Health through, almost without stopping. He says he knows a great deal more than he did, and he is reading it a second time. I could not read my Bible Lesson Sunday, my three copies of Science and Health were being so eagerly read. I hardly ever have the book myself. They want everything I have about Christian Science. It is wonderful.

My cabin steward is reading some papers and journals and is very much interested, especially in the Buswell trial, which he has loaned to a gentleman. He is spreading it among the others.

One of the second class people had been recommending her friends to go to a doctor in London, who has done wonderful cures but is evidently a mesmerist. She is now in a hurry to tell them of Christian Science. She has a circle of friends who are sick and dying, given up by the doctors

and reduced to poverty, and she is writing to them from Aden.

Such strange chains of events led to their hearing of Christian Science, that that alone is striking them all with wonder. "Wonderful," "beautiful," "satisfying," are expressions constantly heard. One man said Christian Science would be a universal religion. Some time ago he was given up by the doctors and was in a terrible way, when his wife, in the face of great opposition, turned the doctors out, put away all medicine, and turned to God, and in three days he was well and out walking. Now, they are "eating up" Science and Health. None of them had ever heard of Christian Science before.

My steward was going to reject my papers, till I said it was not the same kind of tracts as usual. Now he is delighted.

I have to portion two copies of Science and Health out each day among the first class people and one in the second class, and it has an excellent effect. They are greedy to read it, instead of leaving it in the cabin and reading rubbish.

One new inquirer in the second class amazed me yesterday at the way she saw things, telling me her ideas. She is in a dreadful hurry. They are all so "stirred up" they say, and so thankful. Many of them quoted of themselves that they must "work out their own salvation."

Your affectionate sister,

F.

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ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C. S. B., 95 Falmouth St., Boston, Mass.

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PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

## PERSONAL EXPERIENCE.

BY permission of Col. Sabin, editor of the *Washington News Letter*, we herewith publish extracts from a very interesting article written by the Colonel, entitled, "Personal Experience," being an account of his coming into an understanding and acceptance of the teachings of Christian Science. The Colonel, among other things, says:—

"I have been requested by a number of persons to give my experience in coming into the thought dominating Christian Science. So far I have declined to do so for the reason that I did not desire to bring myself, or my personality, into notoriety, but it has been urged that if I would give my experience it probably would be the means of bringing some others as unfortunate as I was, a little over a year ago, to the study of this subject and to a knowledge of the Truth. This, dear reader, is my only excuse for giving you the following personal experience in my journey after this knowledge, which has ended in my being a firm believer in the truth of the tenets of the church called the Church of Christ, Scientist.

"To the best of my recollection it must have been in May, 1897, that a gentleman who was in the employ of a corporation of which I was president, called my attention to a wonderful case of healing which had come to him, through the then, to me, unknown denomination of Christian Scientists. This gentleman was working for the *News Letter*, and was a personal friend. I had heard him talking with one of my partners about some religion or other of which he seemed to have a superabundant amount. One day he approached my desk and commenced to talk his religion to me. I did not desire to say anything which would have a tendency to make him think less of his religion, yet I had no desire to know or hear anything about it, for the reason that I had become indifferent on all points pertaining to orthodoxy and the churches. I had been to church once in ten years, and that time out of courtesy, because the minister was a friend of mine from the West. The churches did not satisfy me. I will add, however, that I was raised by a father and mother who were devoted Christians, great believers in the Bible, and in the light they had, were con-

sistent, good Christians. I had been baptized when I was fifteen years old into what is known as the Christian or Campbellite church. Failing to receive any special benefit from that church I next joined the Methodist; subsequently dropped it. The yearning for spiritual light and knowledge was not satisfied.

"I said to this friend, 'If you have a religion that has a tendency to make you better and happier, by all means stay with it, and do not let me influence your mind against it in the slightest, but my mind is fixed on religion and I do not want to hear about anything new.' He left me.

"It may have been a week, or two weeks after this, or even longer, one Saturday afternoon after the clerks had all gone home, everybody had quit work, there being nobody in the office but this friend and myself. He asked me if I had ever seen his arm. I told him I never had. Asked him, what was the matter with his arm. He said, 'Let me show you.'

"He pulled up his sleeve showing the forearm and above the elbow, and on the outside of that arm wherever a hypodermic needle could go in, it had been in his arm and morphine injected into his body. He then showed me his other arm, and said his thighs were the same way. I asked him how he had been cured. He told me by Christian Science. I was a doctor's son and had had experience more or less with people suffering from the morphine habit, and had known of the deadly character of that ailment for a great many years, and to see a person who had been cured of it and in the enjoyment of perfect health as my friend was, was to me a wonderful thing. I asked him who were these Christian Scientists and what were they? He said they were a little band of Christians who met in a hall on G Street. That they believed that God Almighty could cure the sick and was curing the sick, and that it was the 'God-Cure' that had healed him. He invited me to go with him the next day to this church. I confess that my curiosity was very much aroused. I supposed that this body of people were very much like mediums, or spiritualists, clairvoyants or some other like thinkers, yet I determined to see what kind of a process they went through to heal men like my friend who had been taking enough morphine to kill seven or eight men not used to it every day.

"Sunday came around and he and I, along about the time of assembling, started for their place of meeting. I had not



even shaved myself that morning, and went into their room with three or four Sunday papers in my arms, laid them down under a settee and listened to their service. Those of my readers who know what a delightfully intelligent, well-dressed, fine-looking class of people Christian Scientists are, can imagine how uncouth and out of place I felt there, unshaven. I remember that I apologized to Mrs. Linscott, the second reader, for my appearance, and told her that I was unprepared to meet such a pleasant, intelligent, and well-dressed class of people, that I was utterly surprised, and I felt that they were my superiors in almost every respect. She laughed and said, 'Come again.'

"I was impressed with the service. Its religion was pure, its spirituality faultless, and the tendency of the whole service was elevating, ennobling, and refining. I was told that if I went to the Friday evening meetings I would hear the experiences of those who had been healed. When the next Friday night came around I went to hear their testimonies. One would tell of having cured a case of consumption, another a case of typhoid fever which had been given up, and other experiences along that line, which to me were perfectly astounding, if true. Looking at the class of witnesses who were testifying I was not prepared to believe that they would wilfully tell a story. I believed that they were laboring under some kind of hallucination. I could not believe what they were saying. Nevertheless, I was more interested than before. The next Sunday came. This time I took a lawyer friend with me. He had been suffering from a wound in the knee ever since the battle of Stone River, more than thirty years before. I had known him in Bloomington, Illinois, for a number of years, and knew he was a sufferer from a bullet which was in his knee at that time and is to-day, but the bullet cannot be removed without stiffening the joint, hence he has suffered the pain and kept the bullet, in order to keep his knee from being stiff. He was interested in the service as well as myself, and after it was over, we suggested to some of the Scientists to cure his knee and we would believe in them. I did not know that any of them had accepted the challenge, until three or four days afterward he came to me and said, 'Sabin, you know that they have healed my knee; it hasn't pained me for three days.' He hopped on his wounded leg across the room to show me how perfectly well he was. This was a stunner!

"During the next week in company with Mr. Lane, the

great gold miner of California, and some other friends, I had been talking politics while eating at one of the caravansaries on Pennsylvania Avenue, when I was taken with a very severe pain in my back. I apologized to the gentlemen and told them I would have to go home as I was taken unaccountably ill with a very severe pain and I would have to go home and give it attention. In going home I had to pass by the house where one of the Scientist healers lived, whose acquaintance I had formed, and this idea occurred to me: 'Now I know I have a very severe pain, but there is nothing serious about it, and I can afford to practise on these Scientists and see if there is any virtue in their so-called claim of healing.'

"I went to the person's house and made known what I had come for. I informed the party that I had no faith in Christian Science, or any power to heal as they claimed they could do, but I had a very severe pain and I was willing to have a test and see whether there was any virtue in their claim of healing, for which I would pay all charges. She took a seat across the room from me, crossed her hands in her lap, shut her eyes, and as I supposed was praying to God. I immediately went to sleep. At the end of fifteen minutes I awoke with the pain entirely gone, and the little Scientist still with her eyes shut and her hands crossed in the attitude of prayer. After she had finished, I bade her good-bye and left.

"Two or three days after that I was taken with a rheumatic pain in the right wrist, which had been in the habit of coming at periods, becoming red and very painful and giving me a great deal of annoyance, yet there was no possible danger in it. When this manifestation came on, I spoke to one of my partners and said, 'I am going to consult that Scientist about this pain in my hand. I do not believe her test on my back was genuine, because I believe my going to sleep cured me.' I got on the cars and went down to see her and wanted her to cure me if she could. She crossed her hands in her lap and shut her eyes, and at the end of fifteen minutes the pain had all left my hand and wrist, and the inflammation gone down, and so far as I knew was perfectly well, and that pain has never returned since. I found excuses, however, to show that this was not God that cured me as they were trying to allege. It got well of itself and was nothing out of the usual.

"I had a cough which had hung on me ever since I had

had la grippe three or four years before. At times it was very aggravating, always annoying, and was a source of anxiety. I concluded to have a Scientist healer try that cough. I did not yet believe, yet I did not know; was on the fence; my mind was in a receptive condition; was willing to learn. I was advised to obtain a copy of *Science and Health*, written by Mrs. Mary Baker G. Eddy, which, after a little, I did. I commenced to read this book. To my sense it was an overturning of everything I had believed before. I had been taught to believe that matter was indestructible; in fact, matter was substantially everything. Her book taught me the reverse, that matter was nothing, that Spirit was everything. I had been taught to believe that the body enclosed the soul of man. Her book taught the reverse. I had been taught to believe in a multiplicity of souls, the existence of a personal devil, a hell which reeked with fire and brimstone, and a God whose laws became so violated that, to fulfil the ends of justice, His son came into the world, suffered, and died on the cross, that the wrath of these laws of omniscience should be satisfied, so that the blessed Father in Heaven would thus be reconciled to us poor, sinful mortals. In other words, the atonement that was taught by Calvin, that God's wrath must be appeased, and to that end the sacrifice of His Son was necessary. This book of Mrs. Eddy taught the reverse.

"I neglected to mention that at all times, except in the very warmest part of the year, I had to wear a chest protector, which if removed at any time apparently gave me a severe cold, pains in the chest, and an aggravated condition of the cough. The cough itself soon began to grow better. I threw off everything except the ordinary covering to the chest, and yet I was not cured of this malady for some time.

"I continued to read the book. I met with a wonderful sight of difficulties. I read it once through; twice through; three times; in fact, studied harder, more industriously and longer hours than I remember to have done at any time since my days in college.

"This cough hung on me, yet I was beginning to believe in Christian Science. The constant study of the book, *Science and Health*, was having its effect upon me. I read the Bible hours and hours every day. I read different works upon Philosophy, Theosophy, and other kindred branches of study, determined to ascertain, if possible, where Mrs. Eddy obtained her light, and whether she was what

was claimed for her, one of God's messengers who was revealing to the world the old religion taught by Jesus Christ with 'signs following,' and proving this religion by demonstration,—healing the sick, giving sight to the blind, etc.,—as was taught by the Saviour over eighteen hundred years ago, or whether she was an impostor. . . .

"My mind became exceedingly interested. At times I would believe in the new doctrine, see its beautiful light. At other times I would lapse into my old habits of doubt and unbelief as to the whole scheme,—Mrs. Eddy, her book, the little church, in fact, everybody connected with it. This condition of mind continued, off and on, perhaps for six months. At times I would be in the ecstasy of delight over the great discovery, at other times would be in the slough of despondency, but through it all I continued to attend the little church, attended the Friday evening services also, and the cumulative testimony there heard from people from every part of the Union, all along similar lines; the lives which these witnesses lived, their purity, Christian love, brotherly love to all mankind, impressed me with the fact that if this religion was not true, that it was a denial of the old doctrine that a bad tree could not bring forth good fruit, for the fruits of this tree were good.

"One night, six or seven months after I had commenced this study, about one or two o'clock in the morning, while working in my library, the understanding as known by Christian Scientists came to me as bright and clear as ever did the rising sun. I saw and realized that God was All-in-all, that everything was Infinite Mind. I thoroughly realized that matter was nothing, that Spirit was everything, and that Spirit was God. This had been the point which had bothered me from the start, and apparently the more I studied, the deeper and harder I worked, the further this understanding was from me, but now that it had come, I wondered at its simplicity, and I realized the force of that passage of Scripture where it is said, 'The wayfaring men, though fools, shall not err *therein*,' for its simplicity was absolute.

"From this moment my progress onward in the knowledge was very rapid; my cough left me; it had hung on for months, but so soon as I came to this realization, the cough left me, as did every other ailment of my body. In fact I believed that it would be impossible for me to be made sick.

"A wonderful transformation which came over me was in

my being enabled to quit the use of tobacco. I had been a very great smoker. Commenced in February, 1858, the habit grew with my age, and I do not suppose it is an exaggeration of the truth to say that for the past twenty years my smoking amounted to a minimum of twelve cigars a day. The amount of money that I have spent for tobacco is something wonderful to contemplate, and that it was a serious injury to me is a truth.

"The quitting of this tobacco was not entirely a holiday experience, but when the determination came into my mind to quit I went to Captain Linscott, the leader of the Christian Science Church in this city, and asked him to treat me so that I might quit the use of tobacco, and he did so, and made it quite easy for me. Now the fumes of tobacco are very obnoxious to me, and I can sympathize with those people who do not like the smell of tobacco.

"Tobacco had become a part of my life so far as could be judged. My system was saturated with nicotine; my complexion was dark, and I looked in a certain degree like a well-colored meerschaum pipe, but not so dark. This all passed away. I commenced to grow in flesh, my complexion cleared up, muscles became hard and health perfect, and I weigh more to-day than ever before in my life, and am in absolutely perfect health.

"I want to tell of another incident of healing which occurred to me personally. For years I had been troubled with very tender feet. Although I would buy the finest shoes that could be had anywhere, yet I suffered intensely for many years because of corns and tender feet. I heard one of these Scientists testifying as to curing of corns. I thought I would try it and I employed one. My feet commenced to grow better immediately, and now I have comfort and ease and peace with my feet; can walk where I please without pain or without discomfort of any kind.

"At periods there would a wave of doubt and unbelief come back over me that would almost sweep me off my feet and leave my mind in a condition of chaos, and it was at such times that God would come to my relief in some pronounced way which would bring me back to the Truth. For I assert that this doctrine of Christian Science and Metaphysical Healing as taught by Mrs. Eddy in her book, *Science and Health*, is a truth inspired of God, and that that Truth is susceptible of demonstration, and is being demonstrated, every day in the world.

"Many Christians do not accept this doctrine, but on the contrary, it seems as though some church members, and devoted ones, are so filled with the old ideas of things that they have no room for the new thought. That this feeling of prejudice will wear away, of course goes without saying, for this doctrine taught by the Christian Scientists is from God, and it is sure to succeed and become the life and the joy of the entire Christian world.

"If any person is desirous of investigating this subject, they should do as I did, go to the bottom of it, without prejudice and without favor and be led by the Truth. No one will find difficulties too great to be overcome in order to obtain knowledge of the Truth.

"If the testimony of human witnesses can be believed, hundreds of thousands all over the country are willing to testify and are testifying to the great healing virtue of this new thought. This list of witnesses grows longer every day, for there are thousands of cures being performed every day. If the same testimony could be brought to bear upon any other subject than that of religion, there would be no question of the absolute and perfect truthfulness of any proposition which was sustained by such testimony."

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## THE TRUE WAY.

BY BERT POOLE.

How darkly grew the clouds above  
When mortal mind held all my thought;  
Bitter the days of poor self love,  
Unheeding what the Master taught.

Then came to me like gentlest dove  
The word of Truth Divinely fair;  
Vague seemings ceased, nor longer strove,  
I found in Mind, that God was there.

And when from centred self I turned  
The soul found peace by night and day;  
Through harmony of life 'twas learned  
Christ was the Life, the Truth, the Way.



## LETTERS TO MRS. EDDY.

MARIETTA, GA., Dec. 8, 1898.

REV. MARY BAKER EDDY,  
Concord, N. H.

*Dear Mother:*—It was my great privilege last night to hear Mrs. Mims deliver her lecture on Christian Science in Atlanta.

I feel that some one should write you of the success of this lecture, and so take the liberty myself, being one of your students whom I hope you will remember. It has always been a great pleasure to me that I went to see you with Mrs. Mims to introduce her to you. She has labored so lovingly and unceasingly to establish Truth in this section of our country, where it seemed perhaps one of the most difficult of all fields to awaken slumbering thought. The audience last night proved that her labors have not been in vain. About six hundred were present, and all seemed to listen with great attention. Her lecture is clear and able in its simplicity, her subject being, "Christian Science: is it Christian; is it Science?" Every unprejudiced mind could easily understand her reasoning. The delivery was perfect, every word having its proper emphasis, and the sweet, clear voice easily reaching every ear.

The impression of Mrs. Mims' loving unselfishness and great purity was very deeply felt as she stood before us, to give this message of Truth to a community which has been strongly opposed to being aroused, however great the respect which Mrs. Mims commands. This coming before an Atlanta audience to lecture is, I think, the greatest lion in her pathway to meet and overcome, and nobly did she do it, and most highly do we all appreciate it.

Sincerely your student,

*Mrs. Harriet V. W. Bennett.*

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DAYTON, OHIO, December 10, 1898.

REV. MARY BAKER G. EDDY.

*Dear Mother:*—When I read of the "Important Event," in the December *Journal*, just received, I said to myself, "I would give all I possess to sit under that teaching," and immediately amended the thought by "No! I would not part

with one atom of what I really possess, for that would be to give up the pure, the beautiful, the true, the loving; all that my Father reflects through me. I will hold all I possess, but I would give up my unreal sense of possession to garner in this teaching," and that feeling makes me a partaker in the gladness of those who were present.

Though only a student's student, working steadfastly for a knowledge of Christian Science, sometimes cast down, but not disquieted, making it my daily effort to put into practice the rule found on page 338 of "Miscellaneous Writings," I cannot but be glad of the opportunity that has fed so many of my co-laborers in the Field.

I believe I am just as thankful as if I had been one of the chosen, thankful that you have seen fit to teach again; thankful that you would gladly have given this opportunity to others, were it possible or wise to do so; thankful that I can feel my own unity with it all, for every bit of good of which I am conscious is *my* portion, too, of the great whole, and that is the secret of the feeding of the five thousand. I care more for the modest title of C.S. than I do for the degree of A.B. conferred upon me in 1870 by Vassar College.

Yours thankfully,

*Flora L. Hodge.*

## TRUTH.

BY AZAZEL.

BEAUTIFUL Truth! Wonderful Truth!

Life everlasting sent down from above;

Filling my soul with perpetual youth;

Filling my heart with the raptures of love.

Beautiful Truth! Wonderful Truth!

Jesus the Truth is, the Way, and the Life;

They who believe on His name in their youth

Enter in safety earth's terrible strife.

Beautiful Truth! Wonderful Truth!

Through Thee we conquer as in Thee we live,—

Guide Thou our feet from the shadows of youth

Into the light which Thou only canst give.

## A CHRISTIAN SCIENCE SERVICE.

A *Times* reporter yesterday accepted the general invitation which is extended in these columns weekly to attend the services in Grange Hall. He found a group of earnest devotees of this novel gospel, who greeted him with quiet cordiality. There was singing, responsive reading, and a sermon drawn directly from the Scriptures. The day's topic referred to "God the Sole Cause and Creator." It was comprised in various Biblical quotations bearing upon the subject and accompanied by an interesting text-book commentary to enforce and amplify the application. Following the benediction, the reporter enjoyed some conversation with those present. There was no mistaking their conviction. They had braved opinion in withdrawing from the more generally accepted denominations and were armed for defence but not at all bitter in antagonism. To them the "imaginary" barriers of mortality seem so slight that the present and future are already one. Education is continuous; spiritual perception can as well realize heaven now as forever anticipate. "Thy kingdom come, Thy will be done on earth as it is in heaven," says the Lord's prayer.

Not only ills of body but of condition are reached by these Scientists. Hardships and poverty they declare must flee before advancing knowledge. In the domain of physical healing they deem it an injustice that single cases of failure should be made more conspicuous than scores of cures that infinitely exceed the percentage of cases indebted to medicine and surgery. The physicians are not slow to retort with instances where their art has demonstrated the fallacy of Christian Science, though they are inclined to admit that it may possess efficacy in certain nervous and mental disorders by putting the influence of the mind at work. Scientific hypnotism agrees with this view, but considers beneficial results in these cases as identical with its own phenomena and merely arrived at by another route.

Christian Science is certainly worth examination for what it includes. Though apparently bordering on mysticism, it is clear in statement; stigmatized for heresy, it adheres to the Scriptures. Said one of its eminent lecturers: "Jesus saw that sickness was a consequence of sin and the best way to cure it was to cure the sin. Thus we see that the healing

of the body and soul are not two things but one. 'Go into all the world and preach the gospel' was allied in the same sentence with 'Heal the sick.'"

Modern thought has been prolific of cults and "isms" to a degree that has seriously alarmed the conservative people who think along well established lines and literally taboo whatever their carefully graduated rules fail to measure. Another large class lacks time or opportunity to investigate these matters of "advanced belief," and either have no opinions on them, form chaotic ones, or presume to judge on imperfect evidence, in which event they become practically identical with the first-named class. This particular tendency is both unfair and harmful, as most hasty action is. Unbiased investigation is as necessary to the proper sifting of error as it is to the retention of whatever is good. A comparatively new influence in our community is challenging a local verdict based on these latter lines, and in Little Falls, as in many other places, has earned the recognition of considerable interest and criticism already. Owing to causes named, however, as well as to fear of incurring unfavorable opinions through over-curiosity, a large percentage of our citizens are almost wholly ignorant regarding what its disciples call Christian Science, one of the latest among teaching, that have set up their claims to human attention, and have gained a hearing and a following. That it must be reckoned with is evident in its growth, and if its proportion of the weak and the worthy is to be definitely measured, the time seems ripe. Opposers are numerous, defenders enthusiastic.

The sect has impressed itself chiefly on the public mind by its peculiar claims and methods in the domain of healing. *The Evening Times, Little Falls, N. Y., Nov. 28, 1898.*

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### THE LATE MAJOR LESTER.

FROM the Surrey (England) Adv. we take the following:—

At Sunday evening's meeting of the Christian Scientists at their church in Bryanston Street, the following letter from Mrs. K. Suart, a sister of Major Lester, one of the alleged victims of Christian Science treatment, was read. Mrs. Suart's letter is dated Vienna, November 17, 1898, and is addressed to Mrs. Julia Field-King, the leader of the movement in England. It runs:—

*Dear Mrs. Field-King:*—I heard to-day that I may do what I have so much wished to do, that is, make it known that my dear brother, Major Lester, did not suffer under Christian Science treatment as people insist he must have done. I was not with him during the first month when he was attended by five doctors, but I have a letter from my father telling me that towards the end of August and in the beginning of September his agonies were so intense that they had to remove his razors from the room, as he had said he could not endure the pain, and wished to end life. Those who loved him best wished that he might die soon, that the agony they could not endure to see might end. Morphia used to be injected, but its effect only lasted a couple of hours. After Christian Science treatment commenced, and till he passed away he never again had intense or unbearable pain, only on one occasion. I remember when, during a treatment for pain, the healer seemed to wrest it from him, and he cried out as the boy did when Christ cast out the devil. The pain seemed to rend him sore, and come out of him. My great anxiety has been that the world should know that he did not suffer intense pain, as the doctors announced he must have done, for surely no Christian Scientist could believe for a moment that this were possible; but it seems that others believe we "could stand by and see intense pain," day after day, and "do nothing to relieve it."

The writer here alludes to the absurdity of the idea that Christian Scientists are lacking in sympathy and tenderness, and continues:—

Will you also say on Sunday night that Doctor Clark, who was my brother's principal medical attendant, said freely, generously, and emphatically, "By all means try Christian Science if it is any comfort to you, and if it does him any good no one will be so glad as I." The Governor of the College said exactly the same words, which Doctor Clark repeated to me next morning. Afterwards, at the inquest, this free permission was not mentioned. It was deliberately withheld, and the lie allowed to go forth that we had dismissed the doctors. I ought, of course, to have been there (at the inquest), but neither knew of it nor of the healers being summoned till it was all over.

I am, very sincerely yours,

K. SUART.

## THE BOARD OF LECTURESHIP.

THE following notice has already been given by our Leader, the Rev. Mary Baker Eddy:—

"The Christian Science Board of Directors of the Mother Church, and the branch churches of Christ, Scientist, may apply to the Board of Lectureship for lecturers, within the bounds of their sections or precincts in the United States, Canada, or Great Britain."

Applications from branch churches to the lecturers should be made through their clerks.

Lecturers may not be able to respond to such calls immediately, because of other engagements, but will as soon as possible arrange for a date that shall be mutually convenient.

*Sections and Lecturers.*—The churches are requested not to address correspondence concerning this subject to the Editor or the Publisher of the *Journal or Weekly*, or to the Clerk of the Mother Church, but to lecturers in their sections.

*Eastern Section.*—The lecturers for the New England States and Great Britain, are, Irving C. Tomlinson, 8 Norway St., Boston, Mass.; William P. McKenzie, 2 Cumberland St., Boston, Mass.

Maritime Provinces, William P. McKenzie, 2 Cumberland St., Boston, Mass.

The Province of Quebec, the city of Ottawa, and Kingston, Irving C. Tomlinson, 8 Norway St., Boston, Mass.

*Middle Section.*—For the states of New York, Pennsylvania, New Jersey, and Delaware, and the Province of Ontario, Carol Norton, 170 Fifth Ave., New York, N. Y.

*Southern Section.*—Kentucky, Tennessee, Georgia, Florida, South Carolina, Alabama, Mississippi, Louisiana, Mrs. Sue Harper Mims, 575 Peachtree St., Atlanta, Ga.

District of Columbia, Maryland, Virginia, West Virginia, North Carolina, Mr. Edward H. Hammond, 1900 Bolton St., Baltimore, Md.

*Western Section.*—For the Western States and all Southern States west of the Mississippi River, Edward A. Kimball, 5020 Woodlawn Ave., Chicago, Ill.; Mrs. Annie M. Knott, 759 Woodward Ave., Detroit, Mich.; Alfred Farlow, 430 N. Y. Life Building, Kansas City, Mo.

*Pacific Coast Section.*—F. J. Fluno, 1319 Grove St., Oakland, Cal.; A. A. Sulcer, 1062 Ninth St., Riverside, Cal.



## NOTES FROM THE FIELD.

**I**N the summer of 1892 I was instantaneously healed of an organic trouble and of nervous prostration by a conversation with one of Mrs. Eddy's loyal students.

The good tidings that "life is in Mind and not in matter," and that "God is Mind," was the quickening power. No life in matter, meant there was no sensation there, this rebuked the sick body, and the joy, and ease, and strength that came ushered me into a new existence. The belief of eternal punishment had darkened my life, and the fear that some loved one might be lost had robbed me of heaven; to learn that God was unchanging Love reassured me and filled me with joy beyond expression.

I did not realize what a babe I was in this infinite understanding, and had a belief that I had suddenly become full-grown in knowledge. Like most young Scientists, I was exhilarated with this "new wine," and made many mistakes and unwise speeches. I thought everybody could be cured as quickly as I had been, and set about to "take the kingdom of heaven by force." Principle requires understanding to be demonstrated, so of course this "zeal without knowledge" had its rebukes,—but this did not quell my abiding joy. When I read for the first time, "Science and Health with Key to the Scriptures," material things seemed rolled together as a scroll—the plan of salvation became clear—the "sweet secret of the narrow way" was revealed, and with this new, unspeakable joy in my life, I was satisfied that Christian Science was not only prophecy, but its fulfilment; it is not dreaming, but doing; it is something to be made practical, to be lived; it is Good to be made manifest on the flesh.

The design of this paper is to recall, as briefly as possible, some of the demonstrations of the virtue of Christian Science during these last six years in a household where there is a husband who has always recognized the healing but has not yet studied or accepted Christian Science, and where there are three little children.

The first thing that seemed to present itself was whooping cough. Feeling sure that Love was the healing power, and also that it was ever-present, very soon Love proved itself supreme. Without a tea or any material remedy, the claim was checked in each one of the children before running half

of the time allotted to it by medical doctors, and there was no "coughing all winter," as some of the dear unknowing ones predicted.

After a season of rejoicing, feasting on new truths each day, I suddenly seemed to be confronted by another enemy. Two of the children had measles; one came through with only a day in bed, while the other seemed to alarm me. It brought up images of fear from the past. I asked for treatment, as the fear seemed to blind me. During the night I called my husband to see the symptoms, telling him if he wished other treatment he could have it, but, I added, it would be dangerous to call a physician at this stage, as he would say we had waited too long for his remedies to take effect. Very seriously my husband replied, "If God cannot save him, man cannot." These words coming from him, put my fears to flight. "If you feel that way he is safe," I replied, and asked to be left alone with him. I declared, "Nothing can separate him from God, who is ever-present Life," and though the symptoms were unchanged, I felt the work was done, and went peacefully to sleep. When I awoke at seven o'clock in the morning, all congestion was destroyed, all fever gone, and perfect breathing was restored. In an hour the dear little fellow was begging to be dressed, and was soon up, well and happy. For days I felt that we had been where Abraham was when he was willing to sacrifice the material life of Isaac to God, but it was not required.

Do not imagine that as a family we were always fighting claims, for these were months removed one from the other. At another time there seemed to be an angry cloud of fear—scarlet fever. Our teacher had this case, and she succeeded in so entirely destroying my fear that it is looked back to now as a season of "quiet assurance." Wednesday and Thursday there seemed to be the burning fever and the rash; Friday those symptoms had disappeared, and Saturday the little one was playing out of doors, entirely well. "Lo, I am with you alway," was the text that remained with me during those days of proving Truth's supremacy, and this presence brought peace, even before the senses testified to the perfect healing.

Who is so great a God as the God that is revealed to the Christian Scientist, ever-present, unchanging Love?

The best demonstration in Christian Science is to maintain harmony and to avert discord, and this Truth, declared daily

in our home, has, no doubt, prevented more disease than it has had to cure.

I pause reverently before declaring how blest my life has been during the time Science and Health has been my guide. Remembering the past—its false beliefs and the suffering those errors brought—surely the glory is given to Truth when I recall that for over six years I have never had to go to bed for a single day, or to give up to illness. Claims have seemed to come, but they have not tarried, for in Christ, Truth, we are no longer under condemnation to suffer.

In practising this Science for others many dream-shadows have been seen to disappear. Among others stand out prominently, curvature of the spine; two cases of blindness—one from poison, the other from cataract; nervous prostration, uterine cancer, ovarian trouble, chronic stomach trouble, membranous croup, and numberless smaller ills.

Sometimes I have seemed to fail to bring out the demonstration or cure. I feel that this has been a lack in myself of understanding Christian Science, for Christian Science is an established Principle, and being a Principle it does not admit of a failure in itself.

This has probably taken too much of your time, but you have only heard of some of the tests of this blessed Truth. Of the joy, and peace, and quiet realization of Good this Science has demonstrated for me, one half could never be told.—*Mary Trammell Scott, Atlanta, Ga.*

TWELVE years ago our home, though one where spirituality should reign, was governed by materiality and fear through the illness for eighteen months of our two only children. Worn out by incessant wakefulness and worry, as it seemed to us, as a last resort it was determined to try Christian Science treatment. The truth speedily brought harmony and peace, and we were led, after witnessing a few other demonstrations of its power, to avail ourselves of an opportunity to enter a class for instruction.

Upon leaving the class, though pleased with the ideas presented, and charmed with the new method of Scripture interpretation afforded by Science, I was so befogged by my theology that I was led by error at the very outset.

As I look back upon those years of my ministry, I can see that the Christian Science method of interpretation, as I called it, but strengthened my belief in the religion I had espoused, for, said I, "Christian Science will demonstrate the truth of my religion at every point." Error persuaded me,

too, that I had better remain in my church; that there were too many sects already, and that I did not care to engage in the work of multiplying them. In the mean time, my wife, freer from theological shackles than I, entered heartily into the work of healing, making so many demonstrations of the power of Truth that I was often led to say that she was doing much more good with Christian Science out of the pulpit than I could accomplish within the sacred desk, with all the supposed power of sermon and prayer, and the "authority of truth."

Watching her demonstrations, I was not much impressed until I saw that they were quite often both moral and spiritual, and then it became more and more apparent to me that this religion, "with the signs following," bore a very striking resemblance to the religion of Christ.

It was not, however, until I had come into Essex County, Mass., and was privileged to attend the experience meetings at both Lawrence and Beverly, that it began to take strong hold upon me that Christian Science is Christianity. When finally convinced, the puzzling question came, "What am I to do?"

While Christian Science appealed to me as simply one among many curative methods, it had little power over me. I had "no desire to become a doctor." Even when it began to open up the Scriptures to me in an entirely new light I was charmed, but I was not moved. I am yet laboring under the sense of shame which came to me when I became finally convinced that Christian Science is truly the religion of Christ.

Though in later years I had been accused of preaching sermons strongly tinctured with Christian Science, I could find little satisfaction in the fact, when I opened the book (which had by this time become the book of all books, next to the Bible, to me), and read the words, "Truth should emanate from the pulpit, and not be strangled there;" and from that moment I found the chains which had held me to my Church growing weaker every day, until at last it was easy to go. I have never regretted the step I have taken.

Though the path of Science is not one of ease, it is, I am convinced, the only true path, and I find the sense of gratitude rising higher as I remember how I have been led since my decision was made. As the clouds clear away, the words of our text-book become increasingly true, that "the belief in material life sins at every step."

It is my earnest wish and prayer, now that I am beginning to realize something of the greatness of Truth, that I may be of some small service in its holy cause, and atone for the seeming lack of appreciation of the work and sacrifices of our inspired Leader.—*H. S. Fiske, Beverly, Mass.*

*Dear Journal:*—I enclose a letter from my father-in-law, who is seventy-two years old, and was forty years a great sufferer with troubles that neither medicine nor surgery could reach. He was healed by Christian Science four years ago. Since a young man he has been an earnest worker in the Congregational Church, and tried to let his light shine there after coming into Christian Science, but was finally led gently out by divine Love to meet the need of organizing a First Church of Christ, Scientist.

We extract the following from his letter:—

One Wednesday evening I attended the Christian Science Experience Meeting in Milwaukee, Wis., and had an uplifting time and received new inspiration. I had had it upon my heart for a long time that something ought to be done to establish regular services here on Sunday, so that all might feel at home to come and worship. I was still a member of the Congregational Church; so I wrote a letter to my pastor, requesting him to ask the Church to grant me a letter of dismissal and recommendation to unite with The First Church of Christ, Scientist. It was granted, and my pastor wrote me a beautiful letter in a purely Christian spirit. I went again to Milwaukee, gave in my experience and my desire to establish church service here, and met with a hearty response and encouragement. On Sunday I attended the service and took some notes of the form of service, then came home and set about to arrange for public service and had it put in the papers, secured the Good Templars Hall, and we held our first public service with an attendance of twenty-five and an interesting service. I had visited those who I knew were kindly inclined towards Christian Science and personally invited them to come. I volunteered to be the First Reader and Miss Adella Johnson, who has been in Science for six years, and with whom we have met to study the lessons the last two years, is the Second Reader. I attend to the hall, acting as sexton, and have all things ready, and the interested ones bring flowers as gifts of love. We have purchased some Hymnals, tracts, and Quarterlies, and are now well started

in our happy work. I never have been so happy in my Christian life and work as since I made the decision to use my time and talents, means and all, in God's service as best I can along this line. I am stronger in all my being and thus have demonstrated that Truth will always be the happy victor. I do know now in whom I believe, and I am sure that he who has performed such a work of Love for me can and will for all who seek the Truth.

I am all ready for the service with the help of the infinite One. How often I desire to be with the dear brothers and sisters in Truth in your beautiful city of Cedar Rapids, where I first saw the light in great measure, but we are of one accord and, although many miles intervene, Mind governs all and brings us into a oneness of Spirit as we worship the one true and loving God.

*M. P. Smith, Waukesha, Wis.*

THE Christian Scientists of Chillicothe, Mo., have secured the second floor of a building, just erected, and the first service in their new quarters was held October 9.

The hall is pleasant, well lighted, and centrally located, and will be used for all the services of the church, as well as a reading room to be open daily.

Christian Science was first known in Chillicothe about thirteen years ago. Mrs. S. (one of our present number) heard the subject discussed at a health resort near here, whither she had gone to try the efficacy of the mineral water, and take magnetic baths.

After returning to her home she sent for a copy of "Science and Health with Key to the Scriptures." She was healed through reading the book, and has remained a faithful student. Since then others have come who were interested, and a class has been taught.

Meetings were first held in the homes, then the society thought best to have a public place for service. Various halls have been used, but we now feel that we are in permanent quarters until we outgrow our present home.

In April, 1898, we re-organized with fourteen charter members, and made application in the September term of court for articles of incorporation. The case was heard October 3, with the following result.

"Articles of incorporation were issued to the First Church of Christ, Scientist."—*Mail and Star*, October 3.

October 4, the judge revoked the order.



"In the matter of the incorporation of the First Church of Christ, Scientist, the order made by the court Monday was revoked, and the matter of incorporation referred to a committee.—*Mail and Star*, October 4.

The case will come up again in the next term of court. This society has seemingly suffered "many things," if not all. Patience is having her perfect work. Error seems determined that Christian Science shall have no place in Chillicothe, but Truth is established here and nothing can overpower it or stop its growth. The seed sown has taken root, and will bring forth fruit.

Many are reading the literature who have not sufficient courage to come out and let it be known, but that sense of fear, with all types of error, will yield to the influence of divine Love.

There have been good demonstrations of physical healing, and many are free to admit that they can see in the lives of their Christian Science friends freedom from anxiety and worldly expressions. Two of our depots are constantly supplied with Christian Science literature. The two leading hotels have the *Journal* alternately. A copy of Science and Health is in the Public School Library, one in the Industrial Home for Girls, and one in the Jail.

H. E. V. T., Chillicothe, Mo.

WHEN five years old I loved to listen to my parents read the Scriptures, which they often did in the long winter evenings in our lonely mountain home. Then and there was the desire created in me to know more of what it really was, a desire so intense that it grew with every coming year, and when I was able to read and understand I grasped the Bible eagerly and searched its sacred pages.

When about twelve years of age my parents moved to a place where I had an opportunity to attend different orthodox churches; but these soon became a blank to me, because they did not, to my sense, follow the Scriptures and our Master's commandments as he bade them. Nor did there seem to be unity and love among them, as should be manifest among true Christians. I longed to be a good and true follower of Christ, and often prayed, not for the riches of this world, but for wisdom and guidance of God.

Love did guide and lead me, for three years later, in 1894, Christian Science was brought to my notice, first through a neighbor who was healed when the doctors could do no more

for her; and shortly afterward by one of my relatives being cured of a rupture of the worst kind, as many doctors agreed. Then I knew it must be the Truth for which I was searching.

My parents procured a copy of Science and Health which I eagerly devoured. I could scarcely let go of it, for I knew it was a messenger from God. In January, 1895, my mother and I attended the lectures of one of Mrs. Eddy's loyal students. I had many demonstrations, and though small they proved the truth of the teaching to me as certainly as if they had been great.

My father was greatly stirred and told me I would either have to sacrifice my Church or my home. After a mighty conflict in my thought, these lines came to me, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." - My father pleaded with me, telling me that it was the work of the devil, and that I was being led astray. I was firm and could not be moved. I could not give up God for He held me fast. I decided to give up home and trust to Truth. I joined the First Church of Christ, Scientist, in Fortuna, and was one of the fourteen hundred to join the Mother Church in July, 1897.

Since then I have had many victories over error, and am learning "in whatsoever state I am, therewith to be content," and that really we have no enemies; but what seem to be enemies are really loving rebukes, friends, and teachers.

Though young in Truth and in years (material), I am learning to walk in the light, see the great work to be done, and knowing how many are watching me I am spurred on to lead a more pure and Christian life, since our lives are the mightiest sermons that can be preached. I know that through obedience only shall I gain my rightful heritage as the child of God.—*W. V. McCoy, Grizzly Bluff, Cal.*

From childhood I was a member of an Orthodox Church. When I asked questions that puzzled me I was told that I was not to know those things. I was dissatisfied in the Church, and could not see why this was so. Ten years ago I was led by suffering, sorrow, and disappointment to Christian Science. I was very much helped, but did not seem to get beyond the physical, until I reached out to know more of this great Truth that was doing so much for me. With the help of my faithful teacher I have come to see in a measure the great love that is for us all, if we will be obedient and wait.

I was healed of a trouble the physician called incurable, and said would eventually necessitate an operation. To-day I could not ask for better health, and can look through this little city and see the great work going on; and happy am I that I am here to see and know the good that is being done.

Some who had been given up by friends are now well, and at work in the Master's vineyard. A case of blood poisoning has been healed, when amputation was recommended. Diphtheria healed through absent treatment, showing there is no distance to Truth.

The little children's prayer, "Miscellaneous Writings," page 400, is a wonderful help. A few months ago a little boy, five years old, who always speaks of himself as "a Christian Science boy," fell, causing a severe wound on his face. He wanted his mamma to say the "little prayer" for him, then they both said it, and it was not long before he was asleep, and nothing more was said about the accident.

Five years ago the one who has guided and helped me all along, said, "Do you have the *Quarterly*?" I said, "No." At that time I was in Chicago. I bought the *Quarterly*, and when I went home my husband and I commenced the Church Service at our house with four in attendance. Soon there were six grown people, and several children. The numbers increased, until last Easter we commenced to hold our meetings in the G. A. R. Hall, with an attendance of forty-three. Our average attendance is now between fifty and sixty.

Some of the ministers are quite anxious about the work, but as "Christian Science does honor God as no other theory honors Him" (Science and Health), we will go on, neither looking to the right nor to the left.

In July, 1898, we organized as a Church Society, and on the ninth day of August we filed articles of incorporation and obtained a charter as First Church of Christ, Scientist, of Watertown, South Dakota, with thirty-six charter members, thirty-three of whom are members of the Mother Church or have their applications for membership sent in. We have just started a Sunday School with a membership of fourteen. The Gospel is being preached with signs following.—*Mrs. Mary E. Carle, Watertown, South Dakota.*

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Many times have I demonstrated the truth of these words,

but I wish to speak now of the greatest trial I have had to pass through since we came into Christian Science.

Becoming suddenly conscious that the water was boiling over I stepped to the range to lift the tea-kettle to a side shelf, when it slipped from my hand, throwing the water over the red hot stove and over the side of the head and both hands of our two-year-old baby, scalding her very severely, the skin falling off her face as large as two silver dollars laid side by side; and the hands looked as though the flesh might fall from the bones. I picked her up quickly, slipped off her dress, and tried to realize that "God is an ever-present help in time of trouble;" but with the screams of the child and my frightened condition it was an hour and a half before she fell into a quiet, peaceful sleep. I was alone, except a little girl four years old, and we were eight miles from town. The baby took a nice nap and awoke free from suffering, but a little more restless than usual.

The next morning I sent a letter to a Scientist at Freeport, Ill. The accident occurred on Thursday afternoon and she gave the first treatment on Saturday evening; the little one was relieved and began to play so actively, racing up and down over the lounge, that I almost feared she would fall; the swelling meanwhile going down so rapidly that when I got her to sleep (which was not till eleven o'clock) I awoke her father to note the change in her appearance. Her eyes, however, were puffed up so that on Sunday I had to lead her around a part of the day; but they improved very fast and the healing went on rapidly, and in one week I could put her mittens on so that she could play out of doors longer at a time. She had been going in and out whenever she wished, although it was March and the ground all covered with snow. The face healed fast, and in ten days I wrote the Scientist that she need not treat her any longer. Three weeks after the accident a gentleman who heard of it came to our place, and seeing the two little ones together, asked which one it was that was scalded.

A year and a half has passed, and no one who has not passed through a similar experience can know how thankful I am to God and Christian Science for the dear little hands and face without a scar. The treatment was not only beneficial to the child but to me, causing a deep sense of remorse to drop off like an old garment, and I saw its nothingness as I never saw the nothingness of error before.

*Sadie McKibben, Blaine, Ia.*

I WAS visiting in a home where the mother was being treated by Christian Science, and the family had read Science and Health enough to know that there was no efficacy in material remedies, yet were not able to demonstrate over a claim which was holding their little girl. The child insisted that she had a bad cough and was sick. For quite a while she seemed cross and fretful, and would not listen to Science talk, but about the middle of the afternoon she climbed upon my lap and held her little fat hands up saying, "I burned my hand one day." I said, "Ivy, let us read about God on your fingers." She agreed and we began our work. The first finger represented "God is Good," the second one, "God is Love," the third one "God is All-in-all," etc., until we had read from them all. Then I said, "Why, Ivy, we have no place for cough or error, have we?" The child realized then how "God is All-in-all," and the next day she was troubled but little with a cough, and soon got well.

We still live in what is known on the frontier as a "border shack," viz.: a very small house, and then there is a "dug-out" on the rear of the house. Upon coming up out of the "dug-out" into the house one day my foot tripped, throwing me headlong on the uncarpeted floor, striking my left knee on the sharp corner of a hard-pine board. My first thought upon tripping was, "I'm going to fall," but I could not think. Then I heard, "Father, Mother, God, love mamma up to Thee. Father, Mother, God, love mamma up to Thee." At first the voice seemed far away; then it came nearer, and I felt Fae's little arms around my neck. In a short time he said, "Now, mamma, get up. You're not hurt, you're all right 'cause I've asked God and you're well. Get up, mamma." Up to this time I had not moved since falling, but must be honest to confess that I was very much surprised when I did get up to find that I was all right. There was not a scratch or discolored place to be found as a witness for the tumble. The child's realization of the Truth in the "Mother's New Year Gift to the little children" healed me.

We have our regular services here, composed of patients who have been treated in Science and their families. A gentleman who had always been considered an infidel, after reading Science and Health and seeing some of the fruits of Christian Science, opened the doors of his house for our meetings. His wife plays the organ for us, and the whole family are much interested in Christian Science work.

*Julia Hitt, Pond Creek, Okla.*

I FIRST heard of Christian Science in March, 1897, from a friend who came to offer true sympathy in the loss of an infant son, and her words interested me deeply. Two months later a sister of hers talked about it to me and I felt that I had never heard anything so beautiful, or which so truly spoke of the presence, love, and power of God. I went home that evening praying for healing for a son who had suffered with ill health for two years, and standing by the sleeping child's bed I was only conscious of trying to reach out in the darkness for the heavenly Father's hand, that we might be led into this higher understanding of His love and His will. My prayer was indeed heard, and the child has had no return of the troubles which seemed well-nigh unbearable.

Then I bought Science and Health and began to read; with the result that, day by day, obstinate claims of insomnia, neuralgia, nervous derangement, and functional trouble of ten years' standing all gradually passed away. Later on I had help from a kind healer in London, who has helped me in many ways and to whom I am truly grateful.

I began to long for class teaching; but the claims of lack, distance, and home duties seemed to preclude the possibility of my having it. However, in February, 1898, I found myself sitting, drinking in this blessed Truth, day by day, in Mrs. Field-King's class in London. Since then, my friend and I, with our respective children, meet each Sunday to read the lesson and hold the service. My children are growing to love Christian Science, and each has bought himself a copy of Science and Health. We no longer look to material remedies, and are thankful to be able to tell of many alarming claims being happily overcome. One child who had been subject to frequent attacks of croup and bronchitis all his eight years, now goes out in all kinds of weather without the old precautions, and no longer suffers.

But greatest of all the many great blessings, is the joy of finding that deeply rooted claims of sin are gradually giving way, claims which had hitherto been fought and prayed over, seemingly in vain. There is still much error to be rooted out, but I know that I can say from my heart,

So far Thy Power hath led me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent till  
The night is gone.

*A. C. S., Cambridge, Eng.*



I HAVE been asked many times what Scientists do in case of broken bones, or being shot. I always reply, "Depend on 'Truth," or, "I trust in God." Last summer I was forced to prove my words. My oldest boy was accidentally shot by some hunters. The shot passed so close to his head that he heard it, and remarked to the boys with him, "These shots are getting pretty close," but he did not know that the bullet had struck him until he thought he felt something running across his foot (he was lying down when the bullet struck him), and he looked, and there was a bullet hole in the front of his ankle. The bullet had lodged in his foot about two inches below the hole. He said there was no pain until he looked at the wound, then the pain was very severe. He tried all the time to realize the Truth. He walked home, and waited until I came, an hour and a half later. Some wanted to put something on to ease the pain, but he would not consent. When I came he was walking around in the yard. He calmly told me about the accident, and we went into the house and had a talk on Christian Science. I treated him, and that was the last of the pain, only when he seemed to get his foot hurt in some other way. It did not swell or inflame to speak of. He went to church twice the next day, and did not even limp. The boys did not miss him from play, for he played just the same. The third day he went fishing and was walking nearly all day. In less than a week the lump where the bullet had lodged was all gone and he could not feel the bullet any more. The wound healed and the scar had all gone in less than two weeks.

Two years ago, when this boy was only twelve years old, his teacher at school wanted to give him some medicine for his cough. He went to her and told her that he did not want the medicine. She insisted on his taking it. He said, "I will quit school before I will take it." She excused him then.

Little Opal had the nail torn off her great toe in a machine wheel. She commenced to scream, and then said, "Mamma, treat me." I laid her on the sofa and went out in the yard. In a short time I heard her at the door. I went to her and the pain was gone. She put on her shoe the next day and there was no soreness and no limp.

*Mrs. Dora Bond, Wichita, Kansas.*

I WAS born and reared in the belief of hereditary consumption, nearly all of my family having passed away with that

disease. Most of the time from childhood, a period of thirty-five years, I had been under the care of physicians. Nervous headaches (which they said I had inherited and would become more severe) set in at the age of five, and continued for many years, with increasing severity and suffering. These headaches, beyond the reach of medicine, lasted from two to five days of the week.

In September, 1889, I was prostrated by muscular rheumatism, and for seven years was seldom free from pain of the most intense kind. This produced organic heart trouble, nervous prostration, and many other diseases. I sought many physicians and many remedies; was ten months in hospitals. After all material means had failed and I was in the depths of despair, I was told by a loving friend what good was in store for me. A Christian Science healer was called, and from the first treatment I was firmly convinced that I could be healed. My healing was slow; but I improved daily, and in seven weeks I was able to ride four blocks, and in thirteen weeks went by rail one hundred miles.

One by one without return all my beliefs yielded to Science; enabling me to resume work with better health than I have ever known. The physical healing was wonderful, but the spiritual healing has been far greater. During my lifelong invalidism and twenty-five years' membership in the Presbyterian Church, many, many times was I told by pastor and people that the Lord had sent my affliction for some good. What a revelation when I learned the truth through Christian Science that *God is Love*.

I can never express in words the happiness, peace, and understanding which I have found in this beautiful religion. It is the Christ-teaching which heals the sick.

*Elizabeth J. Flack, Columbus, Ohio.*

I WAS a great sufferer for seven years. I had many physicians, and had taken much medicine without receiving any lasting benefit. The last two physicians pronounced my case consumption, and having exhausted all remedies that were recommended, and a fresh attack of la grippe appearing, I was to mortal sense near the end.

In this condition I at last consented to try Christian Science, and my husband went to see a healer. She was unable to visit me at once, but gave me absent treatment and sent me "Science and Health with Key to the Scriptures," with instructions to read it carefully. After a few days' reading,

I awoke one night with my mouth full of fresh blood, and all the symptoms of hemorrhage of the lungs except pain. This occurred at frequent intervals for a week or so. During this chemicalization my thought was changed, and I no longer believed that my life was in or of matter, or that I had a soul in my body, but came into the understanding that there was but one God, Good, one Life, one Soul, and that was God, and God is All-in-all.

I am a strong, well woman to-day, and have taken no medicine, nor has any been in our house, since we came into the understanding of the Truth, in November, 1896. I have also laid aside glasses, and can see much better without them. At the time I was sewing on some black goods, and had reached the conclusion that when it was finished I would lay away my glasses. Mortal mind made many strong assertions, such as, "You can't see to sew without your glasses," or, "Keep your glasses on and you can see better," but Truth overcame, and I laid them aside, and have not used them since.

I have been able to do some work for others also. My little son Willie fell from a high box and broke his arm. I knew nothing of the manner of procedure in such cases, but felt that I must set it. I bound up the arm with splints, at the same time realizing the Truth. After two hours the pain ceased entirely and the arm gave no more trouble. It is as natural as the other, and Willie says it is stronger.—*Mrs. Carribel Clevenger, Lacona, Iowa.*

ABOUT six years ago I was visiting with a sister in the city of Ogden, Utah. While there I was healed of catarrh, and my sister, who is a Scientist, presented me with "Science and Health with Key to the Scriptures." After returning home I read a little in it and laid it aside. Soon after I united with the M. E. Church, and thought I was converted and very happy. Then the claim of cancer began to develop. That was one disease I could not trust to *materia medica*, and my Church did not teach me that I should trust God to heal the ills of the flesh; so after some struggling with pride, I finally concluded to write to my sister and ask for treatment. The claim yielded at once, but still I would not take up the "little book" and study it.

Finally I was taken with la grippe, and its attendant diseases. During all this time I was trying to serve God as my Church taught; but one day it came to me, "What is this body of mine, why care so much about it; it is nothing."

Then the light seemed to dawn as never before, and the thought came, This is the teaching of Christian Science; and a great cloud was rolled away, and my thoughts seemed to move in "new channels."

One morning I awoke with a dreadful headache, caused by indigestion. It occurred to me to treat myself, and I was well in a few minutes. Since then I have had some disappointments, and many victories. Through my slight understanding of Christian Science I was enabled to heal a lady who seemed to be bleeding to death with hemorrhage of the lungs.

I have never had the privilege of class instruction. All I know is from reading "Science and Health with Key to the Scriptures," "Miscellaneous Writings," "Unity of Good," and the *Journal*. I never miss an opportunity of speaking a word for Christian Science to any one who will hear it. I also loan the *Journal* to those who will promise to read it, and in this way I hope to sow the good seed and to be faithful over a few things.—*Victoria Witt, Emmett, Idaho.*

I do not pretend to understand Christian Science, but I do pretend to know when I receive a cure. For several years past rheumatism has gradually increased on me, and during the past summer it would attack me if while walking out I came in contact with grass wet by rain or dew. Finally walking on a damp floor would bring it on. During the hot days of summer I could frequently be seen sitting resting my feet on a small oil stove in order to get temporary relief.

My son who has some knowledge of Christian Science insisted that I take treatment. Taking his advice, I wrote to a young man in the adjoining township, who, though engaged in farming, possesses an excellent understanding of Christian Science and is a member of the Mother Church. I was expecting to take a course of treatments, but in three days after mailing the letter my rheumatism left me and has not returned, though I have exposed myself greatly at times. I have since understood that he gave me only two treatments.

I am inclined to believe that being sick is not obeying the Scripture, but is in opposition to it. I believe that the Christian Scientists are not only true Christians, but that they are obeying that vital command of Jesus which was his last command, and uttered in his very last words to his disciples

found in Mark, 16 : 18. Just why my prayers have never been answered, while those of the Scientists have, is a lesson yet for me to learn. Being a member of the M. E. Church in this village, I feel like asking my esteemed brothers and sisters, in view of my recent experience, if the age of miracles is really past. Besides my cure, another thing I am thankful for is that infidelity has been driven from my household. I thank God for all these blessings. I thank Him for giving divine inspiration to the Leader of this movement, and I greatly esteem her many earnest students and followers.

*Mrs. Sarah Hall, Watervliet, Mich.*

IN 1895 I, with my mother and my two little boys, spent three months in Boston. I learned many beautiful lessons, but one in particular seems to have remained, because it was made very forcible by experience.

I had felt a great fear of accidents, as my children had no yard in which to play, and were in the street much of the time. On returning from the city one morning I found my oldest boy in quite a critical condition. He had been knocked down and wound up in the wheel of a city cab. The driver brought him home and laid him in my mother's arms, saying that he could not understand what had saved the child, as he certainly thought he would be killed, for he could not stop the horses for several seconds. The child was bruised on one side of his head, one hand was twice its natural size, and some internal injury. My mother had helped him until I came, then he wanted me to take charge of him. I took Science and Health and read, and with the reading came such a clear sense of the nothingness of the claim that I was at rest, and by four o'clock, about five hours after the accident, the child was himself, every sign had disappeared, even the marks where the skin had been rolled back leaving a dark and angry bruise, and he was playing with the other children as naturally as though nothing unusual had occurred.

The thought that was so helpful to me was, that when error had repeatedly suggested accident to me, I should have then and there met it and destroyed the fear of it. It taught me to agree with the adversary quickly. I find I save myself and my dear ones much trouble by destroying false suggestions as they come, and not waiting for them to take form, and seem so formidable. Christian Science is the main-

spring of our home, and I feel that we owe all our happiness and health to this wonderful Truth.

*Edith D. Urquhart, Omaha, Neb.*

*Dear Journal:*—To-day, Thanksgiving Day, I desire to express my gratitude to God for Christian Science. Also to thank our dear Mother, chosen of God to reveal this wonder to a waiting world.

Especially am I indebted to the Mother personally, though she may know it not, for my healing, which came about in this way: I had been for many months almost a constant sufferer from dyspepsia, in the train of which followed neuralgia, insomnia, and various ills, for which I was continually under medical treatment, seeking health resorts or changing climate, till in the autumn of 1887 I sought a specialist in Boston, who pronounced my case incurable, believing, as did several other physicians, that the coating of my stomach was destroyed. In the same hour of this last diagnosis, I heard for the first time of Christian Science, and was instructed to call upon Mrs. Eddy at the Metaphysical College. Accompanied by a friend I did so, was received by her, though much disappointed to hear her say she no longer took patients; but those few moments in the presence of the Love and Truth unconsciously reflected were sufficient to destroy almost instantly the errors to which I had so long been in bondage; though not till some time after I realized the healing did I know how I had been healed and by whom.

To-day words cannot express my gratitude for that which I have received, but I hope that this attempt at expression from an overflowing heart may be acceptable.

Not only have I been healed mentally and physically by this blessed Truth, but I also have proven beyond a doubt that by loving it and living it one can *keep well and happy*, and, best of all, help others to find "the Way" in Christian Science.—*Mary H. Thomas, Portland, Ore.*

EVEN though but poorly expressed, I would write what I feel. Never before have I so realized the ever-present Good. So many clouds have dissolved, leaving revealed a "gentle Presence."

More than four years ago Christian Science was first presented to me by a friend, near and dear, and as my understanding of its truth and beauty grew,—not alone from her teaching but her daily *living* the Truth,—the sunshine of



Love flooded a lonely and suffering life, and a frail and discontented child, bowed beneath a complication of diseases, was revealed a healthy young woman, strong to do and be.

For three years of study and work, led upward always by my faithful Teacher, even though faced by myriads of seeming cares and black discouragements, not once did the omnipotent Love fail to shed its radiance over and through my daily walks; and joy and gladness reigned supreme.

Then was I tempted to believe in a threatened sorrow, this was followed by nervous prostration, and a return of an old claim, much exaggerated, and afterward came bitter grief and loss.

A year has come and gone since then, and though, twelve months ago it was thought that I was passing away,—through the help and clear understanding of my teacher and a sister Scientist, I am to-day strong in the Truth, conscious ever of the everlasting arms upholding and sustaining. The divine Love was shown a reality through their care and teaching.

My heart wakes to rejoice,  
True thoughts well up, the veil is rent, the blinding scales fall,  
And Heaven is near, and God is here, and Love is All-in-all.

*Lolla K. Tucker, Atlanta, Ga.*

It is just a year since a dear friend came to stay in my house and brought to me the heavenly blessing of Christian Science. I had been a member of the established Church of England all my life; but of late years its services gave me but little satisfaction, so much of the form of worship had crept in that the spirit and the simplicity of days gone by seemed lacking. I continued going to church regularly, but it was more as a duty than as a pleasure. I had put my Bible away in a drawer because I thought it was hypocrisy to let it be on my table and so rarely read it. Now all is changed—never am I so happy as when studying my Bible with Science and Health and reading other writings of the dear Mother; and wondrous are the beauties which never appeared before.

When I first went to our Christian Science Church in Bryanston Street, I wore blue spectacles, and other glasses for reading. My healer said one day, "No wind of God ever hurt His child," so I put them all away and have never used them since. Now my sight is steadily returning and I can read anything I want to, and walk about without

fear of stumbling. I have had the blessing of class teaching and the way all along is one of thankfulness and rejoicing. I have had several small demonstrations, proving that there is no power but divine Mind who is all Love and harmony. I only long to be kept for the Master's use and to do, and think, and say just what he bids me do.

*M. C. L., London, Eng.*

ABOUT a year and a half ago, Christian Science was brought to the notice of the citizens of New London by the establishing of Sunday services. The attendance was small at first, those who came came mostly out of curiosity to learn what this peculiar religion was. Christian Science was looked upon as an innovation. A man said in one of our meetings, "My father's religion was good enough for him to live by and die by, and if it was good enough for him it is good enough for me." Public sentiment seemed to be against the Cause, and we have been subjected to much unjust criticism; but we are standing firm and the work is going forward. In February, 1898, we rented a four-story brick building in the central part of the city, on the second floor of which is a small hall in which we hold our services, and on the first floor are our Reading Rooms, that are open daily from nine until five.

Our average attendance having increased to about twenty, it was deemed advisable to organize a Church under the laws of our State; about the first of July, 1898, we obtained a charter as a corporate body, and are now a regularly organized Church, holding two services on Sunday and a regular Wednesday evening meeting. "Great is the Lord and greatly to be praised."

*James E. Comstock, New London, Conn.*

ON November 4, 1898, we organized as First Church of Christ, Scientist, of Ottumwa, Iowa, with sixteen charter members. Sunday services are held in the grand jury room of the beautiful new Court House at 11 A.M. and 8 P.M. The Wednesday evening meeting at 8 o'clock. We have been holding regular Sunday services for some time, simply as a little band of earnest students, and feeling that the time had come for us to move forward and organize, we have done so, and the result has been increased attendance at every meeting and a wider interest manifested.

*ELLA A. TELFER, Clerk.*

## EDITOR'S TABLE.

### THE GOLDEN RULE.

Therefore all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets.

MATTHEW, 7: 12.

THIS statement of Jesus, with similar ones, such as that found in Luke, 6 : 31, has been formulated into what is called The Golden Rule, which is usually expressed in these words: "Do unto others as you would be done by."

In this form of speech, the thought underlying this Scriptural passage has been made the subject of many beautiful essays, and has found its way into many Sunday School books in the form of stories for the children. Many entertaining stories have been written upon it. It has been regarded by all good people as a beautiful sentiment; a pleasant saying. We have been wont to associate it largely with children, and have endeavored to impress upon their minds the thought that they would be happier in their relations to each other, in play and otherwise, if they were governed in some sort by this Golden Rule. All this is well so far as it goes. There cannot be too much of this kind of teaching to the children. But would it not be well for grown folks to take up this sentiment and make it more the study and the *fact* of their lives?

In order to become impressed with somewhat of the depth of its meaning, let us carefully note the words employed by the Master. Let us note that he says *all things whatsoever*. He does not make a partial statement, and then swing off to some abstract reasoning or abstruse speculation. He finishes his statement; he makes it complete before he leaves it. As was his wonderful habit, he left nothing unsaid. *Therefore, all things whatsoever ye would that men should do unto you.* This is the premise or foundation. What is the conclusion or superstructure? *Do ye even so to them!* Could he have employed words having a larger or deeper meaning than these? They would seem to cover the whole ground. Yet we must notice he does not stop here. He goes further, and adds words the meaning of which our poor limited senses cannot begin to comprehend now. Let us hope that we shall rapidly grow toward their comprehension. Notice particularly these wonderful words: *for this is the law and*

*the prophets.* If he had said, *all* the law and the prophets, he would not have made his statement stronger, for this is just what he meant. And what are all the law and the prophets? *Simply everything!* Everything that we can think of which is good, which is abiding, which is real and eternal. We have our existence by virtue of the Law and the Prophets. The universe exists by virtue of the Law and the Prophets. The Bible was given to man to teach him of the Law and the Prophets. Jesus came to this earth and taught and wrought, preached the Gospel to the poor, cast out devils, healed the sick, was crucified and resurrected by virtue of, and to teach men, the Law and the Prophets. We must learn what the Law and the Prophecy of our Being are, before we can understand much of the meaning of those apparently simple and plain words of Jesus.

The law Jesus meant is the divine Law; and the prophets he meant are those who carry out that divine Law; those who live it, who make it the every-day vital *fact* of their lives. Every one who does this is a prophet. Every one who seeks "*first* the kingdom of God and his righteousness," is a prophet, and as such is fulfilling the Law. Every one who, so far as he knows how, "lives and moves and has his being in God," is a prophet, and is fulfilling the Law of his Being.

It is evident that these two wonderful statements: "Seek first the kingdom of God, and his righteousness," and "In God we live and move and have our being," are correlated to the words we are considering.

What an infinite meaning, then, is embraced within this simple precept! It has the most profound meaning for all ages, races, climes, and peoples. There never has appeared, and never will appear, on this earth a human being to whom it is not addressed. There never has been, and never will be, a human being in any of the numberless worlds which constitute what men call the material universe, to whom it is not addressed.

It is vastly more than a command, much meaning as it possesses as such. It enunciates an eternal fact. The time will come in the experience of every human being when by this eternal edict of God, he *must* do *all things whatsoever* unto others that he would have them do unto him. Finite man cannot change or destroy infinite Law, and infinite Law would be finite law if this were not its edict.

Now let us suppose that this precept of the Master's had been put into actual practice immediately after its utterance,

and from that time until now had been made the principle and rule of human conduct. What must have been the condition of the world of mankind to-day as compared with what it is? If it applies to individuals, it applies also to nations. Had nations acted upon this precept there would not have been a single war in Christendom. Not a drop of human blood would have been spilled on the battle-field. There would have been neither wars nor rumors of wars, and prophecy would have been fulfilled. The failure to obey this precept has brought, at least, all the wars of which Christendom has been the theater during the past nineteen hundred years.

The only possible foundation for war of any kind is the failure to observe the Golden Rule. Human selfishness and greed lie back of all such failure. Is it, then, too much to say that all attempts to foster or perpetuate war is a breach of the Golden Rule, and are unscriptural and unchristian? Yet many people maintain that war is a divine institution, and a necessity to good government.

So all along the line of human affairs, the failure to observe this Christ rule has brought the penalty of wrong, injustice, misery, and sin. It is not too much to say that had obedience instead of disobedience thereof been the order, the world would have been free from sin; because, as Jesus expressly said: "This is the *law* and the *prophets*." Did he mean what he said? Did he say it with reference to the post-mortem experiences of mankind, or was it intended for the human race in its earth-experiences? If it was intended only for the future, why the necessity of his coming to the world of mortality to preach this doctrine?

It must be apparent to all who have given the matter any considerable thought that this one precept of the Master, put into that practical operation which was possible, and which he intended,—or he would not have uttered it,—would have redeemed the human race, and long since have brought the Millennium.

Christian Science is endeavoring to bring wandering humanity back to a realization of this principle and rule; and to arouse an indifferent world to a larger and keener apprehension of the mighty meaning of the Bible's teachings. Christian Scientists are deeply persuaded that they have been sadly misconstrued, and therefore wofully un-lived, and because of this mankind is engulfed in the depths of sin, sickness, and death.

Sickness is the direct sequence of sin, as the Bible most plainly teaches. Had, therefore, the cause of sickness been removed by living the Golden Rule, the effect would long since have disappeared, and with its disappearance, death and the grave would have been conquered, and Christ would have had the victory.

There is but one way to remedy mistakes and errors, and that is to correct them. They cannot be corrected by perpetuating them. Mankind must therefore return to the teaching and practices of Jesus Christ, and obey both the letter and the spirit of Holy Writ, in order to his salvation. There is no other way. How important, then, that the Golden Rule should be adopted by the race as its principle and rule of conduct in practice, and not merely in theory.

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#### THE MARY BAKER EDDY SOUVENIR SPOON.

It is our privilege to publish the following letter written to the Rev. Mary Baker Eddy, by the Christian Science Souvenir Co., of Concord, N. H., together with a description of the beautiful souvenir spoon therein referred to. This souvenir will be valued by Christian Scientists, not so much because of its artistic appearance or intrinsic material value, but because of that for which it stands in the spiritual sense. Silver is one of the Biblical symbols for Purity. Purity and Truth are synonymous; therefore this symbol of Purity is also a symbol of Truth. To Christian Scientists it means that Truth which is revealed to the world through "Science and Health with Key to the Scriptures," of which the Rev. Mary Baker Eddy is the author. Christian Scientists know that back of each souvenir is the thought of love; love for Christian Scientists, love for all mankind, regardless of person or condition. In this spirit are the souvenirs sent forth, and in this spirit will they be received. It is truly a beautiful Christmas token. May it keep us in renewed remembrance of the true Christ-mass. May we celebrate it on an ascending scale. May we take on higher and deeper appreciation, in our lives, of the teaching and example of Christ Jesus, whose coming into the world was heralded by that wondrous conjunction of earth and heaven, so graphically portrayed in Luke 2. May all who bear the name of Christ in this age re-echo the glad refrain of the angelic host:—

"Glory to God in the highest, and on earth peace, good will toward men."



Room 7, Dutton's Block,  
Concord, N. H., Dec. 12, 1898.

THE REV. MARY BAKER EDDY,  
Pleasant View, Concord, N. H.

*Dear Madam:*—After more than three months of unremitting and painstaking labor, the die for the Mary Baker Eddy souvenir spoon has been completed, and to-day it was successfully put to the task.

In recognition of the sentiment attaching to the first impression to be taken from such a work as this, we have caused the first spoon to be struck from this die to be made from an ingot of pure gold, twenty-two carats fine. This spoon we venture to send to you, begging you to accept it with our compliments, knowing full well that your possession of it will fulfil and enhance the sentiment which has prompted its making. Respectfully yours,

CHRISTIAN SCIENCE SOUVENIR CO.

The following description of this souvenir has been kindly furnished us:—

A recent product of the silversmith's art is "The Mary Baker Eddy Souvenir Spoon," which has been prepared by the Christian Science Souvenir Company of Concord, N. H., under our Leader's authority and sanction.

It is a massive piece of work of singularly rich and suggestive design. A life-like bas relief portrait of the Mother is the central feature of the ornamentation, while her autograph in fac-simile relief adorns the handle.

An original text written by Mrs. Eddy for the spoon is reproduced in fac-simile upon the obverse.

In the bowl is a striking and faithful picture of Pleasant View. About the handle appears gracefully wreathed the Mother's favorite flower, the rose, and surmounting the whole is the emblem of the Cross and Crown.

The first spoon which the makers produced was struck in gold, and is now to be found among other loving gifts at the Mother's home.

The spoon appears opportunely at this Christmas tide, but a work so suggestive of Truth and so inspiring in all the details of ornamentation cannot fail to command admiration and friends at every season.

It is for sale only by its makers, the Christian Science Souvenir Company of Concord, New Hampshire.

We understand that a rumor is being persistently circulated to the effect that at the Mother Church in Boston, services were suspended on Sunday, November 27, the day of the great blizzard. This is a mistake. Services were held both morning and afternoon. There were at least two hundred at the morning services and three hundred at the afternoon.

There would have been many more had not means of getting in from the suburbs been entirely cut off.

One young lady whom we know of walked a distance of three miles, and one young man a distance of four, to attend these services. How many others walked long distances we do not know and have not inquired.

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WE wish the Field to know—indeed they ought by this time to know—that when delays occur in getting out our publications, it is due to some unavoidable cause, or some excellent reason that makes the publication enough more valuable when out to warrant the delay.

If Scientists will observe more patience and await quietly the arrival of the Journal and Weekly, instead of plying the Publisher's Department with letters and telegrams, they will alike add to their own growth and relieve their servants at headquarters of much unnecessary annoyance and labor.

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A printer's error which crept into the excellent article in December *Journal* by John Gillespie, entitled "Scriptural References sustaining the Doctrines of Christian Science," may be rectified by substituting the following for line 10, page 600.

In Galatians, 4 : 22-25, 30, 31, see that the story of

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In our last number our table of contents gave Mrs. Eddy as the author of the article entitled, "An Important Event." This was an error. She was the author only of the letter to the class which was incorporated into the article.

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TRUTH is not relative, but absolute. Therefore its demands must be absolutely met in order to the full enjoyment of its benefit.

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# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

VOL. XVI.

FEBRUARY, 1899.

No. 11.

[From The Mail and Express (New York), January 14, 1899.]

## MRS. EDDY'S WORK.

THE Founder of Christian Science, Mary Baker G. Eddy, has united the Massachusetts Metaphysical College with the Mother Church, The First Church of Christ, Scientist, in Boston.

In 1889, to gain a higher hope for the race, she closed her college in the midst of unprecedented prosperity, left Boston, she says, and sought, in solitude and silence, a higher understanding of the absolute scientific unity which must exist between the teaching and letter of Christianity, and the spirit thereof dwelling forever in the divine Mind or Principle of man's being, and revealed through the human character.

While revising "Science and Health with Key to the Scriptures," she adds, the light and might of the Divine concurrence of the Spirit and the Word appeared, with the result that an auxiliary to the college was established, called the Church Board of Education, the maximum of whose students, taught annually, is less than one-half the number formerly contained in one class at the Massachusetts Metaphysical College, thus giving the opportunity for the accession of Spirit, wherefor the letter should wait.

The Master said, "What I do thou knowest not now, but thou shalt know hereafter." And the spirit of his mission, the wisdom of his words and the immortality of his works are the same to-day as yesterday and forever.

Copyrighted, 1899, by Mary Baker G. Eddy.

## DEGREES OF METAPHYSICAL COLLEGE.

Will the applicants for the degree of C. S. D. of the Massachusetts Metaphysical College please note, that I specified, the application must be made according to the By-laws of this College. These By-laws require two courses under the auspices of this College before that degree is conferred.

In November, 1888, the following notice appeared in the Christian Science Journal. "Hereafter no students can be admitted to the Massachusetts Metaphysical College Normal Class, who have not passed through the Primary Class."

MARY BAKER EDDY.

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## CHRISTIAN SCIENCE SOUVENIR SPOONS.

On each of these most beautiful spoons is a motto in bas-relief, that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth.

MARY BAKER G. EDDY.

The above named spoons are sold by the Christian Science Souvenir Co., Concord, N. H., and will soon be on sale also at the Christian Science Reading Rooms throughout the country.

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## NEW CHURCH RULES.

If the Pastor Emeritus of the Mother Church should at any time resign, over her own signature, or from any cause vacate her office of President of the Massachusetts Metaphysical College, a meeting of the Directors of this College shall immediately be called, and the President of the Board of Education, being found worthy, shall be elected to fill the vacancy.

A student of Christian Science is not eligible to examination by the Board of Education, and shall not receive a certificate therefrom, who has not been thoroughly instructed in the English language.

After a student's student has been duly authorized as qualified to be a teacher of Christian Science, he is no longer under the jurisdiction of his former teacher.

## "WHAT CHRISTIAN SCIENCE IS TO ME."

THE following letter was written by a Scientist to his brother.

*Dear Brother:*—It is more than a year since I wrote to you. I also wrote C. a letter on Christian Science, but when she answered it she never mentioned the subject. She sent the letter to S., who got so excited about it that she wanted the mother of the two children who were visiting here to send for them to come home at once, for they would be ruined by attending a Christian Science Sunday School. Of course she, and I suppose you all, think I am crazy. I made up my mind then that I would not write home again until I had such a knowledge of Science as I thought would convince you that I had some sense left.

I suppose you think, as a great many others do who have not studied the subject, that Christian Science is some new-fangled theory, such as spiritualism, theosophy, etc. That is not the question. The only question is, is it true? Nothing is true but the absolute Truth. The only way to prove the truth of anything is by demonstration. If I have a theory that I can build a machine to do a certain thing and show you the drawing of it, and your theory is that it cannot be done, your theory may be just as good as mine; now, if I build the machine and it works just as I said it would, that proves my theory as correct and yours as not; then it is no longer a theory, but an actual fact.

That is what Christian Science is to me. I will give you some of the proofs or demonstrations I have had, which are not hearsay evidence, but what I know myself. You can only demonstrate it as you understand it. Some time ago a man came in to see me on business. He said he could not talk to me long, as he had a bad dose of poison oak, and his face was swelling up so fast that he would be blind in an hour and would not be able to get out of the house for two weeks. I remarked, "That is a very easy thing to get clear of." He inquired, "How can you get clear of it? I have tried everything that the doctors can give me, and can never get clear of it in less than two weeks." I told him that it was not worth while talking about, for he would not try it, and started to talk business to him. He said he would be willing to try anything except praying, he would draw the line there. I told him this was not the kind of praying that

he had been used to. He wanted to know what it was, and I told him it was Christian Science. I said it would be hard for him to believe that the very thought he expressed to me, or the state of consciousness he was in when he knew his face was swelling up, was the very thing that was causing it. It was not the poison oak itself, but the *fear* of it, that produced the swelling in his face. I talked to him about twenty minutes on the subject, and gave him several illustrations thereof. He believed what I told him was true. When he started to go away he said, "The swelling is going off my face, I can feel it going," and it was nearly gone. He was in the shop two weeks later, and said it never bothered him after he left the shop. That proved the truth of what I told him, and it also corresponds with the experience of all those who understand Christian Science.

Six months ago we had a heavy job in the shop. There was a lot of striking on it that could not be done under the steam hammer, and I had to take a sledge and strike all one afternoon. The other men expected to see me give out in about ten minutes, as it was the first time that I had done any striking, except for a few minutes, for twenty years. It was a warm day, and when I commenced my arms began to chafe and were getting quite sore. I took up the thought that "There is no sensation in matter. All is Mind." Instantly all the soreness was gone, and I worked all the afternoon without getting tired. It would have been an impossibility for me to have done that before I got interested in Christian Science.

One of the men, who has been with us for ten years, and is considered one of the best strikers in the city, was so tired that he had to go to bed as soon as he had his dinner; I went down town that night, and never felt fresher in my life.

If you remember, I had a lame wrist before I left home; it bothered me all the time until last year, now it is well.

I had my foot mashed about nineteen years ago; I could always tell when it was going to rain by the pains coming in that foot; now the rain never affects it; even the corns have gone from my toes.

I was always bilious, and had to take medicine nearly every week, until the last five years, when I used hot water every other night regularly; I have not used a drop of hot water, or medicine of any kind for over two years, and my health is perfect. If I get cut or burned, it heals up without any gathering; I always was troubled with that before.



If you think that a belief of that kind is a proof of insanity, I am glad that I am insane.

You know that when you are learning to skate or dance, you are always thinking how you are going to place your feet, and as long as you are thinking about them you are clumsy and cannot dance or skate properly; just as soon as you lose consciousness of your feet you have no trouble. It is not your feet that know how to dance or skate, it is your mind. When you come to understand that the Mind governs the body fully, not partly, you will never be sick.

The Scriptures say that "In God we live, move, and have our being." Christian Science teaches us that that statement is true.

The question arises, whence cometh evil or devil? Evil has no reality; it is a lie which has no power, except the power you give it by believing in it. This is a hard statement to understand. It is like a dollar in currency or coin, it is just as good as the country that issues it; it is a dollar. In reality, there are no bad dollars; a counterfeit of a dollar is not a dollar, it is a lie, and has no value but an assumed one by its resemblance to a good dollar. So a lie has no power only when it is mistaken for the truth.

The laws of God which control the universe are founded on a fixed Principle, which is "the same yesterday, to-day, and forever." It never changes, it is only our conception of it that changes.

At one time people thought that this world was flat; that did not make it so. It was afterwards discovered that the world was round; it was only people's conception of it that had changed.

Human law is our highest conception of what is true and just, and changes with our understanding.

If any person had told you fifty years ago that you could talk to a person a hundred miles away and hear his voice distinctly, or that cars would run along the street propelled by a current through a wire, you would have said that they were crazy, for it was against all law or reason, and could not be done. Now we see it demonstrated every day, and cannot doubt it. The laws that govern such things have not changed, but our limitation of them is constantly changing with our understanding.

Truth never changes, but our conception of what is true

does change with our understanding. Truth never contradicts itself, but a lie does.

Christian Science does not create any new laws, but seeks an explanation of the laws that are, by reasoning from effect to Cause. Nothing ever happens, nor is effect produced, without there being some cause for it. We may not understand the cause, but that does not prove that there is not one.

The cause of all the trouble, sin, sickness, and death in the world came from eating the forbidden fruit of the tree of knowledge of good and evil making evil as real as Good, or the devil as great as God.

I understand that you have been wearing glasses for several years; you said you had strained your eyes by writing too much with a bad light; I thought, about two years ago, that I would soon have to wear them myself. I ride in the cars, morning and evening, and read the paper for some time with very poor light; every person used to tell me that I would weaken my eyes by doing it. They were beginning to fail when I became interested in Science. I soon found that I could not strain my eyes any more than I could strain a pane of glass in the window by looking through it. We do not see with our eyes, we see through them, but it is the mind that is conscious of what we see.

Some people are tied to their old theories, and stick to them, not because they are true, but because their grandparents believed in them. If you tell them about any improved way of working or doing business, they will tell you, "This is the way my grandfather did, and what was good enough for him is good enough for me," or they will tell you, that they worked at the business before you were born, and you cannot tell them anything about it.

We should never do anything simply because some one else did so, never follow another person blindly, whether it be in living correctly, working a problem in mathematics, building an engine, or baking a loaf of bread; but should try to understand the Principle upon which those things are done, and we can make a success of anything that is founded on a perfect Principle. We often hear the remark made that Christian Science is neither Scientific nor Christian.

If Christianity is not founded upon any law of Principle, then religion must be all superstition, everything must happen by chance, and there can be no law.

*J. W. Russell, San Francisco, Cal.*

## TRUE SIGHT.

BY GILBERT D. ROBERTSON.

And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

GENESIS, 21: 19.

THE twenty-first chapter of Genesis gives the account of Hagar's being sent away by Sarah, Abraham's wife, and though Sarah's motive for taking this step would furnish a fine opportunity to expatiate on the workings of mortal mind, yet the thought inspiring this article is a very different one.

Hagar is turned away, not knowing where to go for rest and shelter, and after wandering for some time finally becomes discouraged and gives herself and child up to die of thirst. Then God took compassion on her, and we read that "God opened her eyes, and she saw a well of water," and was saved.

This gives the position of Christian Science so perfectly, as the writer understands it, that it seems worthy of a few moments' consideration. Many people object to Christian Science, because they say that the age of miracles is past, holding that what it claims to do can only be done in a miraculous manner, but this position is wrong for two reasons. In the first place, if there was an age of miracles, it cannot be past, for what has been done once can be done again; this, however, is not the better of the two reasons. The second, and best, reason is, that Christian Science does not deal with miracles at all, so that we do not have to consider whether they ever existed or not.

According to the teachings of Christian Science, all these things, these wonderful and so-called supernatural things, while they are wonderful to human sense, are not supernatural at all, but "divinely natural," as our text-book tells us, and the passage above quoted seems to bring out that fact so plainly that it is incomprehensible that the eyes of the whole world were not opened to see it long ago.

As the Bible gives this account, there was no miracle performed, or even indicated. God did not cause a new well of water to gush forth, where before all was barren,—that might have been considered miraculous; He simply opened Hagar's eyes and she saw something which had, presumably, been

there all the time, and which only her lack of perception had prevented her seeing in the first place. Had her spiritual perception been keener, all suffering would have been spared her.

The Bible is full of these lessons; Daniel's experience in the den of lions being another case in point. Had Daniel's eyes been opened no wider to the Truth than were the eyes of those about him, he could not have emerged untouched from this trial of his faith and understanding, for we read, that when his accusers were in their turn cast into the den, "the lions had the mastery of them and brake all their bones or ever they came at the bottom of the den."

The reason for this is plain. They saw evil as real, they had expressed it toward Daniel in envy and jealousy, and so when their own hour of trial came they could not see that Good was real or bring it to pass. Daniel, on the contrary, was so absolutely sure that Good was in reality all there was, in spite of the evidence before his material eyes, that only Good could be made manifest; for we are told, in that simple and matter-of-fact way which is one of the greatest charms of the Bible narratives, that he was not hurt because "he believed in his God," that evidently being in the mind of the narrator sufficient explanation for one of the most wonderful, and from the old standpoint, inexplicable, things in the whole Bible.

This is all so perfectly in accord with the teachings of our text-book, that it seems as if every one who had read and believed the Bible would accept Christian Science at once.

How simply our Mother explains Jesus' wonderful healing, and how it bears out the Bible teaching as we have been considering it here, where she tells us (Science and Health, page 472) that he "beheld the perfect man, . . . and this healed the sick." Had his eyes been closed to the realities of being, as have been those of mortals all these centuries, he would have seen sickness and sin as real, and could not have overcome them. To have destroyed them, believing in their existence as actualities, *would* have been miraculous, but it never has been done on that basis, and never will be. It can only be done as Jesus did it, and to do it that way we must get our eyes sufficiently opened to "see and acknowledge this fact, yield to this power, and fall at the feet of Truth." (Science and Health, page 45.)

Christian Science does not teach us that God gives us health and harmony and all good things *after* we come into

the understanding of Truth, but that He gave them to us in the beginning, that they have always been ours. They have never been far away, they have always been close at hand, within easy reach, only our eyes "were holden" and we did not see them. The understanding of Truth, which comes to us as the result of studying Science and Health and the other writings of our beloved Leader, opens our eyes and we see, not a new world, but the real world which has been "since the beginning." Mortals have been reading the Bible with closed eyes, and not until we were given its "key" were we able to read it aright. Health and harmony are not something new which God is giving to this particular age, in a seemingly miraculous manner, but are as old as Creation itself and co-existent with God. Christian Science does not create good things, it simply opens our eyes to perceive them and to know that they are ours and always have been.

Right here comes in the difference,—or one difference rather, for they have nothing whatever in common,—between Christian Science and the various forms of mental science. Christian Science teaches us to look lovingly to God as the Creator of all good things, as the one Mind governing and regulating all, while mental science arrogantly sets up the human mind as the creator, and says, "I bring out all these things by the exercise of my own wisdom for I am God and can do as I choose. It is *my* mind that invents and brings out all these beautiful things, and I am accountable to no one but myself." To the understanding of the genuine Christian Scientist there is plenty in God's universe for all His children, so that there is no necessity for striving against, or depriving one another of, anything, in order to have enough for one's own needs.

When our eyes are opened by the teachings of Christian Science we know that health and harmony are the normal condition of man; that man in the image and likeness of God must of necessity have all good things, otherwise he could not reflect the attributes of God, as the Bible unmistakably tells us he does.

We should strive for wisdom, and if we get that all these

Only on this basis can true brotherly love be established, other good things must follow as a matter of course.

for we cannot love our brother when we are constantly fighting with him for the bare necessities of life, as the vast majority of mortals are doing to-day. While we think that our, seemingly, more fortunate brother has some-

thing we want, or need, and which we can only get by taking it from him, and probably by force, for he thinks he has a right to all he possesses, and is not at all inclined to yield up any part of it, there can be no confidence or trust between us. It is not possible under such circumstances. It is only when our eyes are opened to the Truth of Being that we can love our neighbor as ourselves, and we are not told to love him any better.

Jesus' commandments, which he said embodied "all the law and the prophets" cannot be obeyed under the present conditions of society, because the majority of people could only see starvation before them and their families if they undertook to follow them. That, however, is so only because they do not see aright, for if they only *would* obey them, these conditions which now seem so real and so hard, would all disappear as the necessary result of that obedience, and where before all seemed barren and desolate, their eyes would be opened, and they would find beauty and plenty as did Hagar.

## PRINCIPLE.

BY JAMES J. ROME.

ONE of the chief objections to Christian Science made by those unwilling to accept its teachings, is that it takes away the living and true God, and puts in His place a cold, distant, lifeless, abstract, impersonal principle. Of course, such a statement only manifests an ignorance of what Christian Science does teach. Let us, however, look at this objection candidly and fairly. The difficulty seems to be in the use of the word Principle as applied to Deity. One might think that principle was something to be avoided and shunned from the cry made against such a use of it, whereas it is generally regarded as that which makes anything commendable and worthy our respect and attention. We talk of a man of sound or strong principle, or a man of no principle. Webster defines principle as the cause, source, or origin of anything; that from which a thing proceeds; as, the principle of motion, the principle of action. Now, if we ask what is the great cause, source, or origin of the universe, the strictest orthodox theologian, or the most liberal, will readily admit that it is God. Shall we say, then, that the Principle of all things is God, but God is not principle?



But it is said that it makes God a mere abstraction. This might also be said of the terms Truth and Love, which are Scriptural, and generally accepted as equivalent terms for God. Let us see if there is any ground for the assertion. To abstract is to draw away or apart from, as presenting a quality or condition apart from all else. Does declaring God the Principle of all good draw him apart from anything? Truly not,—unless it be to draw him apart from all that is evil. We cannot separate the cause from the effect. A harmonious chord in music involves the principle of harmony. It is impossible to abstract the principle and still have the chord; neither can we strike a chord without having the principle expressed. So we cannot conceive of the Principle of the universe as apart from it.

Again, it is said this view makes God seem so cold and distant, whereas the Scriptures declare that "God is *Love*." Surely no one would consider the word love used here as being unprincipled love. But if a love of principle, where is the principle; the cause, source, or origin, that from which it proceeds, if God is not that Principle? Must there be a cause, source, or origin found for God? The Scriptures declare, "I am the first, and I am the last; and beside me there is no God," and also commands, "Thou shalt have no other gods before me." If God is Love, and there is none beside him, we must find the principle of Love to be God himself; and its expression will be found in gentleness, tenderness, mercy, and kindness. There is certainly nothing cold or distant about such a Principle as that.

It is sometimes objected that to regard God as Principle takes away the idea of intelligence. The mechanism of an engine is constructed according to principle, but where is the principle? Not in the engine, or in the construction and relation of its parts, but in the mind of the engineer who made it. His understanding of the principle of action and motion is demonstrated in this result. To have principle you must have intelligence. It cannot be conceived of apart therefrom, and the great Principle of the universe is intelligence.

But does not this conception of God deprive us of one who will pity our weakness, sympathize with our sorrow and sickness, and be lenient and merciful with our sins? Possibly it does, and in so doing may destroy our false concept of God. Is that the true sense of pity that is merely sorry for the drunkard's inability to control his appetite, instead of revealing to him a higher sense of Being wherein he has power to

overcome such slavery? Sorrow and sickness are not in the nature of God, and for him to sympathize with them would require that he drop himself and partake of an opposite nature. Better that he should remain himself, the Principle or Source of all true health and harmony, and let us rise to partake of his nature. To be lenient or merciful with sin, would be admitting that there is some excuse for it, and thus encourage it. How can holiness admit of unholiness? The demand of Scripture is, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him,"—not upon his wicked way or unrighteous thought. "Turn ye, turn ye from your evil ways," "Cease to do evil; Learn to do well." Instead of lowering the idea of perfection by seeking to have God sympathize with or pity our weakness, we must strive to emulate his perfection.

The most perfect development of humanity has always been co-ordinate with its adherence to Principle. The grandest productions in music, awakening the highest sensibilities, the noblest and purest aspirations, are controlled by the Principle of harmony. In the highest attainments in mathematics it is found that Principle "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." In Christian Science we find that Principle has established the eternal rule of right whereby the mistaken illusions of mortal sense are corrected, the sick are healed, and sinners are reformed. The true definition of God is established, heaven is brought down to earth, man is reconciled to God, and the eternal universe of Elohim is revealed.

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## DIVINE LOVE.

BY E. H.

O LOVE divine, Thou art my stay,  
Thou art the "Truth, the Life, the Way,"  
When human love forsakes and all else fails,  
Upon Thy arm I lean, whate'er assails.  
Thou lead'st me beside the waters still,  
And looking up to Thee, I know no other will,  
In pastures green, I rest secure in Thee,  
Knowing Thy "rod and staff will ever comfort me."

## A GRATEFUL ACKNOWLEDGMENT FROM SWITZERLAND.

BY HENRY L. GWALTER.

THE following letter was received by me a few weeks ago from one who, without other help, such as class teaching or church or personal contact with Scientists, and having to overcome, withal, the difficulties of a foreign language, is faithfully trying to make Christian Science his own, and to learn to live it and demonstrate it purely from our text-book, *Science and Health*, and the other writings of our Leader, in connection with the Bible Lessons, the *Journal*, and the *Weekly*. He has never been in any English-speaking country, and even a year ago had the greatest difficulty in reading English with frequent helps of the dictionary, which makes study very tedious and severely tested his earnestness. In fact, he began again to take English lessons simply to enable him to understand *Science and Health*. This letter came to me without my seeking; I submit it in the light of a waymark of the progress of Christian Science in foreign countries. At the same time, I would mention that last spring "*Science and Health with Key to the Scriptures*," was placed in three of the principal public libraries of Zurich, which, as the seat of the University of Switzerland and as the historic field of labor of one of the chief reformers of Europe, Ulrich Zwingli, and the birthplace of the great educator and friend of the people, Heinrich Pestalozzi, seems particularly fitted to become the cradle in Switzerland of this highest of all Gospels of Truth, the glorious message of God-given freedom as revealed to all mankind through the Discoverer of Christian Science. The three libraries in question are, the Stadtbibliothek Zurich (founded in 1629), which serves particularly as a place of reading for professors and students of the University and for the educated classes, both foreigners and natives; the Pestalozzi-Gesellschaft, which library reaches more particularly the people and the younger element of the population, and the Museumsgesellschaft, whose reading rooms are frequented largely by tourists and foreigners of all nationalities sojourning in Zurich. In one

of these places there is also the *Journal*, and in another the *Christian Science Weekly*, since its first appearance.

The letter in free translation reads as follows:—

Zurich, October 11, 1898.

It is now a year since I became interested through you in Christian Science, and a year also that I have read every day in *Science and Health*, or occupied myself with its teachings in some way. This allows me to express myself on the subject of this wonderful book, whose deep contents embrace every problem of existence and are at the same time sustained by so much love. I have read it through carefully many times, and have studied it, honestly trying to penetrate into it as far as I was able to, and I have not found a single statement which is in any way contradictory to what has been said before or after, but all that is written there is born of the same lofty principle of an exalted and sublime conception of God and of the relation of man to the same, a revelation which in its immensity is overpowering, and silences all human reason.

It is true that Christian Science differs widely from, and is in a sense incompatible with, the religion and religious practices of the churches of our country, but it is certainly in accord with that religion which Jesus taught, and it makes upon us the same great demands as did the latter. And the conception of God in Christian Science is so much higher and purer than that of any of the accepted confessions of faith, that it should not prove too difficult to the Christian churches to make it their own, as surely they are all seeking for that which is best for man. Naturally Christian Science has to battle against a great many prejudices and against ideas which have grown up with us since childhood, and it is the latter which most stubbornly obstruct its spreading in conservative Europe.

Of very great importance for beginners is certainly the "how" and "when" to read *Science and Health*, and I would place the "when" first, for I was quite surprised to see how very differently many passages have appealed to me, according to whether I read in quietude and with my thoughts collected, or whether with a sense of hurry and in a more superficial way. As to the "how," whenever outside conditions are pressing me, I find it best to read very slowly, word for word, and little at a time, whereas when alone with my thoughts I can drink in page after page. The parts of Sci-

ence and Health which to my present understanding are the most beautiful are "Science of Being," "Atonement and Eucharist," "Christian Science Practice," "Teaching Christian Science," and "Recapitulation." The *Journal* also, with its practical demonstrations, is a great help to me, and I thought the September number particularly good. But beautiful as is the healing of to-day, which the Truth brings with it, it is only in its infancy, and must, through our taking Christian Science wholly into our life, become instantaneous and dispel all discord, wherever found, and conquer the whole world.

The precepts of Christian Science are severe and demand more of us than we may be able to give at first, although we have a sincere desire to do so. What a faint-hearted creature mortal man is; he may tell himself a hundred times that he need have no fear, and yet a hundred times will fear get the better of him, and he will suffer the consequences of it. But Christian Science teaches us to take possession and control of our thoughts, and the growing sense of the omnipresence of Life, Truth, and Love, and of their omnipotence, must more and more exclude from our surroundings all manifestation of discord, and in whatever form such expressions may come to us, they are shown, like disease and its consequences, to be delusions, non-existent in Truth, having neither place nor power. This understanding is not only a help to us when attacked from outside, but it frees us at the same time from ourselves, from desire for power and possession which are based on self-love. To speak with Paul, the Truth makes us free. To let no passions and appetites have power over us, this, I think, is the true and logical conception of freedom, materially and spiritually. At the same time, the denial of body and matter, and the recognition of the spiritual, the God-created and God-reflecting child of God, as we learn to see man in Christian Science, must, by excluding every thought of self, bring us nearer to the understanding of Jesus' sublime command: "Love thy neighbor as thyself," whilst the mortal priding himself upon personal power to create, or personal possessions, advantages, beauty, intellect, will never love but himself.

In this respect it may be easier for the woman faithfully to live Christian Science than for the man in the daily struggle of the world. Although looking upon the fulfilment of his duties as something natural, and desiring no praise for it, it would seem that he has more temptations to overcome. Do

we not find in this an explanation of the great part woman takes in the practice of Christian Science, as shown by the articles in the *Journal* and the cards of practitioners and leaders of institutes? To woman in particular it is given to bring to expression divine Love, as likewise woman occupies the highest place in the progressive, spiritual conception of the creation. Mind, Life, Truth are resplendent in themselves, but Love gives out its great brightness only through stepping out of self. A sublimer gift than Christian Science can never be bestowed upon woman, and I understand for this reason the veneration which woman most particularly expresses for Mrs. Eddy, as the divine instrument of the revelations in Christian Science.—S. R. G.

## IS IT CONSISTENT?

BY LAURETTA W. BLISH.

THE following paragraph is quoted from a recent number of the *Congregationalist*:—

"That the *British Weekly* should begin a series of papers on Christian Science, written in a colloquial vein to make them popular, and descriptive of the worship, tenets, and practices of the Christian Science folk in London, indicates that Dr. W. Robertson Nicoll is convinced that it has won a foothold in Great Britain and needs to be squarely faced and combated. Have most of our clergy any idea how Christian Science is flourishing in this country, how many of our country towns have practitioners and Sunday assemblages and devotees who travel far to worship when they cannot find a conventicle in their own town?"

The astonishing part of the article lies in the words, "squarely faced and combated."

Why do the ministers, the editors of denominational papers, and other members of the church throughout the land attack Christian Science? More and more in the last year has the wonder of this question grown upon me, for, having been a member of a Congregational Church for fourteen years, I know somewhat of the work that is being attempted, but in this time I have come to recognize in Christian Science the greatest helper in religious matters that could possibly exist.

An immense amount of work, a good deal of it apparently



futile, is bravely carried on by the women of these churches. The ladies' prayer meetings are poorly attended, the same may be said of the missionary meetings, both home and foreign. The temperance meetings struggle on in the face of every discouragement, and because of the sheer staying powers of the Christian women who are toiling up hill with a load the bulk of humanity would be perfectly content to see them lay down.

There seems to be no available leavening power.

The women are as good as gold, they are determined to do right so far as they can see the right, and they are trying to help mankind, whether mankind wants their assistance or not.

My heart overflows with love for those with whom I have worked so hopelessly, and with such a sickening sense of the far-off unsearchable majesty of the God I worshiped. Oh, the pity of it! that our dear God, who is Good, whose goodness is within reach of all, should be removed by the teachings of tradition almost to the position of an arbitrary king upon a throne; a being difficult to please, and whose anger is swift to fall and smite, even where there is no sense of wrong-doing.

At our missionary meetings articles were read from missionary journals detailing the circumstances of various atrocities committed on men, women, and children in foreign lands, and the God who, we believed, permitted these shocking crimes was called merciful and just. For a long time before Christian Science came to me, I had been questioning this use of the word merciful. What possible mercy from any point of view can there be in the fruitless suffering of the neglected babies and little children of the land? They are innocent, they are too young to have deserved punishment; what possible atom of mercy is there in their abandonment to grief?

In view of the fact that the Churches are feeling a lack in their methods of work, why do they not recognize the blessed truth that there is a better way? and if they do not realize the better way has been found, why are they not content to say to those who, under a consecrated Leader, believe they have succeeded in obtaining a living knowledge of God, "Go in peace; we cannot see that you are in the right, our experience has not taught us that God is indeed 'a very present help in trouble,' but if you can prove it, well and good; we wish you God-speed"? Would not this be the loving and

Christian way to deal with the subject, considering that the great commandment of the Bible is to love? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Are there not saloons enough to fight in all the cities and towns? Are there not overworked and underpaid girls in our factories and large stores who need a little timely and vigorous help from the tongues in the pulpits, that the ministers can find time to attack the religion of Jesus Christ—a religion that makes for righteousness, and wholeness, and purity—so simple that a child can understand it, and that gives to the world a God of Love? What is there in a people who claim that Jesus meant what he said, and who set to work to prove it, that should draw forth a series of antagonistic sermons from city pulpits?

What Scientists claim is all on the side of helpfulness and kindness, and of absolute devotion to God. How does it happen that the pulpits find time to attack a religion that is working for, *and reaching*, the same ends for which they are striving? "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren."

## THE UNIVERSAL DENTIST.

BY CARRIE L. NEWMAN.

IN response to the article published in the *Christian Science Weekly* entitled "Christian Science in Dentistry," I submit my own experience, which may benefit a fellow-worker.

I had suffered intensely from a tooth in which the nerve was exposed, and there was a good sized cavity apparent to all who examined it, and all urged me to visit a dentist without delay, as ulceration was inevitable otherwise. But I was so afraid of the dental chair, having had previous experience therein, that I continued to suffer, night and day.

During this time a friend loaned me a copy of *Science and Health*, which I eagerly devoured, finding it contained the true Word. I had been reading that paragraph about the lungs, etc., wherein I gleaned a thought that there were no cavities therein, and the sense seemed to quietly unfold that these statements must surely relate to cavities of any name or

nature, and why not apply it to my own case of the tooth. Though as yet uninstructed in the ways and methods of so doing, I fully believed those words in Science and Health were absolute Truth, and that I could obey implicitly and bring forth a favorable result. No shadow of doubt crossed my mind, and I went to work from that moment to realize the truth of those statements.

I found at times a sense of increased suffering, but pressed bravely on, working against the current of thought and expression from all my relatives and friends, who were constantly warning me against such utter foolishness, which would only result in intensified suffering and final loss of the tooth. When those ominous predictions would almost convince me, these few quiet words, which first caused me to make the trial, would come, thus: Science and Health says there *are no* cavities, and faithful adherence to these denials will bring release, and again I would start on, trustfully battling with the pain.

Often while taking my meals I would get something hot, cold, or sweet in the tooth, and jump up screaming out with the pain; but the return of those loved words would still and quiet it all, so tenderly, but all around the table would come the comments about my trusting to that nonsense, instead of using some reason and good sense and going to a dentist. I would reply, let me give Christian Science as fair a trial as I would any other method first.

The healing seemed very slow, and for about two months I labored faithfully. The result was indeed glorious, as I found the cavity in the tooth growing up, and all pain ceased, neither heat nor cold disturbed, the tooth filled, not with a foreign substance, but the genuine, white and perfect. My friends were eager to examine it because they could not believe without seeing, but they were satisfied and error stood dumb before Truth.

A neighbor who at the time was having some dentistry done, requested me to accompany her to the dentist's, and help her through without pain. While there, she insisted upon relating my experience to the dentist, who was very incredulous and asked if I were willing to submit to a test. I at once assented, and taking the chair, he began with an instrument, in no very gentle manner, to probe around all my teeth and especially the one mentioned, but found it, as he stated, in a perfect condition, there being no indication whatever of any decay or cavity ever having existed. He

almost doubted my statements, but I referred him to those who had seen the tooth in the opposite condition, and then he remarked, that it certainly was a most marvelous thing. That was a number of years ago, and the tooth is still intact.

I wish to state here, that I am learning that the entire mortal dream, is a deep, painful cavity, or nothingness, and that, day by day, this same Christ-Love had been filling the sense of lack, with its own true substance, living, and imperishable, and the divine Dentist is still supplying with the unfailing reality.

In my infantile concept of substance, I at first thought the tooth-substance grew; but I now understand the process of mortal depletion, and its remedy, whereby man is made whole. The cessation of a false mental picture, and the restoration of the perfect Christ-Truth concept, constitute the whole of man. What a wealth of tenderness my heart contains for the dear Mother, whose love taught how and filled, the first conscious cavity, and has since been filling until the heart grows meek, and in its depths bud and blossom spring forth to testify to love, all odor-laden with constancy and gratitude. With her loved book, *Science and Health*, and the Bible as our only guide, what cannot one accomplish as reflection of the All-Good.

Heart touches heart in these sacred precincts, and as we utter the Mother words, "Feed thou the famished affections," we literally avow our universal Dentist.

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## PRUNING.

BY CAROLINE D. NOYES.

WE well know that any thought of Truth whether it goes out verbally, in a silent treatment, or by means of the pen, if the motive is honest, and the purpose sincere, that it cannot return void, or fall uselessly to the ground.

When the Christian Science Journals are received at our office, each one takes a copy, everything else is dropped, however important, and silence reigns as it did in heaven for the space of half an hour, and perhaps for the same reason, viz., for the imbibing of the Truth.

The index is first scanned to see what there is from the dear Mother's pen, whatever there may be is eagerly devoured, before any note is taken of the remaining contents.

It is all, however, very interesting and valuable, and I

could not find it possible to do without the *Journal*, and also the *Christian Science Weekly*, which has come just when it seems the most needed; keeping us in touch as they do with the thoughts and events of the hour, in connection with our Cause, the mental work can be done more intelligently, and with better courage from their perusal.

Inspiration can be, and is, gained from the cases which are therein cited, and constantly speaking to us of the great possibilities of this Science of Christianity. No man liveth to himself alone, and the encouragement which is received through the perusal of these various items and articles, is inestimable.

Surgery is spoken of as being the highest branch of Christian Science healing, yet every month there is published in the *Journal* very striking and wonderful cases of surgery, seeming to say pointedly to each one, "Go thou and do likewise."

If we are not bringing out these fine demonstrations ourselves, let us see to it that our sword is not rusting in its scabbard from lack of use in pruning our own tree that it bring forth fruit, and if it does bring forth fruit, prune it that it bring forth more fruit.

This must be one form of mental surgery, the not sparing one's self by neglecting to cut off the right hand, and pluck out the right eye of material sense, if they offend, or in other words, if they stand in the way of spiritual progress.

One may know that when their work is ineffective, or seemingly at a standstill, that there is need of the sword of Truth for the lopping off, or pruning away, of some claim of sense, for the Truth acts freely and naturally when the thought is right.

One claim that needs the application of mental surgery is that of condemnation of others for one's own lack of demonstration; another is the unwillingness to look within one's own thought for the possible cause; sometimes the patient is unjustly blamed because they do not get well.

Among the worst of these branches that needs the application of the pruning knife of Truth, is that of holding others responsible for an inharmonious condition of our own thought, thus preventing our work from bearing its usual and expected fruit.

Persistently looking for the mote in our brother's eye, we shall never see the beam in our own eye. This causes error

to seem real, and while thus real in one direction, it is not so easily made unreal in other directions.

All such errors render one more susceptible to the darts of animal magnetism. Science and Health says, "Jesus beheld the perfect man who appeared to Him where sinning mortal man appears to us;" again, page 491, line 17, see a strong rule and demand of this Science.

Who is equal to these things? The demand upon the Christian Scientist is great, but through the teachings of Science and Health we gather the meaning of Jesus' words where he says, "And I, if I be lifted up from the earth, will draw all men unto me."

As this true idea of God, the spiritual and immortal man, is lifted up in our thought, it does draw, and lift us up from out the depths of discord and sin.

Thus following the teaching of Science and Health, one is able to reflect the Truth which casts out evil and heals the sick. Jesus cursed the barren though healthy looking fig-tree; so to seem, or claim, to be doing the work, will not do it—it *must be done* to call forth the blessing of Truth.

The sword of Truth must be used in every direction, lopping off some pet fancy, cherished theory, or closely clinging fault, until the work has been so well and faithfully done that one becomes, as it were, impregnable to the shafts of error.

Then will be manifested the great glory and beauty of divine Science, then also will be realized the teachings of the 91st Psalm, verse 10, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling [thy thought]," freedom will be attained, and the kingdom of heaven come on earth.

## WHAT CHRISTIAN SCIENCE HAS DONE FOR OUR HOME.

BY M. E. ORENDORFF.

It is three and a half years since health, strength, courage, and ambition thoroughly failed.

I early became interested in study, and "big ambition" in a "little body" led me to finish my studies. I then taught school. In the spring, during my second year's teaching, I had nervous prostration and utter exhaustion, many weeks remaining seriously ill. During the summer I was better.



but very weak and unable to be up, only sitting up when I ate, all this time taking soothing, nerve-quieting, and strengthening medicines. Toward autumn I could sit up in a chair for a few hours, and walk out in the sun and air. I always feared experimental effects of drugs. Had followed hygienic rules of health, which had variously multiplied my fears of disease and ills.

I did so wish to get well again, and I did not think it could come through medicine. Was there not some way, or was it not to be? As winter drew nigh I grew worse; deep-rooted fears of illness increased, and many thought I had consumption. For many long months sad, discouraged, despairing, I grew weaker and weaker, and most of the time my whole body was in pain. I took medicinal powders every night to sleep. I could not speak above a whisper or hear any one talk excepting in a whisper. My only relief and desire was to be constantly and perfectly quiet. Owing to my extreme sensitiveness to excitement or noise, outside aid could not be accepted. Think of our sad home. For many months my parents, brother, and sister, in turn watched at my bedside—all day and night; and the little food I ate was fed to me with a spoon. Callers could not be admitted, our only visitor being the doctor, who came frequently. I would think again and again, Is there not some way? then lingering hope would grow to despair; I had earnestly **prayed for help**, strength, and patience.

One day father came home with the news that a lady friend had been wonderfully helped by a woman who healed in some way. Hope revived. Mother went to see the lady healer, who told her of Christian Science. I thought what could that mean? Has Christianity now been made a Science? Could that be possible? Who could know its Science?

The Scientist gave me daily treatment for more than a year, and occasional help for a long time after that. While I was much benefited, satisfied, encouraged, and hopeful, my healing was very, very slow. I had a long relapse. And while I would many times despair, being in such continual misery, I never again wished for medicines. My dear healer, to whom I owe endless gratitude, worked so long and faithfully for me, and has through her understanding of God raised me from the condition described, to conditions which cause such exclamations as, "I am surprised to see you out." "How good it is to have her with us at table!"

"It does me good to see the poor child out of awful suffering, and able to go visiting." "How much heavier you look." "One would never know by your looks that you had been sick so long." These from friends who had for so long known and seen me only in bed.

From the day Christian Science was introduced at our home no medicine has been used by any of the five members of our home. My wonderful help from Science and our little demonstrations have more than proven to us that Truth is omnipotent, and error impotent.

We take the *Journal*, have Mrs. Eddy's works, and study the Bible together with "Science and Health with Key to the Scriptures."

May Christian Science, the word of God, each day bless and bring joy and relief to many homes and hearts.

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## THE ONE ACTION.

BY L. C. G.

On my father's side of the family there was a strong claim of biliousness and liver complaint in a most aggravated form. From a child if anything was the matter with me, I knew at once that I was bilious. As I grew older it increased so that I had congestion of the liver. This caused great inaction of the bowels, and for twenty years I never had a natural action. It became a nightmare to me, and the cause of terrible headaches. My stomach was in such a condition that I could eat but few things, and all turned to an acid, so that I was never without a sense of nausea. I hardly dared to enter a public place on this account, as the nausea would overcome me. My head was so sore to the touch I dreaded to comb my hair, the physician said this was caused by nervousness. How faithfully I tried all remedies!

Finally my favorite remedy refused to give me any aid. An interested friend then suggested the flushing process, which would surely cure me. I tried it faithfully for months; while I used it I was comfortable; if I stopped, it was the old story of inaction. How tired I became thinking of myself so much. In my despair I would cry aloud, "What am I to try next?" How little did I know that soon I was to find a remedy which would lift me out of bondage, and "let the oppressed go free."

I was prejudiced against Christian Science, for the same reason that many are, because they know nothing about it. After seeing one who had been cured of liver trouble, although at first more sceptical regarding Christian Science than I was, I decided to try it.

No one knew when I went to the Scientist. I said to her, I have come for physical healing, but I shall not read a line of the Christian Science literature. I can now see how stubbornness had to be overcome for me. I promised not to take any medicines, nor use outward applications, and I was faithful to my promise. My only sign for nearly three weeks was that I felt in much better spirits. I shall never forget the day when the special claim of inaction was met, and all the doctors' theories were set at naught, for Truth ruled. So real it seemed to me that I put out my hand to "touch the hem of His garment," for truly, I said aloud, "Thou art ever present."

In a short time I was at the home of the Scientist as happy as a child, and carried away with me Science and Health, and some of the little books. I read and I read, I was so starved, and then I gave most of my time to telling others of the blessed Truth I had found.

Gradually old seemings disappeared before the light of divine Love. Many have asked, if my healing was sudden. No, far from it, for I had so much to lay aside. As this open book of Truth lies before me, I marvel that creeds and dogmas ever blinded me. How ignorant we have been of divine Love and Justice!

I was not entirely healed until I saw for myself there could be but One Action. It came to me one day so forcibly when thinking of the earth moving on its axis. I saw that it never halted, never went too fast nor too slow. The more I thought, the clearer I comprehended "that which God controls, and man does not tamper with, is always perfect and harmonious." Then I said I will be controlled by God, not by man nor man-made theories, but by the One Action; not by seemings, but by Substance. I saw that neither inaction nor over-action were known to divine Mind, for "All that God creates moves in accord with His Mind."

## FROM SCOTLAND.

*Dear Editor:*—During my recent travels abroad, while visiting my husband's mother in Peterhead, Scotland, I was asked by the Rev. J. Halliday of the Free Church (Presbyterian) what church we attended. My reply was, "First Church of Christ, Scientist; more familiarly known in America as Christian Science." He had never heard of it, and requested me to tell something of our creed or doctrine. I endeavored to give as explicit ideas as possible in few words and so short a time as our social call would permit. Shortly after our departure, when making a ministerial visit to my relatives, he asked more of Christian Science, and was told that they possessed our text-book, *Science and Health*, which he might read if he desired. He took it, and in less than three weeks preached upon the subject, as the enclosed synopsis portrays.

I feel sure our readers will be interested in this article, from a city where the name Christian Science had never been heard. Joyfully yours,

*D. Wilkins Sutherland, St. Louis, Mo.*

The following article as published in the *Buchan Observer* (Peterhead, Scotland), October 11, 1898, was inclosed in the above letter:—

On Sunday evening, in the Free Church, St. Peter Street, the Rev. J. Halliday preached a special sermon on Christianity as originally given, and discussed the position taken up by the recently formed sect known as the Christian Science Church. He said, it was obvious to all that Christ was mainly occupied by healing physical diseases, and to those healings Christ pointed as evidence of his Messiahship. The power of healing was imparted to the disciples, and was practised long after the apostolic age. There was nothing to show that this power was intended to cease, as some alleged, and they had perhaps come to take the question too lightly. The use which preachers often made of these stories of divine healing, allegorizing them and making them stand for spiritual melodies, was not quite satisfactory. In that way they no doubt pointed many a useful moral, but they might really be shutting their eyes to the main feature of Christianity as originally given. They who visited the sick knew with

what a sad heart they often came away, leaving disease and poverty at their work, in spite of all their spiritual sympathy. When they passed over the real words and gave their attention to such evils as the sick and the poor were not often even conscious of, they felt there was something wanting. The Christian Science Church professed to have discovered the Principle which explained the prevailing feature of the New Testament record as a record of healing. Such a movement labored under the disadvantage of having the appearance of an innovation, and was opposed by those who preferred the orthodox platitudes of the Scribes to the authoritative word of Jesus. Such movements were entitled to a charitable hearing; and whether they thought this Christian Science right or not, he thought they were charitable enough to wish it so. The majority were apt to look upon it as charlatanry, but the majority would find it difficult to give the reason why. Majorities were not supposed to require to give the reason why. In such matters, however, not majorities but minorities were generally in the right. Some urged that the work of physical healing—the benevolent and philanthropic side of Christianity—was provided for by medical science; and as a compromise that was true to a certain extent. But it did not meet the difficulty fully. . . . He was sure that Christ had not lost the power to heal, and his gospel would either cure them or would give them power to bear their ills bravely. They knew the influence which a cheerful mind had upon physical depression, and in this there was something which they could all do for the sick and sorrowful world. If they would place themselves entirely in God's hands for his sole use, they would not limit the work which he could do through them. To them who did that, nothing was impossible, either in physical or spiritual healing.

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The Detroit Christian Advocate, in alluding to the crowds which attend the Christian Science meetings, asks: "Why has this teaching aroused so wide and sympathetic a hearing? Why are so many transferring their allegiance to it? The strength of a system is not its error and evil, but the truth and good it contains, or simulates, or approaches.

Boston Transcript.

In the light of transpiring facts, who shall say that Israel is not being restored?

## HEAR.

BY M. L. H.

I AM not a musician, but this morning I felt as if my heart was one overflowing song, though the words were simple, "God's love, God's love."

I was brought up under a bondage of fear. From childhood a Liberal I was persecuted by the Conservatives in theology, and this produced suffering that I well knew but could not define. Then Truth-driven to Christian Science, deeper antagonism awaited me, even my dear old church uniting in opposition to this new sect, everywhere spoken against. So the shrinking from condemnation was not lessened but heightened. I sought to love in return for hate, thus hoping to win at least the privilege of individual conviction. Midst it all God's smile was upon honest work.

At last I awakened to the fact that this fear must be broken. Its history unfolded like a panorama. As a child I was taught to love my Church and to answer for the faith that was in me. Strange, cruel things were said to me for not believing in endless punishment, and serious illness oftentimes followed. I learned to fear this antagonism but did not love my faith less but more and more. My heart was ardent, but a troubled, fearsome heart withal. Not until I was healed in Christian Science did the outflowing music from the dear Father's love reach me.

That Love-light shone and shone till the world transformed, even the dingy old furniture where I was staying looked renewed. That love was a conscious reality greeting me whichever way I turned. I knew naught but that God was Love, a great practical Principle to sustain and nourish all. Later came class study. Into that experience unfolded what I was to do with this great gift. That course of lessons was an eye-opener. There was something else besides listening to my own heart-song. The song was to be sung but to a purpose. I was to *see error*, declare its *nothingness* and yet dwell in that heart song of Love.

Thank God the song sung on, but there was an undertone of the old timid yearning that others should love, not condemn, me as I sang it, as I longed that they, too, should have the good I had found.



My first step out of the old ranks was to join my teacher's association. This brought to my startled sense experiences. I was astonished at the opposition it roused. I expected all would be rejoiced to see me out in the activities, and God's love was so practical that I thought my friends would accept Christian Science at once, but no one except my mother bade me God-speed. It was a grieved surprise, and caused the old fear to spring into activity with new impetus. A succession of experiences showed that this fear must be broken. As I read "Miscellaneous Writings," 281—16, my sense was uplifted, and that fear analyzed thus:—

What did I fear? Envy and jealousy of those not ready to accept Spirit as Good, spiritual things as desirable, spiritual sense as joy, as all. And where was my God that had given birth to my song which had ever repeated itself with new harmonies, each nobler, sweeter than any I ever listened to before? Where was Omnipotent Love? Had God left His child in fear? Surely not.

Am I not under the dominion of Infinite Love, not finite fear? I asked.

When I saw that, I shrank from being guilty of fearing the sweet song, God-given in my heart. I saw I had been chasing a myth, for I loved God and hated evil. As I read "Miscellaneous Writings," 213—10 to 25, my song became a symphony, only it was just the one same strain—God's love—repeated in such varied harmonies that one little heart could not contain it.

The world outside, the city streets, even sin in its myriad forms melted away and the melody of Love was in all. Naught was but Love.

The music seemed like birds, and yet it was the human cry out into the vast Reality, unto its own God, the great Heart of Love where all the strains are Harmony.

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The heart is a garden, our thoughts the flowers

That spring into fruitful life.

Have a care that in sowing there fall no seed

From the weed of cruel strife.

Oh, loving words are not hard to say

If the heart be loving, too,

And the kinder the thoughts you give to others

The kinder their thoughts of you.

*The Transcript.*

## THE FUTURE OF THE ENGLISH LANGUAGE.

BY REV. IRVING C. TOMLINSON.

FROM a carefully prepared article in a recent number of the *Munsey Magazine* (October, 1898), by Brander Matthews, professor of English literature in Columbia University, we extract the following from what he has to say on "The Future of the English Language:"—

"In the fourteenth century, the population of France was about ten millions, and that of the British Isles probably less than four millions. In both territories there were certainly many who did not speak the chief language; yet the proportion of those who spoke French to those who spoke English was at least ten to four.

"Now we are nearing the last year of the nineteenth century, which has been a period of unexampled expansion for the English speaking race, who have spread to India, to Australia, and to Africa, besides filling up the western parts of the United States; they now number probably a hundred and twenty-six millions. The Russians have also pushed their borders across Asia, and they show also an immense increase, now numbering about a hundred and thirty millions, although probably a very large proportion of their conglomerate population does not yet speak Russian. The Germans have supplied millions of immigrants to the United States, and thousands of expatriated traders to all the great cities of the world; and in spite of this loss they now number about seventy millions, including, as before, the German portions of the Austro-Hungarian empire. The Spanish speaking peoples in the old world and the new are about forty-two millions, not half of them in Spain itself.

"The French lag far behind in this multiplication; they are now little more than forty millions, including those Belgians and Swiss who have French for their mother tongue. The relative loss of the French can best be shown by a comparison with the English after an interval of five hundred years. In the fourteenth century, as we have seen, those who spoke French were to those who spoke English as ten to four; in the nineteenth century those who speak English are to those who speak French as one hundred and twenty-six to forty. In other words, the French during five centuries have

increased four fold, while the English have multiplied more than thirty fold.

"The Russians have revealed an extraordinary faculty of assimilation, and have taken over the wild tribes of the East, which they are slowly starting along the path of progress. The English—by which I mean always the peoples who speak the English language—have possessed themselves of North America and of South Africa and of Australia; and there is no sign yet visible of any lack of energy or of any decrease of vigor in the branches of this hardy and prolific stock.

"Russian is a beautiful language, so those say who know it best; it is fresh and vigorous, as might be expected in a speech the literature of which is not yet old; it is also as clear and as direct as French. But it has one insuperable disadvantage: its grammar is as primitive and as complex as the grammar of German or the grammar of Greek.

"Now, English is fortunate in having discarded nearly all this primitive machinery, which is a sign of linguistic immaturity. The English language has shed almost all its unnecessary complications. It has advanced from complexity towards simplicity, while Russian still lingers in its unreformed condition of arbitrary elaboration.

"When English becomes the world language, if our speech ever is raised to fill that position of honor and usefulness, it will be the English language as it is spoken by all branches of the English race, no doubt, but the dominant influence in deciding what the future of that language shall be must come from the United States. The English of the future will be the English that we shall use here in the United States, and it is for us to hand it down to our children fitted for the service it is to render."

It may be that Professor Matthews has written better than he knew. Science and Health is fast reaching all parts of the civilized world; and as our text-book may never be translated into a foreign language, may it not be expected to fulfil the Prophet Zephaniah's hope, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

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LIFE can never sunset see,  
Its center is eternal Light,  
Radiating endless day,  
In Life Divine there is no night.

Frances Mack Mann.

## A "SPECIAL POLICE" HEALED.

BY J. E. J.

**F**OR a number of years I was connected with the Special Police Force of the City of Pittsburg. In November, 1895, I was taken with loss of appetite. I remained four weeks in my room thinking each day that I would recover by the next. At the end of that time, I went to the Mercy Hospital and was there three weeks, having no nourishment all that time but milk.

The hospital doctors did not know what to call my trouble and neither did a number of others who were invited in to examine me, but finally decided that one of my lungs had a cavity on the inside. I had become very weak and thin, and I said to the warden one day, that I wished he would take a couple of addresses for me, as I thought I was near the finish. I closed my eyes for some time and when I opened them again the sisters and doctors were standing by my bed. I said, "Do you people know that I am dying?" One of the doctors then placed his ear to my heart and another placed his fingers on my pulse. One of the sisters asked me if I would take absolution. I said, "No, my God is all right." She said, "What kind of a God have you?" I replied that I did not give it any personal form, but that it was there in the room some place. (I never had any orthodox belief.) The doctor informed me that I had only five minutes to live and the sister added that the absolution could do me no harm, but I answered that I did not want it. I then gave her the address of one of my sisters in Wayne County, N. Y., to whom they sent word at once.

My sister came right on to Pittsburg, and when she found me still living endeavored to have them keep me until I grew stronger, but they did not wish to do so. In three or four days we started for Buffalo, where we were met by another sister, a Christian Scientist, whom I had not seen for nine years, and were taken to her home.

Her husband, who was not a Scientist, called in an eminent M. D. who said that my lungs were all right, but that I was in the fifth stage of typhoid fever. My bowels were in a very bad condition from having taken no food, excepting milk, for forty-five days; the medicine he left caused me

much distress that night, and when he came in the morning I said to him that I wanted different medicine. He mixed some more and directed my sister (not the Scientist) to give me both the new and the old alternately. When she explained this to me, I told her to throw it all away, and to send the doctor word not to call again.

Up to this time my other sister had not spoken of Science to me. True to her Scientific principles, she waited until I had dismissed the doctor, then she asked me how I would like to try her doctor. I answered "all right."

In the afternoon the healer came. I told him I had no appetite, could not sleep, explained the state of my stomach, and that I had a severe attack of hemorrhoids of ten years' standing. I soon went to sleep, and in the morning the hemorrhoids had all disappeared. I received one more treatment that day, and in the evening returned to my home in Wayne County, one hundred miles distant (not on a litter, but dressed). The next day I ate heartily of ham and eggs, and although I gained flesh and strength slowly I never lost my appetite again. For thirty days I received absent treatment and it was three months before I went out of the house. This was not strange, for there were no Scientists in the town, and nearly all the citizens held the thought for me to pass away from day to day. My weight at that time was eighty pounds, and with my thumb and finger I could reach around my leg at any spot below the knee, as it was all one size, and now I weigh a hundred and seventy pounds.

I came to Buffalo in July, 1897, and since that time have been healed of several claims; among them was the use of tobacco of thirty-six years' standing, and one of severe nervousness from birth.

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No earnest Christian Scientist can overlook the fact that the Science of Being repeated at the conclusion of our service, is a marvelous summary of the preceding lesson. This is especially true of the morning lessons recently established.

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When all else is subordinated to unselfish labor for the Cause of Christ, he who has taken the name of Christian Science has reached the starting point in true discipleship.

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In a universe where all is Life, there can be no death.

## AN INDIVIDUAL EXPERIENCE.

BY GEORGE W. CUSHING.

THE increasing number of Christian Scientists in the ranks of the business classes indicates the adaptiveness of Christian Science to the circumstances and requirements of every-day life. Many declare that its methods have healed them, that to them it is "an ever-present help,"—and it is used by them in their business. As one of this class I desire to relate some individual experience in the healing of divine Mind.

My attention was attracted to Christian Science first by the study which my wife gave to it some years ago. I also began reading Science and Health. I soon became interested in the interpretations giving a new light to the Scriptures in many passages which had been a blank to my understanding. Later on, my business headquarters was in an eastern city, and I attended services at the Boston Church, then meeting at Chickering Hall,—and the study of the text-book was also continued.

I cannot say that much advance in the understanding of Christian Science was made at this time, because the desire for business success was first, and held my thought and effort very closely, and I did not find Christian Science methods and business requirements, as I then understood them, to seriously conflict. An awakening came, however, and after some months of this doubtful mental state, there was an experience which had to be met actively, and I became conscious of a claim of kidney disease, and I discovered also that my understanding was unequal to its removal. I sought Christian Science treatment. The trouble meanwhile became acute; relief came sooner, however, than did information of the treatment at Chicago, and within a few days from the time of treatment it disappeared.

Later on I sought relief from rheumatism and severe colds through the healing power of divine Mind; and now the growth in understanding of Christian Science is relied upon in self treatment as sickness and error are met with.

This is not an unusual experience, as many Scientists know for themselves. In my case it occasioned no relaxation in necessary business effort, nothing was given up, but, as



Paul says, "The sin which doth so easily beset us," and which the practice of Christian Science destroys. Errors of thought and of action, envy, hatred, greed, jealousy, selfishness, and other sins which beset and apparently controlled mortal mind had to be destroyed by the Truth, as advance was made in the understanding, "Putting off the old man, with his deeds," and this is now the habitual effort of daily experience.

I became a member of The First Church of Christ, Scientist, the Mother Church, and of the First Church of Christ, Scientist, Chicago; and this action gave strength to efforts for overcoming in self and for others the discovered claims of error.

Truth makes no compromise or combination with sin; and whatever work men have to do, whether in active general business, manufacturing or commercial, in railroad or government service, a successful demonstration results from Christian Science effort, in proportion as the rules of the text-book are understood and God's work becomes the supreme duty.

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## PEACE.

BY ANNA C. WYETH.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. — JOHN, 14: 27.

As on a calm summer day, all nature seems to express perfect peace, so do Christian Scientists express this God-given peace, not only in their lives, but in their faces as well. This is becoming so noticeable that it impresses strangers attending our services.

A guest in a western hotel gave one of the servants a *Christian Science Journal*. The girl lost the *Journal*, but did not lose the memory of the look of peace on that lady's face. Years afterwards she met with another Scientist, and her first remark was, "What makes the difference between you and other people? Do all Christian Scientists look happy?"

What is this peace which the Master so pre-eminently expressed in his earthly career and left as a gift to his followers? Peace is the result of a constant realization of the fact that God (Good) is the only power in the universe. All discords of mind or body result from consciously or un-

consciously giving power to evil or error—the supposed opposite of Good. When we realize that man is God's reflection, then the deflections of mortal mind do not affect us; hence this peace that passeth understanding.

Jesus said, "Not as the world giveth, give I unto you." We have all tried earth-given peace, which is subject to and at the mercy of, material conditions. That peaceful summer day changes in a moment. Dark clouds gather, the storm breaks, leaving desolation when peace seemed to reign supreme. Mortal mind, basking in the sunshine of prosperity, is startled at the sudden change in the mental atmosphere, and cries out, "Peace, peace;" but there is no peace; but above the din and roar we hear, "My peace give I unto you: not as the world giveth, give I unto you."

But, one asks, "Do not Christian Scientists have any trials, disappointments, or sorrow?" Yes, these claims present themselves, but if Scientists are living the Science and not merely professing it, fear, anxiety, worry, and grief will not tarry with them. The fact that we have found Principle, does not work out our problems any more than the principle of mathematics saves the learner from working out the problems in the book; but, if the student understands the principle, he does not worry or fret about the problems, for he can work them out and be sure of the result. The more difficult the problem, the greater the faithfulness required—not the greater amount of fear and anxiety. We have problems to work daily, and we cannot shirk them, or get some one else to work them for us, but as Paul says, "Work out your own salvation," never fearing, for have we not the promise "All things work together for good to them that love God."

How often we see children playing that they are surrounded by the very conditions which cause their elders so much trouble. Why is not the little girl anxious and careworn over her many housewifely duties? Because they are not realities to her. Cannot we, children of a larger growth, always remembering what "reality" is, become as a little child, and thus inherit the kingdom of Heaven, "the reign of harmony" (Science and Health, p. 581).

Christian Science has not only healed people of disease, but it has lifted thousands from a life of fretfulness, anxiety, discontent, and despair to a realization of joy, happiness, and peace.

## YE ASK, AND RECEIVE NOT, BECAUSE YE ASK AMISS.

BY MARY MCKENZIE.

I WAS a great sufferer for twenty-five years and tried all kinds of doctors and medicines, but to no purpose. In 1887, a friend of mine told me that Christian Science would cure me. I had not even heard of it at that time but thought I would try it, and sent for a healer. She gave me a number of treatments, but it did me no good, and I told her so. She said some are healed by reading "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy. I bought a copy but I could not understand it, and put it away with no good feeling, for I thought if I believed that book I could not believe my Bible which I read every day.

I had been a member of the Baptist Church for fifty-two years, was a teacher in the Sabbath School, and when not teaching was in the Bible class, and thought I knew the Bible pretty well.

In 1894, I came to live in the house with a family that had been Baptists; the lady was now a firm believer in Christian Science but I did not know it. One day she came into my room and was surprised to see the book Science and Health on my table, and asked if I believed in it. I told her, no; and I asked her if she did. She said she believed every word of it, and told me of her own wonderful cure. I thought if she could be healed why not I. I took up the book again and, strange as it may seem, in less than one hour I got up and put a five dollar box of medicine in the stove, and have not taken any since.

As I understood more of Science I became dissatisfied with my Church, but thought I could not give up my old ties and creeds, for I had been thirty-seven years in the Church in Clinton.

Finally I called for a letter or to have my name dropped from the church book, but the pastor thought if I felt so good I should stay in the Church. He read from James, "Is any sick among you? let him call for the elders of the church; and let them pray over him." I told him I had

been there fifty-two years, and I knew I had the prayers of good Christian brethren and sisters and pastors, and had prayed for myself. I referred him to the chapter where it says, "Ye ask, and receive not, because ye ask amiss." Again, "Ye do err, not knowing the Scriptures." How many there are to-day who are just as I was, for I read the Bible every day but did not understand it until I got the key to it given to us by our dear Leader and Way-shower, Mrs. Eddy. What a good old-new book it is since I understand it! Now I see it as I see Science and Health, new every time I read it.

For many years I could not go to meeting in the evening nor in a storm without great suffering. Now I can go out at night and in all kinds of storms, and do my own work, and oh, how much I have to be thankful for! I am in my seventy-fifth year and am well and happy. I cannot speak well enough of Christian Science. It has done so much for me.

## "BE YE . . . PERFECT."

BY EVELYN SYLVESTER.

"Be ye . . . perfect." This command of Jesus is imperative and unconditional. He might have said, "Try to become perfect," or, "Be as near perfect as you can," or yet again, "Do as well as you can with your poor, weak, human self; it is not to be expected that you will do much, but try, in your feeble way, to imitate the perfection of your Father, and when at last you reach Heaven your blighted human bud will blossom into the perfect flower." He might have said all this. What he did say was, "Be ye perfect."

"Be" unquestionably applies to the present. It is neither "have been" nor "shall be." We cannot possibly mistake its meaning. Nor can one think of "ye" as referring to one's neighbor; it means beyond peradventure one's self. And had Jesus intended his words for any particular age or sect he in his clear, direct way would have said so: "Be *ye* perfect."

"Perfect," also, is unmistakable. It is what might be called an absolute word; i. e., a word beyond comparison. Less than perfect is not perfection; and more than perfect is inconceivable.

At this point one might be justified in asking, "But what is our standard of perfection? That which seems perfect to

one may not appear so to another. The child, for instance, may not see as perfect that which appeals as such to the adult."

This would be puzzling, perhaps, had it not been answered by him who left no work unfinished. When he gave the command to be perfect, he also gave the standard of perfection—"As your Father which is in heaven is perfect." Here is a never-failing criterion available to all alike. A Principle unchanging and ever-present. A perfect Principle.

To be sure, the child in Science must begin with the simpler problems; indeed, could the higher problem be successfully worked out before the lower had been understood and proved?

May it not be stated, then, that perfection, as Jesus meant it, is right-doing. Would Jesus have said, "Be ye perfect," had it not been possible for even the least of us to obey his words here and now? To see in our brother anything less than the image of God, and to hold this false likeness as a reality; to allow our thoughts, words, or deeds to express anything other than divine Love, is not perfection. But to act as well as we talk, to talk as well as we think, and to keep our thought right each moment,—this is perfection.

Let us begin our work, then, with the problem nearest at hand. Look not back, for yesterday will never return; nor forward, since to-morrow has not yet come. It is the ever-present, eternal *now* with which alone we need concern ourselves.

Live not in yesterday, forever gone,  
Nor let thy thought to-morrow dwell upon:  
The "day the Lord hath made" is here and now;  
Its good alone shall bless thine up-turned brow.

## DIVINE LAW.

BY BELLE BLACK.

CHRISTIAN SCIENCE is not a new theory, but the revival of that divine law established by Jesus during his career on earth, and which was adhered to for three hundred years subsequent thereto; but after that time religion became entangled with politics, and the higher law, which included healing the sick, was excluded from religious worship.

We are frequently accosted with the assertion that Jesus endowed the twelve disciples exclusively with the power to heal; but a close search of the Scriptures proves this to be

an erroneous idea. After sending out the twelve, Jesus sent out seventy, and his prayers were also for all those who believed "through their word."

Paul, who was not a disciple, but a violent persecutor of the Christian religion, did some wonderful healing after his conversion. In speaking to the many that "believed on him," Jesus said, "If ye continue in my word, then are ye my disciples indeed," just as he said, "Who is my mother? and who are my brethren?" but they who "do the will of my Father which is in heaven." He also said in the last chapter of Mark, "These signs shall follow them that believe . . . They shall cast out devils [evils] . . . They shall lay hands on the sick, and they shall recover." One of his commands, "heal the sick," demands the same obedience as the other, "preach the gospel." We see many instances where the sick were healed and other miracles performed in the Old Testament through divine Power; even beginning at Genesis, where Abimelech and his wife and maidservant were healed, and through the Psalms and Proverbs, where God promises to heal all our diseases and forgive all our iniquities. Abraham, Elijah, Elisha, and others also possessed sufficient understanding of the divine law to heal. Read Hebrews, 11 : 32-34. We are told in James, "The prayer of faith shall save the sick, and the Lord shall raise him up. . . . Pray one for another, that ye may be healed," the latter clause showing that any one may exercise the healing art for another. But the higher mission of Christian Science is to teach "the wicked to forsake his way and the unrighteous man his thoughts."

The writer has seen among the Christian Scientists at San Antonio and elsewhere cases healed of epilepsy, consumption, broken and fractured limbs, diphtheria, neuralgia of twenty-five years' standing, typhoid fever, chronic constipation, etc. And when at Boston in June I saw members who had gathered there from Australia, Italy, Canada, and all parts of the Union, from Maine to California, prominent men and women, lawyers, judges, former ministers and physicians; and among the thirteen hundred and fifty who joined our church that day were representatives from England and Scotland. All nations and all peoples are studying our textbook, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and are being gathered into the "one fold," for there is but one Way, one Life, one Truth, one God!



## HEALING THE SICK.

**F**ROM the *Utica (Ill.) Weekly Gazette* we take the following:—

The Baptist ministers of Chicago, at their regular meeting a week ago Monday, assailed Christian Science. While they declared the growth of the Scientists to be phenomenal, and admitted they performed cures, they said the cures were effected by the "law of suggestion;" and that they would not subscribe to the tenets of the Scientists because of their "belief in the infallibility of Mrs. Eddy, her fantastic interpretation of the Bible, her misconception of some of its most open truths, the contradictions shown in her teachings, and the faultiness of her philosophy."

Since these Christian Scientists, with their understanding of the Scriptures, are doing what we "orthodox" Christians with our interpretations are not doing, viz., healing the sick, allow us gently to make the "suggestion" that it might be well for us to lay aside our own "infallibility" and proceed to examine our own selves, to see if we be in the faith (2 Corinthians, 13 : 5; 1 Corinthians, 11 : 28-30). Such self-examination might result in our making the discovery that our own interpretations are "fantastic," our own conceptions "misconceptions," our own teachings "contradictory," our own philosophy "faulty."

Jesus said, "Indeed, I assure you, he that believeth into me, the works which I do shall he do also" (John, 14 : 12, Wilson's Translation). Would it not be more profitable for us to contend for the faith, the spiritual understanding, that will enable us to do these works, than to make void this word of Jesus by our tradition that it was meant only for the twelve or the seventy?

It strikes us that the religion which "heals the sick" and seeks to preserve us "spirit, soul, and body," "blameless" "unto the coming of our Lord Jesus Christ" (which is the perfect manifesting again of God in the flesh), is superior to that "form of godliness denying the power thereof," which stands helplessly by, and sees us die, then utters the lie that we have gone to our glorious reward in the sky.

CYRUS YOUNG.

## LETTERS TO MRS. EDDY.

SALT LAKE CITY, Dec. 15, 1898.

*Beloved Mother and Teacher:*—For eleven years I have been hoping that I might, some time, have the blessings that are sure to come to all who are taught by you.

I thought I had valued such an opportunity highly, but the blessings I have received since November 20 at Concord are incomparably beyond what I expected, and they came upon me in a way I had scarcely thought of. The first day in the class an unusual sense of Love, peace, and good will to man came over me—a genuine Spiritual baptism.

At the appearance of this, all my old ideas of Rev. Mary Baker G. Eddy, or of Mrs. Eddy as a great woman, disappeared, and in their place came the thought of Mother, and Mother-Love. Your personality seemed much less to me, but God and heaven much nearer. No human tongue or pen can express what you then were to me. This peaceful, divine presence talked out in unmistakable tones, and illumined everything I read.

The questions I had so much desired to ask were answered, and it seemed that a personal interview was unnecessary. I already had been given more than I could utilize.

Your statement in the class that the Scriptures had none but a spiritual meaning, lifted me at once to considering the entire book from a different standpoint, and it did seem so clear that creation is all in and of divine Mind, and does not refer to material phenomena in any sense.

After the first lesson I returned to my room and began to read Science and Health. The chapter on Genesis had never been clear, but now I could run as I read. In this new light, I saw more clearly than ever the foolishness of preaching and of explaining in the letter, the Scriptures or Science and Health. Demonstration alone unlocks these treasures. To say this is the greatest blessing of my life, falls short of expressing my gratitude for this heaven on earth—this new light which lightens work and sweetens care.

How glad I would be to pay you the highest sum you ever received for teaching a student; for the wealth that has been seen near at hand is not to be compared to that. To thank you tenderly and kindly is not enough; but to assimilate more

of this divine Nature which ends this illusive warfare and blesses mortals is my highest hope. Lovingly and tenderly,  
your student,  
LEWIS B. COATES.

*My Beloved Mother:*—Now that the examination is over, I wish simply to thank you for planning and instituting this privilege for your grandchildren—your little ones. To meet in your beautiful church with so many (there were 167), all in sweet accord and unity of thought and purpose, and listen to the loving admonition of your four older children,—the Board of Education,—is a token of your love and care for us that we shall not forget. Do you know what came to me as I sat there and listened, absorbed in sweet communion? You know how thought will externalize itself in pictures sometimes. Well, it seemed to me that infinite Love was pouring itself out to us through the fountain of this age—Mary B. G. Eddy, then dividing (yet one) into four heads (the Board), and we were sitting there drinking the water of Life. Now, Mother, let me show my love and gratitude a little bit with the enclosed certificate of deposit for one hundred dollars, for I fear the Board would not accept it, although they earned it, and I brought it for them, but not being one of those who will receive a certificate for teaching, I will enclose it to you with love.

Your loving and obedient grandchild,

*Katie Bangs, Sheboygan, Wis.*

## DOCTORS ARRAIGNED.

*To the Editor of the Herald:*—

For a few weeks I have been reading "What the Doctors Say" in your columns, and I find much to admire in those sayings. But there is always an untold side to medical explanations, for while the doctors never tire of telling what causes a disease, they scarcely ever tell the more important part—viz., what will cure it.

Now, I maintain that the cure is worth a thousand times more than the eloquent and "scientific" explanation of how the disease is brought on.

Lately, a society has been formed in London to prevent the havoc of pulmonary diseases, and in their instructions to the laity they have simply frightened thousands into the belief and actual possession of lung troubles.

Next comes the microbe specialist, who declares that a wise and merciful God has infected every atom of the creation with death and disease, and there is no refuge from this awful fate. The mosquito is charged with spreading fevers, the house fly with carrying virus, and now comes the poor rodent (rat), who the doctors declare carries disease on land and sea.

To combat all this dread and fear, a certain American doctor has written a pamphlet on the "Effect of Fear upon Disease and Health," plainly showing that many diseases are born of fear, and I once knew a man in California who had a mortal dread of contracting smallpox, though he had never then been exposed to it. Well, he did take smallpox, and died of it within a week.

I have personally doctored many medical students who believed themselves to be suffering from several of the diseases found in their college text-books, and so they were.

Well, this must end somewhere. Now let us philosophize! If these little conditions have outstripped the ability of the medical professors to combat them and go on destroying the human race, then medical "science" is nothing but a farce and a fraud upon our supposed intelligence.

Lately two women were prosecuted in London for allowing a patient to die. The doctors could not agree upon a course of treatment while the patient lived, but as soon as he was dead they all agreed that he could have been cured by their medicines. The fact is, medicines are a failure in more than a majority of cases, and the true way of healing is by natural forces, not artificial. Medical science is afraid of itself, and is ever explaining technical points and "ethics of the profession." Let us now hear of what will cure these maladies, and not frighten whole communities into having all sorts of diseases. Let doctors think more of facts and less of elegant classical terms. Let all forces have their rights and opportunities in curing aches and ills.

Medicines are a failure: I have tried them many years myself, and I can prove that far more diseases are curable by natural means than by the use of drugs. I have known numerous cases of ankyloses of knee joints to be cured without drugs or apparatus; stomach and liver cases by the thousands; painful menstruation (in ten minutes), and all manner of sickness yields to natural forces. Pneumonia is as curable as hunger by food.

The trouble is that people, and especially doctors, will not

recognize facts, believing that nothing can come which is good except out of their own creed. Let thought be free. Let us have the best, remembering also that nothing is higher than truth, nothing is greater than good.

I will close by stating that I represent no particular school, no "isms," no medicines, and I am convinced that the rats, mosquitoes, flies, dust, and atoms are not our masters; that we possess the power and right to maintain health both in ourselves and others; that constant frights beget predispositions toward sickness and disarm us when attacked. Cures are worth more than causes.

DR. PAUL EDWARDS.

Paris, December 26, 1898.

*New York Herald (Paris Edition).*

## A PRAYER FOR UNDERSTANDING.

BY ONOTO WATANNA.

THY Book is here, I hold it now  
With hesitating hand;  
But, ere I ope, give me the power,  
Dear Lord,—to understand!

What lies within? What may I learn?  
A thought too great and grand  
For such as I—so frail, so small,  
So weak—to understand?

Father above, I'm wandering towards  
The good and better land:  
Ah! guide my footsteps in Thy way  
And help me—understand.

Written by one who is not a Scientist, but who like a little child lost in the dark is crying vainly for the light. She does not know as yet what the "Key to the Scriptures" contains. The book lies before her. She will read it soon, and though she has been a freethinker all her life, she prays for understanding before opening it.

ONOTO WATANNA.

## NOTES FROM THE FIELD.

*Dear Journal:*—I desire to mention a few of the demonstrations that have been made since coming to this place three years ago. Error has many times screamed loud and long, has tried to drive us out, and failing, has even solicited us to leave. It has assumed a great variety of phases, but to no avail; we are here, founded on the Rock, Christ, and nothing can prevail against us.

I have been a reader of the *Journal* for five years, and have not seen any account of healing among our Indian friends. Thinking this might be of special interest, I wish to tell about my first work for "the noble red man."

A young man for whom the Truth had been demonstrated in the case of a mashed ankle, which yielded almost instantaneously, had incidentally told this Indian what Christian Science had done for him. Some months later the Indian sent a messenger to the man who had been healed, and asked him to send "that man" to him. The young man came to me and asked if I would go and treat an Indian. We went to his home, a small house with two rooms in which he lived in the winter time, but in summer he always takes up his abode in a tepee.

We found him lying on a small rude bunk, suffering with inflammatory rheumatism and consumption, which seems to be the prevailing disease amongst the Indians. He could talk English a little, and could understand a good deal. There were several Indians there, and they gave the greatest reverence and respect to me whenever I went; always removed their hats, and were quiet and orderly to a degree that might put to shame the actions of many so-called civilized people. I read from Science and Health and talked of the Great Spirit, of the love of the Great Spirit, and how that He was Good only, and sent no evil upon His creatures, and that we must show our love to Him by loving each other, and doing good to one another. I explained as best I could that God (Great Spirit) was All, and that he was all power, all presence, all wisdom, knowledge, etc. Words cannot convey the interest manifested by this poor, emaciated, suffering red man. When I would stop reading for a moment he would say, "Read um, read um, read um book," and his face would lighten up with a radiance which told plainly that Truth was



reaching him, and soon he was sleeping soundly and peacefully. When he sent for me he had a large bottle of medicine, but the young man had told him that he would have to dispense with that, and he lost no time in doing so before I arrived. Some days after I had been treating him, the young man said, "Tom, you no take medicine?" Tom, the Indian, said, "You hear me say put him [medicine] out, you think I take him again? No, me no take him when I say I no take him."

When he commenced treatment he had to be carried by several men in a blanket, was unable to help himself, and his limbs were badly swollen. The inflammation and pain soon disappeared, and he was able to be on his feet and to walk about with a cane. Now comes in a peculiar condition. It was in February when I was treating him, the ground was frozen and there was some snow, and this Indian, while being treated for inflammatory rheumatism, walked over his ranch, barefooted, for hours at a time, and yet gradually recovering, until he resumed a most healthful and robust appearance. He did not wait for an invitation to come to church, but asked if he might not come, and was loath to leave when meeting was over. I must say that during the three years that I have been actively engaged in Christian Science I have yet to find one that seemed more grateful and desirous of the Truth than this Indian, whom they call "Pocatello Tom." Soon after I commenced treating him, when he had improved so that he could walk, another Indian tried to make him believe that Science was not good, by referring to me as no good, etc. But Tom said, "You say him no good? You see one, two, three, four men take me, carry me, me no walk; now you see me walk heap good. You say him no good? O, no, you no tell me him no good." And that condition of thought voiced by this other envious Indian soon showed its source, for he is now held for the murder of his squaw.

A year ago a request came for absent treatment for fever. One treatment destroyed the fever, also a kidney weakness which had existed from childhood, and which has never again manifested itself. Some months after, this young man was working in a sawmill, thirty-five miles from Pocatello, and his arm came in contact with a circular saw, which cut the sleeves of a blouse, shirt, and undershirt completely off and reached partly through the bone of the arm. The young man fell away from the saw, was picked up, and told he was

badly hurt. "No," he said instantly, in direct opposition to the testimony of the physical senses of several who were there, "I am not hurt, I am all right." A lady procured a cloth, bound it round the arm, and he, with another man, started to ride the thirty-five miles horseback through the hot sun. Several times the attendant said, "Dick, are you not tired? Had we not better stop and rest?" Every time the response came, "No, I am all right."

When he reached home, where his mother was,—and, by the way, the whole family of ten are believers in Truth's healing power,—the condition was made known. Strange to say, there was blood to be found on the coat, but scarcely a sign of blood on the cloth which had been bound on the arm during the ride of thirty-five miles. One of the family dressed the wound, and the mother treated him for a couple of days, when, through curiosity and the solicitation of the young man, she looked at the arm, and her courage failed her. Fear manifested itself so strongly that she told him to go to Mrs. H., who continued the case. After the first treatment every sense of pain vanished, and he removed the sling, and after the second treatment he milked the cow. Since this demonstration, the young man has had a beautiful one in mental surgery. While working with a team of horses, one of the horses fell in such a way as to strike its head and knock one of its eyes out of its socket. The owner of the animal said, "Oh, that horse is ruined for life!" The young man denied it audibly, and then handled it as best he could, and in less than fifteen minutes the eye was back in its natural place and the animal no worse for the accident.

Several other accidents have been met absently and with but one treatment.—*J. W. H., Pocatello, Idaho.*

I HAD a long and weary search for the Truth. I lost faith in medicine about fifteen years ago, and turned for help to mental treatment, which I then supposed to be Christian Science. I faithfully tried many healers, and went through several classes, but failed to recover my health.

I occasionally heard of the Rev. Mary Baker G. Eddy's followers, but was warned against them, hearing nothing good but much that was bad. Science and Health came into my home through a friend four years and a half ago. I glanced through it, and thought it a desirable book, but the healer I was then employing, though seeming well informed about it, objected so strongly that I left it alone. About

this time I seemed to be driven to surgery, and after undergoing six serious operations, with a seventh in prospect, I was left two years and a half ago a complete wreck, mentally and physically. I had been confined to my bed most of the time for two years, and when up was taken about the house in a chair. I was growing more helpless and despairing each day.

A friend who had been healed in Christian Science came to me and advised me to try that treatment, saying I had never yet had Christian Science. I felt hurt and grieved at her words after my many years of study and patient investigation, and thought she was very much mistaken. Her words left a great impress, however, and I began studying Science and Health and the Bible. The lessons seemed very plain, too much so to continue the mental treatment I was then having. Either one or the other must be given up.

The sacrifice seemed terrible, as my healer was a dear friend, much beloved by my husband and myself, and had done all in his power to bring us happiness.

Nevertheless, with his words ringing in my ears, in answer to my anxious inquiry as to what was best for me to do, "I fear a change will prove disastrous," I cast my all on Christian Science, and when almost too weak to speak sent for a loyal student of Mrs. Eddy. When the battle was over I knew I had done right. I knew I had found the Truth at last.

My recovery was slow, so many snarls there seemed to be to unravel, so much error to erase, but in a short time I was up and about the house, and in a few months attended service at the Mother Church. For over two years I have attended nearly every service, those on Sunday and Friday evenings included. I am able to stand throughout the service when the church is crowded. Once last winter, when the electric cars were stopped for several hours on Sunday, I walked home to Cambridge from Boston without the slightest feeling of fatigue. One claim is not yet overcome, but, "in patient obedience to a patient God," I hope to earn my freedom, and so be "every whit whole."

I earnestly desired, after coming into the Truth, to go through a class, and last year I received an invitation from my healer to do so. It seemed quite impossible for me to accept at the time, as my husband had met with a serious accident three weeks before, and was still under an M.D.'s care, confined to his bed, and in quite a helpless condition.

I had been his nurse night and day, and it seemed impossible to leave him; besides this, we were in debt, and it did not seem right to incur further expense until our obligations were paid, but it seemed a call from Truth and I obeyed, working almost night and day to do it. In three days my husband was up and about the house, in five days he was able to attend to his business.

I was several months canceling the debt for tuition, and I wanted no greater reward than the peace and happiness I felt when the last payment was ready. But to my surprise the lesson, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you," was verified. For Truth and Love added to my already overflowing cup three magnificent gifts, and with our obligations all met what further proof could I desire that God is our supply.—*N. R. N., Cambridge, Mass.*

EARLY in the autumn of 1897, Mr. K. of Fort Wayne, Indiana, was bitten by a dog. Alarmed by the predictions of a neighbor Mr. K. sent for a doctor, who in turn called in a brother physician, and after consultation the case was pronounced hydrophobia. Mr. K. became so violent that the patrol wagon with policemen was sent to take him to the jail as the only place of safety. Here he was securely bound, and stout prisoners detailed to keep him under control.

The loyal wife, making hasty arrangements for the care of their little daughter, accompanied her husband. During that trying time in the jail she learned something of the meaning of silent prayer. She was freed from fear for herself, and able to minister to her husband when strong men were frightened. It seemed best to the authorities to send Mr. K. to the asylum, and on the 10th of October his wife was forced to sign papers to commit him to Richmond. The asylum was over full, so the poor sufferer was returned to his home and his wife's brother posted to telephone to the sheriff when to send for him.

At this crisis the wife's prayers met with the response of Christian Science. The Scientist went to the case, strong in the promises of the ninety-first Psalm, sure that God would give His angels charge over her, and bear her up in their hands lest she dash her foot against a stone. Accompanied by Mrs. K.'s mother, whom she treated and re-assured

before setting out, the Scientist came to the house, seeing and talking with Mrs. K. before entering it. Mr. K. had not known his wife for days, but during the moments that followed he did know her, and from that day tears were wiped away.

During the week that followed the sheriff twice tried to send for Mr. K., but Truth was stronger than his arrangements. Friends and neighbors did not hesitate to prophesy evil consequences in the case. At the end of the week a severe trial came. The Scientist was sent for, and directed Mrs. K. to close the windows and play the organ to drown the patient's screams. Then, as never before, the Scientist, face to face with this claim, realized the Scientific Statement of Being, as given on page 464 of "Science and Health with Key to the Scriptures." The change in the patient was soon apparent. The eyes closed, muscles relaxed, the face lost its swollen fierceness, and became white and thin, and he was "clothed and in his right mind." In six weeks from the date of his first Christian Science treatment Mr. K. resumed work. The family are now earnest attendants at all the Christian Science services.

The following letter from this Scientist to her teacher is a hint of the work going on all the time in the ministrations of the impersonal healer, Science and Health, the text-book of Christian Science.

"Two gentlemen, recently healed, who were members of the Odd Fellows Lodge of Fort Wayne, and had received five dollars a week sick benefit, for years, have so cheered the Lodge by returning to work that one of the honest, earnest members who only a short time ago heard of Christian Science and came to investigate, has put it before the Lodge to purchase one dozen copies of Science and Health to send as presents to members who are still on the sick list. Have sent to Boston for the dozen copies."

*A. T., Detroit, Mich.*

ONE morning my next-door neighbor came hurriedly to my door with her little boy in her arms, who was screaming with pain, having pulled a kettle of boiling lemon-butter off the stove on to his right hand, baking the flesh. These people were new neighbors, but had heard that I was a Christian Scientist. She was so frightened that she forgot what she had heard, and asked if I had anything to put on his hand. I told her that I had nothing, neither could I

recommend anything in a material way; that I was a Christian Scientist, and if she wanted me to treat the child I would. She said she wanted something done and to go ahead. I told her to take the boy home, but in a short time I went over and got the child, and kept him a while. Almost instantly he quieted down, went to sleep, and slept two hours.

In the mean time, the father came home for dinner, and seemed very much affected on seeing the little fellow sound asleep, with the hand in sight, nothing over it nor on it. His wife told him what had occurred, and how quickly the child was helped. The father came over to see me, said he appreciated what had been done but did not wish to take any risk of the child losing his hand, and he did not know anything about Christian Science. I said, "Very well, it is your child, do as you like. When I was called upon for help I gave such as I had, but I will not treat him again unless you wish me to." He went to see the doctor and soon returned, telling his wife that the doctor said to bring the child to him at once, and have its fingers all wrapped up separately, if not, they would grow together and have to be cut apart. After he had left the house I went over to see what they had decided to do. The mother told me the orders just given, and that she would comply with them. While we were talking, the little fellow awoke, and raised up laughing, and tried to talk in his baby way, being between one and two years old. I came home. In a short time she came to me saying she had seen her husband and told him she would not go to the doctor as the child was doing so nicely. I had them tie a loose sack over the hand simply to keep it out of sight. The grandfather came the next day and the whole story was told him, the son-in-law declaring, "If you say have the doctor dress that child's hand, I will do it." He went to see the child, and then came to me, saying, "I have been told what you have done, and I see to my surprise how badly his hand is burned, and yet he is not suffering any, not in the least fretful, in fact, is very playful. My advice would be to let well enough alone; he could not be doing better." In the midst of all this ado, fear, excitement, and fear of blood-poisoning, and the man with whom the father was working pleading with him to take the child to the doctor, and at the same time ridiculing Science, in less than three weeks the hand was healed without the loss of a nail. No one can tell



which hand it was. The father often shows the left hand for the one that was burned. But the most beautiful part of the work to me, was the change it made in the father morally. He said that he never again would scoff at Christian Science as he had done in the past, and he has not, to my knowledge.

*M. E. R., Wichita, Kan.*

From childhood I had several diseases, among them heart trouble and consumption. I could not walk fast or go up hill without suffering difficulty in breathing, and I had a cough which the least change in the weather would increase.

Six years ago I was taken very ill with pneumonia, which left my lungs weaker than ever. Two years later I had another attack, and for three weeks two trained nurses and the doctor were at work over me all the time. I finally rebelled, but the verdict was that I would never be well. My heart trouble was much worse, so that my physician told my husband never to leave me alone long at a time.

One day a friend called and said, "Why don't you try Christian Science?" I replied, "Why, I have this heart trouble and it comes on in my sleep. I don't think I could do much thinking then." After one of those bad attacks I would say, "I wonder what the Christian Scientists would say if they had seen me like that." Another friend, not a Scientist, loaned me a copy of Science and Health. I read it some, but could not understand it. It might do for those who were not very sick, but I thought my case was different. Often I would say, "Why am I allowed to live? I am no comfort to myself or any one. Why can I not have good health? Why is God against me?"

A year ago I had another attack of pneumonia, and my physician advised me to go to the hospital, where she could give me every care. I remained there two weeks, but my cough was dreadful, and so it continued all winter. I would have to sit up half the night, it troubled me so. I had tried all so-called remedies, until I was tired of everything, and thought it was no use for me to try any more. Then would come the thought, when we have lived good lives why are we made to suffer?

I finally gave up all thought of ever being any better. I had become very weak and could not speak aloud. Last March I was alone in my room, wishing for health and that I could stop coughing, if only for a little while, when I looked out of the window and saw the dear Mother drive past. The

thought came, why not try Christian Science? I got up and put on my wraps and went down to the Christian Science Hall, where I met my dear healer, Mrs. B. After I had rested and told her of my claims, I asked if she could help me. She answered, "We do not claim to help any one. It is God that will help you." I told her I would take treatment. The night before I had only been able to lie down two hours, but that night I slept all night and never coughed once. Before retiring, when my husband went to get my medicine and nourishment which I had formerly taken every two hours through the night, I told him I should not want them. He said, "But you cannot leave off all at once." I told him that God would take care of me, and He has. After two weeks' treatment I was well and better than I had been for twelve years.

My prayer is that I may grow more and more in the understanding of the Truth. To the Discoverer and Founder of Christian Science words cannot express my gratitude. God is with her.—A. G. H., *Concord, N. H.*

I wish to tell of a case of instantaneous healing which was wholly impersonal.

Two years ago, a lady, with her daughter, came to my house for a stay of a few weeks, she being under the care of an eminent physician here, as her home physicians could not help her. I had no occasion to bring Science to her notice, and her physician visited her often.

One night at midnight I was called by the daughter, who said her mother was in great agony, and would I send for a physician near by, as the one attending was so far away she felt she must have relief at once, and wished him to come prepared to give a hypodermic injection. I called my man and sent him for a physician, telling him to wait and bring him in with him. I then went up to the room and found the lady seemingly in great agony. I simply said, "Your help will soon be here," shut the door, took a seat on the top stair, and went to work realizing Truth for myself to clear my own thought, holding firmly to the one Creator, God, Good; that pain was not good; He never made it, then it *was not*. In a few moments the doctor came; I showed him the room and went down-stairs. Very soon I heard footsteps on the stairs; I stepped out into the hall and said, "Doctor, how is your patient?" "Why," he said, "she did not need me; the pain

was gone." I was too surprised to show him out, for I realized it was the Truth that had brought the relief.

In a few days I went to say a few words to her as I was going from home, and would not see her again. I mentioned that her pain seemed to have left her suddenly the night I was called. She said, "Yes, and it is very strange that it has not returned, and that I am feeling much better." I explained to her my part on that night, and told her it was Christian Science that had helped her. She seemed very much interested, and was sorry I was going away, that I could not tell her more about it.

I told her that she could be made entirely whole, and advised her to get a good Scientist at her own home and she would be healed.

I did not hear from her until last September, when, on her way home from the seashore, she stopped in Boston for a day that she might come and tell me of the perfect healing. She told me that previous to this healing she had been ill all the winter and summer, attended by a trained nurse; her physicians at home gave her no help, so she came here, but had suffered just the same up to that night; since that time she had not had a suggestion of pain, though she had looked for it for months. What I had said to her of Science had been with her, and she had bought "Science and Health with Key to the Scriptures," and was reading it and trying to understand it, and feels very grateful for what it has done for her.

This was a great lesson to me. If we will always deny evil or error at once, and never allow it to enter our thought, what great good we shall do to all we meet.

*Annie W. Macy, Boston, Mass.*

I CAME to Denver, Colorado, from New York, by the advice of an uncle, an M. D., and other M. D.'s. I was to come gradually. I stopped over winter in Illinois. I grew worse, and the doctor said I must leave my two children and go on to Colorado. When I was ready to start I could not speak. I went into another room, closed the door, sank on the floor, and my heart went out to God in prayer, although I did not utter one word. I felt that I could bear no more (they had told me it was the only chance to live). Suddenly a great calm and peace came to me. I could not understand it then, but I do now. I went out, bade my children and friends good-bye, and never felt the parting.

I felt better until I saw a doctor, which I was told to do

as soon as I got here. He said it was too bad I had not come sooner, as my lungs were in a fearful condition, and that discouraged me. I breathed easier than I did in the East, and began to gain some. Then an old trouble of the spine and heart came on, and I went to a Sanitarium. After undergoing a painful operation, I began to pick up again, but I longed to go home. I started, but only got as far as Chicago, when I was sent back after a few weeks' stay. I did not gain much after my return, and after five months the doctor said he could do no more for me.

A lady sent me the June, 1893, *Journal*. I read everything in it from beginning to end. I now felt there was hope. I soon took treatment from one of our Mother's students. It was absent treatment, as I was out on the plains. How glad I was to throw away the cod-liver oil, liquor, etc., which I had been taking for some time. I felt a new life spring up within me. I began to gain, the cough and other symptoms began to leave, fear was gone, and I knew I was going to get well. I can never express the comfort, peace, and happiness that came to me, and has been with me most of the time since. I have had many severe trials, but I have come out from them, with God's help. The doctor noticed that I was gaining, and asked me what I was taking. I told him Christian Science. He said, "Keep on with it. It is doing what the doctors cannot do."

The minister came and prayed for me, and told me to let Christian Science alone, it was the devil's work. He preached and warned the people against it. Although I am not entirely free from all claims, I am growing stronger all the time. It is more than four years since I first heard of Christian Science. I was treated five months, and twice after that for a short time. I have had many good demonstrations of the Truth. The Bible and Science and Health are my constant companions, with all the rest of Mrs. Eddy's literature. The Bible Lessons are of great help.

C. S. H., Denver, Col.

THE beneficial influence of earnest Christian Scientists is not readily estimated. Each realization of Truth is not only helping them, but it is lessening the power of error for all mankind. As an illustration of this, I would like to relate the following incident from my own experience.

Five years ago I knew nothing of Christian Science, although in great need of it. At that time, while traveling

alone from Chicago to St. Louis, the train was derailed, and all but one car left the track. My seat was in the first coach, which received the greatest shock and rolled down the embankment. At the first crash I realized my utter helplessness, and having no human companion to whom I might turn, I was impelled to turn to God. Immediately all fear left me. I was hurled the length of the coach, but was unharmed, not even a bruise or scratch appearing. The other passengers found themselves in the same relative positions they had occupied, but were bruised and cut, and otherwise severely injured.

For many years I had suffered from chronic nervous disorders, and on the day before leaving Chicago, had felt obliged to consult a physician. He gave me the usual cordials, and privately informed my mother that nothing would save me but a severe shock to my nerves. Within thirty-six hours I received that shock, and the next day when the extent of the accident was the main topic of conversation in St. Louis, I experienced a great sense of fear, and was in a more deplorable condition than ever before. This continued until a year later, when I was led to try Christian Science, and was not only perfectly healed, but began to overcome the great sense of fear which had always seemed to possess me.

Though I always maintained that I was unharmed in that accident because I turned to God, yet in my former conception of Him I could not understand His protecting power. Last summer at a testimonial meeting in the Mother Church, a lady from St. Louis related her experience in realizing the protecting power of Love in an accident, which proved to be the same one through which I had passed. It appeared that she had been talking of Christian Science all day to her companion, and at the first manifestation of an accident, a voice seemed to declare to her, "Not a hair of your head shall be harmed." The coach she sat in was the one which did not leave the track, and, though many people were badly injured, no lives were lost in this accident.

I can now understand how, by turning to God for help, even though in blind faith, my thought was open to receive the benefit of the Christian Scientist's realization of the ever-presence of that Love which casteth out fear.

*E. P. F., Dorchester, Mass.*

TWELVE years ago I left an occupation in which I was much interested to spend my two months vacation in and about Boston in hopes to regain my health. I felt very rebellious that anything physical should turn me aside from activity, and yet, as I saw and felt that it had a power that neither I nor the physicians could control, I was in despair. After spending a few weeks at different resorts, living out of doors constantly, riding and walking, all of which was the reverse of my ordinary habits, I felt rested and refreshed but not one bit cured. For at the mere thought of beginning work again I would feel the same old fear, and with it the physical manifestation. I went West just two weeks before the end of my vacation to spend that time at my parents' home prior to returning to my field of labor, in case they should advise or encourage me sufficiently to try it again. When I reached home, I found a Scientist in the house, treating another member of the family. The first evening I talked with her she said some very radical things, and while they seemed startling and absurd, I liked them. I felt brighter and happier than I had for months. During the following two weeks I learned to love Christian Science, and was perfectly healed of a claim that would soon have placed me permanently among the unoccupied. My gratitude to the one who afforded me relief was unbounded. When I left to return to work now well and buoyant with hope, she told me to take a copy of Science and Health. I am sure no one ever read that book with more joy than I did. A new world opened up before me wherein was no sickness or fear. I not only read the book constantly myself, but to every one else as far as they would permit me, and at the end of that year, we, a class of six, were taught by the one through whom I was healed. Since then I have been learning to trust God. But how can one from this dream of materiality trust in Spirit unperceived by the senses? Only by looking constantly in the direction of our Leader, the one who spoke the first word of Science to this age, and who holds firmly the torchlight of Truth, which does shine through the mists, helping us to find our way. To her, the world's deliverer, I acknowledge a deep indebtedness. I must give thanks also for the loving brothers and sisters, who, journeying the same way in advance of me, have spoken words of cheer, and for the *Christian Science Journal*, its editors and contributors.—*Elsie Lincoln, Boston, Mass.*



I was born in the eastern part of Ohio, and when four years of age began to have asthma, which gradually grew on me as I grew older. So severe became the paroxysms of suffering that I was compelled to leave home, as we lived on the low land, and stay with some of the neighbors who resided on the hill above us. But this proved to give only temporary relief, and in time was no relief at all. At last my father bought a home in town and we moved there, my asthma along with the rest.

About this time a cousin from Iowa came to visit us; she told us that nobody had the asthma where she came from, and insisted that if I would go home with her I would get well. I complied with her request, and was free for about four months.

This induced my father to sell out in Ohio and move to Iowa. But my mortal enemy manifested its displeasure with my father's credulity in trusting to the climate of Iowa to cure asthma, and seemed to punish me more severely than ever before.

I then went to Nebraska, having heard it favorably mentioned for such cases as mine, but this afforded no relief, and after a few months' trial I returned to Iowa. Here I engaged in the furniture business, resigned to bear the ills I had, rather than fly to those I knew not of. But I was soon compelled to change my mind, and again fled from the enemy, this time to Southern California, where I remained some months, and thought the change did me good. I returned to Iowa, sold out my business, and came again to Southern California, locating at Ontario in San Bernardino County, where I have since lived.

Here I was comparatively free from asthma for about two years, but from that time on the claim continued to increase, until I knew not what to do but to suffer on the rest of my life, which I hoped at times would not be long.

In this last extremity Christian Science came to the rescue and healed me. My wife and I have since received the teaching, and are happy in the beautiful Truth. I cordially recommend the remedy to all like sufferers.

*R. J. Smith, Ontario, Cal.*

In looking over a record of the insane which are consigned to the almost hopeless treatment of the various asylums, I was reminded of a case to which I was called some years ago. Misfortune had so preyed on the mind of a woman

that she became cunningly (and sometimes appeared to approach the state of being violently) insane. The husband called a physician who honestly admitted that he could not help her, saying, "I can only give her opiates to quiet her, but I cannot cure her."

The husband was advised to try Christian Science. When I arrived at the house I found the poor woman raving, talking incessantly, as she had been doing for about a week, and the husband worn with anxiety and care. I asked him to leave her alone with me, which he did with some apparent fear. I may mention that the woman was fully dressed, even to shoes, although in bed. Flushed and excited she rattled on incoherently, tossing her arms, repeating over and over her vague ideas. I sat quietly down, feeling only a compassion for her, and realizing the utter illusion of Mind being diseased. In a few minutes she became quiet, got out of bed, and whispered to me, "My husband has been crazy and I have had to watch him all the time," but she looked even then like a person *waking up*. Within a week the husband came to see me, saying his wife was well, and that he could never thank me enough. I told him to thank God who sent this message to them. I loaned him some Christian Science tracts and Journals, and he went away, admitting that his wife would have been sent to an asylum for the insane if Christian Science had not saved her.

To any similarly afflicted I would say insanity "yields more naturally than most diseases to the salutary action of Truth" (Science and Health, 412); and before sending our loved ones into chaos and dis-order, would it not be well to try the "ever-present Help" in the "way of His appointing"?

*I. T., Eureka, Cal.*

In the hope that this may meet the eye of some one as sick and hopeless as I was one year ago, I write what Christian Science has done for me. I had suffered for four years with heart trouble and with several other complaints, and was fast becoming an invalid. My doctor told me medicine could not cure me, only relieve the pain somewhat.

During this time I prayed to God to spare me to my children, for I could not believe that it was God's will that little children should be left motherless.

I was fast losing all hope, when November, 1897, an urgent request came from my sister to come to Michigan and try Christian Science. I went, not having much faith in it, and

indeed rather afraid of it. In the first talk I had with the healer I told him I would rather die than lose my hold on God; but he assured me that we never could understand the love of God until we understood Him as taught in Christian Science. After one week's treatment and persistent study on my part, I was cured of heart trouble, and gradually, as I advanced with understanding of the Truth, all the other disorders left me, and since then I have gained twenty pounds in weight and have perfect health.

Our little boy, four years old, had catarrh in its worst form caused by la grippe, and he was very deaf most of the time. In less than a month after beginning treatment he was cured, and now the senses of smell and hearing are perfect. I have studied the Bible and Science and Health, and know this is the Truth by the sign following.

The children and myself have taken no medicine since November, 1897, and we have had a speedy recovery from every claim of sickness. But the power to overcome pain and sickness is not the best part of Christian Science. The love of God as here taught satisfies every longing of the heart, and brings a peace that cannot be overthrown.

*Mrs. Hattie M. Berger, Springfield, O.*

*Dear Journal:*—I wish to thank, through the medium of your publication, the author of "Scriptural Christian Science," published in December *Journal*. It is a wonderful construction, very instructive, and must have required a great amount of research and time. Also to all others who through the *Journal* and *Weekly*, are sending in their tithes from which I receive so many helps.

Two years ago, when I began reading "Science and Health with Key to the Scriptures," I was an invalid in every sense of the word. Although convinced of the truth contained in that book, I sent it back to the library with the intention never to read it again; but I had no peace, and in two or three weeks I recalled it.

One afternoon while reading and feeling very much stirred over its contents, I closed the book and my eyes and tried to realize the Truth. I never can explain to any one my experience. I lost all consciousness of self and the whole room seemed to be flooded with light. I continued reading the "little book." I had found what I had been seeking, that which was practical and applicable to every-day life.

I was sanguine *all* my friends would want to share with me this new-found treasure, and I was eager to talk with them about this beautiful Truth that was making a new woman of me both physically and spiritually; but, alas! opposition met me from every quarter; nevertheless, my convictions had been too profound, and if I stood alone I should have to stand. "Prove all things; hold fast that which is good."

Many battles have been fought, but every experience brings me into a higher understanding of God (Good).

Nothing that the world can give can compare with the spiritual uplifting, gained through a knowledge of our Master's religion, Christian Science.

*Carrie A. Crocker, Cotuit, Mass.*

To those who experience slow healing I would say, Do not be discouraged. I have been in Christian Science five years and am not entirely healed yet, but am still pressing on, hoping and striving, knowing there is no other real way to be healed, no matter what alluring promises material sense may suggest.

"The constant dropping of water wears away the stone," and only by constant chiseling and hammering at our old false self can we wear away the Adam-ant stone of selfishness, etc., for these obstruct our progress, no matter what the material surroundings may be.

One error that crept in and held me back for many a day was this,—I denied error only in so far as it referred to a question of health or disease; but held on to it in regard to the question of morals. If anybody happened to express a fear of catching cold or any other disease, I always denied it, so I wouldn't take it; but if they suggested a doubtful joke of any kind, or intimated that they knew something about our neighbor Mrs. — which would be interesting to listen to, I was in for knowing all about it. To all who are indulging in this pastime—holding on with one hand and letting go with the other—I would say, Stop it right now if you would not shed many bitter tears, because this little (?) error will shut out the proper sense of your duty to yourself and others more than you think or dream of, and it will deprive you of many blessings which otherwise will be yours.

When this error is uncovered to you do not be discouraged if you fail in your first attempt to overcome it, because it

may present itself time and again, oftentimes when least expected; but "pray without ceasing," stick to Science and Health, and the error will gradually fade from your consciousness.—"A. B. C.," *Kansas City, Mo.*

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FROM birth I had curvature of the spine and contraction of the cords in my feet. My toes were drawn under so I could not straighten them, which made it painful for me to walk. My sufferings were intense. I had tried to get relief until I felt that it was folly to try longer.

A friend came and told me what Christian Science had done for her. I knew her suffering had been great, and when I saw how well she had become through the power of Truth I took courage. I began reading "Science and Health with Key to the Scriptures," and in a very short time the light of understanding broke in upon me, and I passed out of the wilderness of sense into a knowledge of the Truth. In six weeks' time I became a strong, healthy woman. My spine is straight and I have no contracted cords. I cannot express the half of the joy I felt when I knew I was free.

Now we are rejoicing over a little daughter whose birth was a wonderful demonstration of the power of Truth and Love. My husband and his mother were all that were with me, and to their great astonishment I was delivered without suffering. I arose and walked around the room the first day, and felt as well and strong as ever. It was so different from the time our other daughter was born. Then my suffering was terrible, and for months I was helpless. But now the thanksgiving and rejoicing that is felt in our home is more than tongue or pen can describe.

*Mrs. Anna Ellsworth, Mason, Mich.*

*Dear Journal:*—I asked mamma to-day if I could write you a demonstration. As soon as the *Journal* comes I want to know if there is anything from the little children. I was one of the Busy Bees, just nine years old, and am saving up all my pennies to go to see dear Mrs. Eddy when she sends us a call.

One day I was jumping the rope with some little girls, and the rope caught my feet and threw me to the sidewalk. I struck the back of my head very hard. When I got up I could not stand, so I sat on a step and treated myself, as we are taught in Sunday School. In a little while I was able to

join them in playing tag. When I went home I found my two aunts there, who are not in Christian Science, so I did not say what had happened, but told mamma when she put me to bed. One of the little girls said she thought I was killed when she heard my head strike the sidewalk, but I did not feel it at all the next day.

I was visiting a little girl twelve years old. She had a very large wart on her finger, and said it was very painful sometimes. She asked me to treat her. I did so: In a couple of days she went to the country. In two days after she wrote me that part of the wart had gone. The next day came a letter to her auntie from her mamma saying the wart had all dropped off. When she came home her finger was smooth, like the others. Your-loving little,

*Florence Woodward Clark, Brooklyn, N. Y.*

THREE years ago I was suffering from degeneration of the kidneys, excessive nervousness and irritability, all food, save two quarts of milk daily, being prohibited. An operation was to take place in a very short time, without which I was sentenced to be a life-long invalid. After two weeks' wrestle between Truth and error,—for I was a bitter antagonist,—I finally yielded to Christian Science treatment, thereby foregoing a remarkable reduction with which my doctor was to favor me for the operation, as well as personal friendship, which was a great deal to me then, but the pearl of great price demanded a sacrifice.

Truth cast all those diseases out of consciousness and the body responded accordingly, and is still responding, in proportion as I am faithful in living up to my highest understanding, as well as "minding my own business."

Obedience to the patient guidance of my beloved practitioner when I was in seeming darkness brought the light in every instance. How true, in order to enter the kingdom of Heaven, we must become as a little child, *obedient and trustful*.—*F. B. E., Denver, Col.*

WHEN I commenced the study of Christian Science, nearly four years ago, I was in bondage to many claims, principally hereditary headaches, dyspepsia, the need of glasses, and catarrh of the head and throat, and had "suffered many things of many physicians," until I knew of nothing to do but to endure it until the end.

All the claims were soon destroyed except catarrh, and to



seeming that grew stronger, until two years ago I asked for treatment. The healer faithfully pointed out error on my part, and after mortal mind ceased to be offended at the rebuke, I went to work, determined to cast out the error; after many doubts, trials, and seeming defeats, harmony is finally made manifest in me, and I am healed. I am able to use my voice in speaking or singing as long as is necessary without the least discomfort.

My only help, except the one week of treatment, has come from the study of the Bible and our Mother's writings, and words cannot express my love and gratitude to her for making it possible for all to know God as "a very present help in trouble."—*Nellie M. Baker, Red Oak, Iowa.*

FOR more than six years I have known of Science, but until two years ago I was not willing to investigate it. I thought I was on the verge of insanity and numerous other ills, when my niece sent me, by the hands of my daughter, her old copy of Science and Health, with the hope that I would read it. I wanted to do right, tried to read the book, and soon decided to try Christian Science. I was recommended to a healer, who has proved such a patient, loving, and kind friend to me that words cannot express my gratitude for the beautiful light and Truth which has come to my consciousness through her teachings and loving kindness to me and mine.

I have had many demonstrations during the past year, small and great. I have left off my glasses, which I had used for ten years. I can thread a fine needle, read fine print, without them. I hope this will encourage others who are trying to understand this Science, to be of good cheer and keep studying it, and you will understand.

*Ella R. Marsh, Arlington, Mass.*

SEVERAL years ago, when asked to go anywhere on Wednesday night, I used frequently to say, in jest, that I could not go as it was prayer-meeting night. I then thought that regularly attending a mid-week church meeting of any kind, was quite a waste of time. I never looked forward to church going with any sense of pleasure, but did make it a duty to go quite regularly on Sunday mornings. Now, however, I always look forward with a great deal of pleasure to attending the next meeting, whether it be Sunday services, Wednesday evening meeting or church business meeting.

Christian Science has changed my thoughts for the better, and I am beginning to realize more and more the great benefit I receive from my present understanding of this Christ-Truth. I know that the clearer my understanding becomes, the greater will be the benefits I receive, and I want to live my thanks for Christian Science.

*W. K. Doty, Chicago, Ill.*

*Dear Journal:*—I am a little girl, eleven years old, and would like to tell you of a demonstration for my canary. One morning while in bed I heard a crash, and papa rushed down-stairs to see what it was, and found that the cat had the bird. Papa took the cat by the neck and made him let the bird go, then called to me and said I must treat the bird. In belief, his leg was broken. So I treated the best I knew how, and pretty soon he could get upon one leg, then the next day he got upon the perch, and the third day he was all well. I was treating him all the time. I read the children's demonstrations in the *Journal*. I live way down in Maine, and we have no church or Sunday School here, but I hope some time there will be. Yours in Truth,

*Marie Grant, Ellsworth, Maine.*

ONE morning I was walking through a peach orchard where the fruit had just begun to ripen, and in looking to find some ripe fruit, I had the misfortune to run a dead twig into my left eye, barely missing the pupil. I immediately began to deny the error and voice the Truth as strongly as lay in my understanding, in order to overcome the would-be effects to mortal mind. In fifteen minutes the pain was all gone and the eye hurt no more. Though it was very much discolored for several days it is now as bright and clear as ever.

This circumstance clearly proved to me the power of Mind over matter and that God, Good, is, "an ever-present help in trouble."—*G. P. Nicolai, Pasadena, Cal.*

I would like to add my mite to the expressions of gratitude that will come from us all in consequence of the Mother's blessed gift—the recent class instruction.

Judging from my own experience, I feel that the impersonal Light shone throughout the entire field as well as to the fortunate sixty-seven who attended the class and who are now gladly breaking the bread to others.

*C. F. Stayner, Salt Lake City, Utah.*

## EDITOR'S TABLE.

### BOARD OF EDUCATION.

**I**N accordance with the Church By-law establishing the Board of Education, published in the Church Manual, the Board convened on the first Monday of January, 1899, the second day of the new year. The sessions were held in the Mother Church, and continued during the week. A special class in obstetrics was also held Monday, January 9, 1899. The entire class that were selected as teachers in general session took the obstetric course under the instruction of Alfred E. Baker, M.D., C.S.B., a regularly graduated and licensed physician, and now a Christian Science practitioner.

Under the By-law, there could be but twenty-one teachers sent forth. In some instances husband and wife were united in one certificate, and authorized to teach under the restriction that the two could teach only the same number of students that a single teacher is authorized to teach; the question as to who should teach being left to the persons themselves. If the husband taught, he could teach only two classes, if the wife, only two. If both taught, each should teach only one class a year. So that only twenty-one certificates were issued.

It is needless to say, that the sessions of the Board were exceedingly interesting and beneficial. There were in attendance in all one hundred and sixty-seven, coming from many parts of this country and from Europe. There were two from London, England, one from Dresden, Germany, and several from the Canadian Provinces, the following cities being represented: Winnipeg, London, Toronto, Westmount (Quebec), Kingston, Belleville, Hamilton, and Owen Sound.

In this country, San Jose, San Diego, and Fresno City, California; Denver, Colorado Springs, and Montrose, Colorado; New London and New Haven, Connecticut; Jacksonville, Florida; Savannah, Americus, and Macon, Georgia; Chicago, Elgin, Ottawa, Pontiac, and Savanna, Illinois; Kokomo, Indiana; Des Moines, Merrill, Denison, Charles City, Ottumwa, Independence, Cedar Rapids, Fort Dodge, Burlington, Davenport, Sioux City, and Lemars, Iowa; Arkansas City, Atchison, Topeka, and Wichita, Kansas;

Brannon, Kentucky; New Orleans, Louisiana; Boston and Beverly, Massachusetts; Augusta, Gardiner, and Rockland, Maine; Baltimore, Maryland; Battle Creek, Detroit, Kalamazoo, Saginaw, Marshall, Mancelona, Grand Rapids, and Hart, Michigan; South Park, Austin, Minneapolis, and Fairmount, Minnesota; St. Louis, Kansas City, Springfield, Jefferson City, and Liberty, Missouri; Butte, Montana; New York City, Brooklyn, Buffalo, Oneida, Kingston, Oneonta, Utica, Mt. Vernon, Saratoga Springs, Albany, Rochester, Amsterdam, Syracuse, and Staten Island, New York; Milford, New Hampshire; Newark and South Orange, New Jersey; Norfolk and Omaha, Nebraska; Biltmore, North Carolina; Grand Forks, North Dakota; Springfield, Columbus, Dayton, and Marion, Ohio; Portland and Salem, Oregon; Philadelphia, Scranton, Johnstown, and Sharon, Pennsylvania; Memphis, Knoxville, and Chattanooga, Tennessee; Dallas, Galveston, and Austin, Texas; Ogden, Utah; Norfolk, Virginia; Randolph and Montpelier, Vermont; Spokane and Virginia City, Washington; Milwaukee and Sheboygan, Wisconsin.

It is not too much to say that this class is next in importance to the class recently taught by the Rev. Mary Baker Eddy, so far as recent teaching is concerned. Nor is it any disparagement to the earlier teaching, nor to the noble army of students who were sent out under that teaching, to say that the more recent teaching has met a great need of the hour. The disciples thus recently sent forth, David-like, with their sling of Truth in hand, to battle with the Goliath of error and misconception, become so many additions to the noble band of veterans, who, for a number of years, have valiantly led the van. They are co-workers in our ranks. With steady, hopeful tread they all will march shoulder to shoulder in our grand army. No sense of rivalry, jealousy, or other element shall enter in to disturb harmony and unity.

Those who attended the class, but to whom certificates were not issued, have returned to their respective fields strengthened by reason of their attendance upon the class. They, in common with those who were granted certificates, received to all intents and purposes class teaching, and are sharers in the benefit thereof. Certificates were not withheld from the attendants because of any unworthiness or unfitness apparent to the Board, but because of the impossibility of granting more than the prescribed number.

The question of the needs of the respective localities

necessarily presented itself for careful consideration, and was adjusted by the Board, as far as lay in their power, with reference to such needs. It seems unnecessary to say that they were unable to meet all the needs presented, and doubtless there were fields not included whose claims were equal to those of some that were. Our friends in those localities may rest on the assurance, however, that in due time their want will be supplied; for it is as true with reference to teaching as to any other fact, that "Divine Love always has met, and always will meet, every human need."

Those who received certificates go forth armed with the authority conferred by The First Church of Christ, Scientist, in Boston, Mass., by which the Board of Education was established, as well as the Massachusetts Metaphysical College. Under the By-laws as they now stand, the applicants selected by the Board of Education were certified to the Rev. Mary Baker Eddy, and by her approved. The certificates are issued under the auspices of the College and signed by her as President thereof. They also bear the signatures of the members of the Board of Education. Thus is established a connection between the Mother Church and the Massachusetts Metaphysical College, under the authority granted to the College by the Commonwealth of Massachusetts in the charter creating the College. This certificate confers upon its recipient the College degree of C.S.B., thereby placing the student on an equality with all others graduated from this department upon whom the degree of C.S.B. has been conferred; and according to the present church ruling they become teachers.

This class throughout was a most harmonious one, all present expressing a high sense of the privilege granted them, and seeming to realize fully that this means of providing an educational system in Christian Science was ordained of God through our Teacher and Leader, and endued with all the importance and sanctity of her other acts.

It is evident that this event marks a turning-point in Christian Science teaching. A new era in this respect dawned with the new year. It seems to be a stride toward a more impersonal teaching. That the new order will confer infinite blessings all will recognize.

In point of locality, certificates were granted to students representing California, Michigan, Nebraska, Wisconsin, Kansas, Washington, Oregon, Missouri, Georgia, New York

City, Massachusetts, Iowa, Texas, Ontario, England, Germany.

Under the By-laws this Board will not re-assemble until the first Monday of January, 1900. Applications for examination will not be received by the Board until notice thereof is given through our publications.

### THE ONLY CHURCH IN THE UNITED STATES BUILT BY CHILDREN.

UNDER the above title there comes to us from the Hon. Wm. G. Ewing, one of the judges of the Superior Court of Chicago, a most interesting account of the building of a Christian Science church by children at Schofield, Wisconsin.

Of all the beautiful demonstrations in connection with Christian Science church-building this leads the van. No one can peruse this sweet bit of history without feeling strongly reminded of the Scriptural prophecy, so familiar to all Christian Scientists, "and a little child shall lead them." Verily the children in this case have shown themselves leaders in the most advanced religious movement in the world. They have set, as stated in the article, an example for their elders well worthy of emulation. God will prosper such work as this in bountiful measure, and down the centuries will go, as one of its brightest pages in religious history, this "demonstration" of a Christian Science church built exclusively by children.

Following is Judge Ewing's account:—

*Dear Journal:*—On the first day of January, 1899, I witnessed, at Schofield, Wisconsin, the dedication of a Christian Science church built by children, and as the history of the enterprise very profoundly interested me, I beg to tell the story of their demonstration to the readers of the *Journal*.

In March, 1896, Miss Mary E. Graves, a primary student of Mrs. Eddy, residing at Schofield, organized in her own home a Sunday School composed of eighteen children ranging in age from eight to fourteen years. You will understand better the whole situation when I tell you that although Schofield is nearly half a century old, it is what is known in lumbering districts as a milling town, and is composed entirely of the saw-mills of the Brooks and Ross Lumber Com-



pany, the homes of their employees, a postoffice and, now, a Christian Science church. The services of the Sunday School have included, from the beginning, the reading of the regular lesson prescribed for each Sunday, and then such usual Sunday School exercises as are customary in our Church. The officers of the organization are, and from the beginning have been, a First and Second Reader, a treasurer, and a clerk. It is thoroughly a democratic institution; the children elect their officers and manage, in all its details, the business of the organization. Miss Graves is the First Reader; Miss Florence Harney, a bright little miss of fourteen years, is the Second Reader, and an exceedingly good one; Miss Edith Harney, a young girl of sixteen, is the clerk, and has a complete record of all the transactions of the organization; while Alfred Glarson, a young gentleman of fourteen, is the methodical and exact keeper of the treasures of the organization. It would be interesting, I know, for any one, to see the books kept by the little man treasurer. The weekly collections of the Sunday School average each Sunday from one cent to ten cents from each member of the class, and yet each individual scholar is given credit for his contribution. When any moneys were paid out the Treasurer had the voucher of the First and Second Readers and the Clerk for such disbursement, and on the thirtieth of each month he presents a complete balance-sheet, showing all the money received up to that time, all the disbursements, and the exact balance of cash on hand.

On the first day of October, 1898, it was discovered that the organization had a surplus of nine dollars, whereupon the children held a meeting and resolved, in the most formal, yet confident manner, to appoint a building committee and build a church to be used by the Sunday School for its purposes until they could "demonstrate" three adult members, and then, under the laws of the State of Wisconsin, complete a church organization and turn their house over to such body, to be known as the First Church of Christ, Scientist, of Schofield, Wisconsin. The officers of the Sunday School composed the building committee, and immediately the work began. In a day or two a lot was donated; from some good lady they had a donation of ten dollars to the building fund, and immediately following this a patient of Miss Graves, who had been the recipient of great good from her treatment, insisted that she had not paid in proportion to the benefit she had received, and gave twenty-five dollars to the building fund.

The building committee then went to Mr. Brooks and negotiated for lumber at wholesale prices, stating that they did not expect to do more than put in the foundation this winter, and would not need the lumber before spring. Mr. Brooks, however, encouraged them to go on and complete their church at once, and advised a larger building than they were expecting to construct. Within a day or two plans for the church were agreed upon, the work commenced, and in exactly sixty days from the first action taken by the children the church was completed and dedicated—a beautiful little structure, twenty by forty feet, with a pure Greek front, inside finish in hard wood, with a fine hard wood floor, a handsome reading desk, beautiful hard wood pews, a fine organ, and the structure nicely lighted and warmed. All the dedicatory services were conducted by the regular officers of the organization. The seating capacity of the church is one hundred; on the day of the dedication it was filled to its utmost limit, and a more beautiful and impressive service I have not witnessed anywhere. These services were attended by Mr. E. W. Brooks, one of the proprietors of the mill, and Mr. A. T. Ewing of Chicago; Mr. Hugh McDonald of Green Bay, Wisconsin, and Mr. E. P. Arpin of Grand Rapids, Michigan, and by many of the officers and members of the Christian Science Church at Wausau, Wisconsin.

It is proper and very gratifying to me to state here that, prior to the dedicatory service, every obligation of the building committee was paid, and the manly little treasurer reported, with an air of dignified satisfaction, that he had \$2.27 in the treasury.

This is the story; this is what the little children at Schofield have done; but what its result will be when the example, the energy, the enterprise, and the intelligence of these little children shall have wrought their perfect work, eternity alone can reveal.

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ONE of the warm newspaper champions of our cause is the *Independent Statesman*, of Concord, N. H., under the able management and editorship of Mr. George H. Moses. We are informed that the *Statesman*, which is published weekly, will publish in each issue matter of interest to Christian Scientists. Inasmuch as this paper is published at the home of our beloved Leader, this publication has a special interest to the Field. We trust that the *Statesman* will have the warm support of Christian Scientists.

# THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds,"

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No. 12.

## WHAT OUR LEADER SAYS.

*Beloved Christian Scientists:*—Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil-thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil-thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good will, health, and holiness.

MARY BAKER EDDY.

Pleasant View, Concord, N. H.

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## CHRISTIAN SCIENCE, WHAT IT IS AND WHAT IT IS NOT.

**W**E publish herewith a very able, helpful, and interesting lecture, delivered by Rev. Irving C. Tomlinson, in the Mother Church, September 28, 1898. It is the first lecture ever delivered in the Church. Mr. Tomlinson said:—

Before beginning this lecture, may I tell you how I came to be a Christian Scientist? The majority of this Faith have entered through the door of healing. After long years of suffering, after trying all schools of medicine, they have been fully healed by this divine method. Feeling the force of its power, the honest and grateful can do nothing else but accept it and strive to live it. Such, however, was not my experience. I came into Christian Science not because of my own healing, nor because of the healing of any friend, but because, after a long and painstaking investigation, I became thoroughly convinced that Christian Science was the religion of the Bible, the theology of Christ Jesus, and the philosophy of common sense. Then there was nothing for me to do as an honest man but to withdraw from a fellowship I dearly loved, and fully accept and strive to attain the high ideal of Christian Science. I was so slow myself in grasping and accepting this Truth, that I have a fellow-feeling for all who have not yet made it their possession. While still an active clergyman, I had a copy of Science and Health on my table six months, but I could not understand it. I have passed through all the prejudices, I am aware of all the misconceptions, I have raised all the objections that come to others. I know from actual experience that there is not an argument or objection raised against Christian Science that further study and research does not fully and completely answer. In that period of doubt and misconception, I should gladly have listened to a true account of this healing religion. None of us desire to misunderstand or misjudge any cause that has commended itself to a large number of intelligent men and women. We all say, as does every unprejudiced person, If this is really the Truth, I want it. At least your presence indicates that you are grateful for the privilege of hearing from an authorized source exactly what Christian Science is not and what it is.

The theme is too large to be fully treated in a brief address. A few salient points only can be touched. To gain a fair estimate of Christian Science, one should read the text-book, "Science and Health with Key to the Scriptures," and the other works of its author, Rev. Mary Baker G. Eddy.

Christian Science is rejected by not a few because they ignorantly classify it with mesmerism, spiritualism, and theosophy. It is not the purpose of this lecture to pass judgment upon any of these systems of thought. It is but fair to say, however, that among the followers of these systems of thought are many honest seekers for Truth. To know that Christian Science is neither mesmerism, spiritualism, nor theosophy, you have but to ask one of the well-informed followers of these systems. They will tell you that Christian Science is not only unlike, but is the opposite of each and every one of them. In nothing is Christian Science like, in everything is it unlike, mesmerism, spiritualism, and theosophy.

#### **Not a Fad.**

Some would easily dispose of Christian Science by calling it a fad, and they declare that it will end "when the new wears off." But a very slight knowledge will show that Christian Science is not a foolish fad, but a very serious fact. Christian Science has been before the American public for more than thirty years. It has three hundred and fifty worshipping congregations, with about a million believers in this country and in Europe, and is rapidly spreading into all parts of the civilized world. Its text-book, *Science and Health*, has passed through one hundred and sixty editions, of one thousand copies each, and by this method of healing more than a million persons have been restored from sickness to health. Surely, with a careful thinker and an honest investigator, a snap of the fingers cannot dispose of a cause so widespread, so deeply rooted, and so beneficent.

#### **Not a Godless Religion.**

The time has passed for rejecting Christian Science on the ground that it is Godless and infidel. Christian Science can point to much ripened fruit, and must be judged by its fruit. Many who are not Christian Scientists are ready to say that it makes neighbors better neighbors, husbands better husbands, and wives better wives. It inculcates honesty, virtue, temperance, and brotherly kindness, and it helps men to be better, healthier, and happier. Some other reason for re-

jecting Christian Science must now be found than that it is dangerous to good morals.

Some of the objections to Christian Science do not deserve even a passing notice, but, surprising as it may seem, there are those who assert that Christian Science is the fantastic doctrine that all sickness is only imagination; that a cold in the head is cured by telling a patient that he has no head; that a Christian Scientist would tell a stranger during a Western blizzard that there is no storm, and that all is as calm as a day in June. Or again, that it is the doctrine that husbands and wives were never married, and that their children do not belong to them; that it teaches that nature is nothing, and that all art is error. It is needless to say that this is caricature. Christian Science begets wisdom and common sense. Its healing is in harmony with reason, and not an insult to it. It enhances the appreciation of nature and art, and fosters a deeper love for relatives and friends, for Christian Science rests on reason as well as revelation, and it appeals not to blind credulity but to open-eyed intelligence.

#### **Personality.**

It has been said that Christian Scientists make too much of personality, and some even to-day refuse to investigate this subject on the ground that Christian Scientists worship Mrs. Eddy. But in fact, it is a very sane view that true Christian Scientists have of their Leader. After many years of close application to the study of the problem of human existence, after long preparation through sorrow and suffering, she was fitted to receive the divine revelation of the Science of Man, which she named Christian Science. This Science is embodied in the text-book, "Science and Health with Key to the Scriptures." It is but natural that the Founder and Discoverer should also be the Leader of this movement.

In this free land leaders hold their place, first, by reason of natural endowment; second, by reason of thorough information; third, by their acknowledged ability to plan and execute. Mrs. Eddy is of more than average ability, of New England parentage, liberally educated, broadly cultured, of rare spiritual discernment, and calm, clear judgment. Every follower sees in her the best-informed, among their number, on spiritual affairs, and thirty years' experience has shown her to be an able executor and wise administrator. They are glad to follow one who has shown herself so well fitted to



lead. In the clear light of Truth, is it not evident that instead of being an objection to the system, it is very much in its favor, that it has a Leader who has earned her place by long years of active service, a commander whom every private soldier loves and honors? Is it too much to say that doubtless a most important factor in the strength and solidity of the movement is in its wise Leader, who has been providentially selected to guide a worthy cause?

"But," says one, "she is a woman." Yes, and so is your mother. Is it not conspicuously true in charity, in philanthropy, and in religion that the burden of the work rests upon woman? Is it not a fact that in spiritual perception and intuitive power woman is the equal, certainly not the inferior, of man? Then must it not be granted that to refuse the investigation of Christian Science because its discoverer, founder, and leader is a woman, is to abandon reason for prejudice and to forsake logic for lunacy?

#### **Pantheism.**

One cudgel which has been wielded against this healing gospel is labeled "Pantheism." But Christian Science is not Pantheism. The misconception is due to the imperfect understanding of the fundamental thought in Christian Science that "God is All-in-all." But further study shows that this is a superficial judgment; for, according to the Century Dictionary, a pantheist is "one who believes that God and the universe are identical." According to Christian Science, which is in full agreement with Christ Jesus, God is Spirit, and is reflected only by Spiritual things. God, then, according to Christian Science, is not identical with material forms, but is identical with Spirit, and with nothing else. It is evident, then, that Christian Science is no more Pantheism than day is night, for the one is in direct opposition to the other.

#### **Mental Science.**

Still another misconception is, that it teaches that one personality may control another; that sickness is healed by the control of the stronger will over the weaker. If this were true, then might you well object to Christian Science. Infinitely better for the patient is an honest doctor than the mental manipulator. Than the one plague of mental quackery, better have the ten plagues of Egypt. In Christian Science the less there is of personality the more there is of

the healing power; for this power is God, and the change is wrought by none other than infinite Mind. That which heals in Christian Science is not the human will. It is not the mortal man. The healing power in Christian Science is the ever-present Love, which is God.

#### Healing.

There are certain honest objectors to this system of mental therapeutics who regard it as unreasonable and illogical. They say, as a religion, it is all very well, but, as for attempting to heal the sick without drugs, that is all very wrong. No one knows better than myself the high character of a large class of our physicians. No one more than myself believes in their high moral purposes and their self-sacrificing lives. However, are physicians themselves fully satisfied with their system of healing? Not if their words be taken as the index of their thought. In an essay in the New York Medical Journal, a prominent physician is quoted as saying, "I have no confidence in the remedies I give. They do not cure. There must be some other influence that cures disease." In an essay published in the New England Medical Gazette, the author says, "I know of a physician who for one year gave absolutely no medicine, and with no ill results to his large circle of patients." From the Atlantic Weekly we quote a writer, saying, "If in the past, people have recovered in spite of treatment, how do we know but they are doing so yet?"

When Jesus Christ began his healing work, mankind had been using material remedies for two thousand years, yet, though it is said of him that he healed all manner of diseases, he never was known to give a single drug. But it is said that Jesus is the exception? Yet his disciples healed in like manner. Also Paul and the Church for the first three hundred years of its existence.

Christian Science, in healing without drugs, is simply obedient to the explicit command of the Master, "Heal the sick, raise the dead, cast out demons." To reject Christian Science because of healing is to reject the commands of Christ Jesus. If he was right in refusing the use of drugs, Christian Scientists cannot be wrong in healing without them. To his disciples he gave two explicit commands: "Preach the Gospel," and "Heal the sick." If those who only preach, who obey only one-half the commands of the Master, call themselves believers, by what logic are Christian Scientists who obey the whole of his commands called unbelievers? Said the

Founder of Christianity, "These signs shall follow them that believe: they shall lay hands on the sick and they shall recover." A million witnesses testify that Christian Scientists have the signs. Therefore, they are the believers according to the standard of Christ Jesus. To deny this is to declare that its Founder could not define his Christianity, but no one will deny it. Therefore, it is confessed that Christian Science is the Christianity of Christ.

#### Science and Religion.

The objection is often made that religion needs no Science, but I submit that what is to-day called religion stands in need of something, and to one who is an independent thinker it is plain that the needful element is Science. Certain it is that true religion is right living, and as right living constitutes the sum and substance of existence, why should man be devoid of Science there? He has his science of numbers and his science of music. If he has discovered the science of that which is without, why should he not discover the Science of that which is within?

Mankind existed many centuries without mathematics and without music, but their science only awaited discovery. Likewise of man, his Science has awaited its discovery; and in presence of the many hard life problems that have been solved, in presence of the errors that have been eliminated and the discords that have been silenced, who shall say that Christian Science is not the Science for which mankind has so long sought and for which he has so eagerly waited?

All Christians acknowledge that God is omniscience or omni-science, that is, all Science. If God be all Science, must not the religion of God contain Science?

#### Unreality of Matter.

Another declares, "Healing and Science may be a part of religion, but I object to the teaching that matter is unreal, and that sin and sickness are illusions instead of actualities." Here let it be stated plainly that Christian Science does hold that God is the real and is the master of evil, health is natural, disease unnatural, Life is Truth, and death is error. These positions the world has controverted and still controverts. Are you satisfied with the results? Has this philosophy worked so well that there should be no desire for a better? Our overflowing hospitals, our crowded insane asylums, our large criminal class are the answer. A better system is called

for, and men are earnestly in search for it. Now, may it not be that because Christian Science does propose a radical change of thought, instead of its being an objection, it is rather a point in its favor? You say that the situation is such that a revolution is needed; then, may it not be that a revolutionary system will give to you your revolution? At least, does it not argue quite as much for as against Christian Science, that it does propose to effect the needful revolution through doctrines that are revolutionary? As to the unreality of matter, you recall that natural science has never explained what matter is. The last, or one of the last, group of words to define it, says that "matter is a mode of motion." Does that definition fully satisfy? Christian Science teaches that Mind—God—is all, that all Substance is Spirit, that thoughts are things, and "As a man thinketh in his heart, so is he." Many of you know that natural science is tending toward this same position. Says Prof. James T. Bixby, Ph. D., "We can mentally think away everything that is an object of sensation. Everything visible we know is transient. If there be anything permanent it must be in the invisible realm." Declares Prof. Clifford, "Every molecule of matter possesses a piece of mind-stuff." And Prof. Wilhelm Oswald, of the University of Leipzig, Germany, says this: "Matter is a thing of thought."

#### **Sin and Sickness are Illusions.**

It is true that this system of metaphysics affirms that sin, sickness, and death are not the Truth of God, but the illusions of sense. For this revolutionary position it finds confirmation in reason and revelation. It is written, "God made all that was made." Again, "God saw all that He had made, and behold it was very good." Surely, there is nothing "very good" in sin, sickness, and death; therefore God never made them. Who did, then? The same that made ghosts and goblins. They are the children of ignorance and fear, whom light and Truth reduce to nothingness. Why should one cling so persistently to the actuality of sin and disease? Is there anything good in them? And if nothing good, what does one want with them? And if one does not want them, why spurn a philosophy whose purpose it is to get rid of them? Christian Science teaches that all that is beautiful and good endures forever. All that is of God is everlasting. Then Christian Science takes away nothing that man truly wants: it takes away only what he does not want. And I

more than half suspect that because it takes away what all are so glad to be rid of, is why such multitudes have given it a hearty welcome. It is written that, "Christ Jesus came to destroy the works of the devil." Surely there is nothing good in sin, sickness, and death; for Christ Jesus would not and could not destroy what was good and of God. Hence sin, sickness, and death are not of God, and therefore Christian Science is right in affirming that they have no reality.

#### **God is Principle.**

It is charged by some that Christian Science takes away the Christian God. If one's God is like himself, only on a larger scale, then is it not a favor rather than otherwise to take away such a God? It is even asserted that Christian Science reduces God to a mist, because it sees God as Principle, and the solemn charge is made that Christian Science takes away a personal God and leaves man nothing to worship. On this issue Christian Science is ready to be judged at the bar of reason.

It is a trite saying that human life is a problem to be solved. It has its mistakes to be corrected and its errors to be cancelled that the true life may be lived. Our earth life is like a song; it has its false notes to be eliminated, and its discords to be silenced, that Divine harmony may appear and "life the sweeter be." Let us together unfold the meaning of this universal thought of human existence. In numbers, when our vision is clear, we discern order and harmony. Each number has its exact value, the relation between the numbers is inviolate and inviolable. You know why this is so. The whole system of mathematics has its origin and existence in principle. So with music; the musicians of all countries are in practical agreement upon the fundamentals of musical harmony. These notes have precise values and harmonious relations. These notes can always be depended upon to do their part and fulfil their obligations. Why these exact relations? Simply because, as in mathematics, so in music, principle is the soul of all. Transfer the thought now to man. Is he not as worthy of harmony as music or mathematics? It is common usage to speak of this individual as a man of no principle, and that, as a man of principle. It is meant that the first is a man of no worth. He cannot be depended upon, he is exact neither in what he says nor in what he does. The man of principle is a man of truth; you can put your dependence in him, his word is as

good as his bond. You know that the man of principle will fulfil his obligations, and that all he does will be good, for Principle is the Soul of him; and this Principle that is the creator of all that truth, this Principle that is the origin of all harmony, this Principle that is the Father of man is none other than God. For it is written, "All things were made by Him, and without Him was not anything made that was made." And again, "In Him we live, and move, and have our being."

#### **God is the Principle of Good.**

Nor is this all. In numbers and in music, where principle governs, there is the manifestation of harmony. Working out your problem in obedience to principle, your answer will reflect the harmony of good. With your fingers on the keys, moving in accord with principle, your expression will be good; and man rightly related to Principle, man in tune with his Principle, manifests the goodness of God. This Principle, then, from which all that really is proceeds; this Principle which is the Father of all, is God; and this God we know is eternal Good. Therefore, the true God is the Principle of Good, in full accord with which the Psalmist sings, "The Lord is good, His mercy is everlasting." Likewise the Master said, "There is none Good but one, that is, God." "Come now, let us reason together." It is proclaimed by the misinformed that the Christian Science God is no God. It is affirmed that this religion that knows God as the Principle of Good would rob mankind of the Christian God. Bring, then, your thought of God before the bar of reason and revelation.

#### **God a Power for Good.**

The highest thought of God ever uttered is this: "God is Love." Upon this theme what eloquence has been poured forth, what fervent petitions have been uttered! But at this bar of reason I ask, Is Love only to be preached about and prayed at? Is not Love a power for good? And if Love be a power for good, why should not that power be utilized in works that are good? Suppose an inventor seeks to interest a business man in a new principle for motors. Eloquent he preaches its rare merits, discoursing long upon its high qualities. When he has concluded his preaching, he prays that stock be taken in his enterprise; but the thoughtful business man will ask, "Will this principle work? Are there any results to show because of this principle?"



This sensible listener remarks, "Of what avail eloquent preaching and fervent praying if the principle does not work? One of two things is certain, either the principle is not understood or that which has been preached and prayed about is not principle." So of infinite Love: is it not the vital Principle of all that is, for God is Love? But of what avail preaching and praying if there be no works? One of two things is certain, either the Principle is not understood, or the preacher is without the Principle. But we know that with Jesus Christ the Principle did work. The blind saw, the deaf heard, the lame walked. With the Master, Love was an active, ever-present Principle, and that all might know who his true believers were, he said, "He that believeth on me, the works that I do shall he do also."

There is excellent reason, then, for saying that our earthly career is a problem and a song; for as problem and song have their principle, so man has his Principle. As the correctness of the problem and the beauty of the song depend upon the understanding of their principle, so the value and the beauty of human life depends upon the understanding of divine Principle. This, then, is the appointed work of Christian Science, to give to all that understanding of their God, the Principle of Good, that from human experience, error and discord shall depart and eternal harmony appear.

#### **The True Man.**

Christian Science has wrought untold blessings in making God better known and better loved by man. It has wrought no less a blessing in helping him to better know himself and better love his fellowman. We remember the world's opinion of man. It affirms that he is not wholly bad: It considers that man is the sum of the false and true; that he is a composition of chords and discords. But is there not a more exact statement? The ignorant boy may consider his aggregation of truth and falsehood to be mathematics, but not so his teacher. The ignorant South Sea Islander may deem his medley of chord and discord to be music, but not so the true musician. The student of science knows that mathematics is not a mixture of the true and false, but is the truth alone; that music is not both discord and harmony, but harmony alone. Likewise, though ignorance may assert that man is a medley of virtue and vice, of ease and disease; yet the enlightened student of Science knows that man, the real man, is not a mixture of good and evil, but that he is the

manifestation of the Good, and the Good alone; and the exact sciences make plain how this is true.

The origin and source of every number and note is their principle. Each sweet note from harp or organ is the child, the son of its principle; and as the father, so is the son. For each unit is like the father of numbers, and each note images the father of harmony. Excellent authority declares "God created man in His own image, in the image of God created He him." Meaning plainly that the origin and source of man is God, his Father; and as is the Father so is the son. The Father, man's Principle, is Good. Therefore man, the true man, is the image of Good, and only Good.

This understanding makes plain the words of the Master, "I and my Father are one." But again, "The Father is greater than I." Behold the fulness of the meaning in the light of exact Science. In numbers, the principle is greater, infinitely greater, than any one of the numbers; yet each unit is one with its principle. So in music, the musical principle is greater, infinitely greater, than any one of the notes, yet so worthy is each note, so truly does it reflect the principle, that it may be said, the note and its principle are one. The fact which Christian Science reveals is that, as the number is to its principle, and the note to its musical principle, so is man to his Principle. The Father is greater than he, and yet he and his Father, his Principle, are one. Therefore spake Christ Jesus, "The Son can do nothing of himself, but what he seeth the Father do; for what thing soever he doeth, these also doeth the Son likewise."

In Christian Science the works are done, the blind see, the deaf hear, the lame walk. Where, then, will the fair-minded find the God of Christ Jesus? with those who profess to believe and can do no works, or with those who believe and do the works?

#### Prayer.

The natural question arises for a reconciliation between the ideal man, the true man, and the individual we have to deal with seven days of the week. And the answer is, the same reconciliation that there is between the multiplication table and the mistakes of ignorance. The multiplication table will wait for ignorance to open its eyes to the truth, when reconciliation is effected by the extermination of the mistake. In other words, the scientific method for the elimination of all error and discord is the recognition of the nothingness of

error and the understanding of the Truth. Observe the world's method of dealing with sin and sickness. It begins by considering them just as real as Truth and Life. *Materia medica* attempts to heal sickness by the application of a drug, and scholastic theology attempts to heal sin by the application of a dogma. The physicians are in search of more successful remedies for healing the sick, and the clergymen are looking for new methods for reclaiming the lost.

To cure disease the doctor of medicine calls on a drug for help. To cure sin the doctor of theology calls on his creed for help. And the general opinion is that the doctors of medicine are rather more successful than the doctors of religion. The fact is, that both doctors average such unsatisfactory results that neither is satisfied with his methods. There is little question that both doctors have less faith in their systems than have their patients.

Christian Science suggests the reason for this dissatisfaction in medicine and theology. It affirms that the premises of both systems are false. Sickness and sin are not entities; they are nonentities. The evidence that this is so, is the uncertain and unsatisfactory results from these mistaken systems. The present method in the drugging systems is as if a mistake were to be corrected by giving treatment to the figures, or like attempting to silence the discord by giving a coat of varnish to the case of the instrument. Instead, the Scientific method is to correct the mistake and the discord by the understanding of divine Principle. The methods in theology are as if the discord was to be healed by praying the maker to take something out of the instrument, which was not, is not, and can never be there. Instead, the Scientific method is to put the performer in tune with the musical principle.

#### **The Science of Prayer.**

The method of Christian Science, of the Bible and of Christ Jesus, in healing sin and sickness, is the Scientific method. Declares the Bible, "The prayer of faith shall save the sick." Christ Jesus said, "Whatsoever ye shall ask the Father in my name he will give it you." Yet prayer is so seldom answered that there has grown up a belief that God does not answer prayer. It is seen that the most devout are too often the most unfortunate; disaster, sickness, and sorrow follow the good. Why are not their prayers answered? The Bible gives the true reply: "Ye ask and receive not, because

ye ask amiss." Then you shall ask and receive when you ask aright. Christian Science is the science of asking aright. True prayer is the working out of our life-problem through divine understanding. Wherefore spake the wise man, "With all thy getting, get understanding."

Consider, then, the Christian Science view of prayer. You have your problem of human life to work out. As you find this problem there is error in it; mistakes have been made which are to be eliminated before your problem is correctly demonstrated. In mathematics the process is simple; you have the principle and the numbers for which the figures stand; through ignorance the figures have been wrongly combined, and error has crept in. You do not ask the principle of mathematics to blindly give you the right answer; you work it out yourself; you examine more closely the problem, your eyes open to the truth, and then the error is eliminated. So with a discord in music; you do not ask the principle of harmony to do the work that ignorance is misdoing. But you acquaint yourself with the truth of the harmony, and after more or less practice the discord vanishes. Why not let this good rule work with your other problem? In mathematics and music you free yourself from error and discord by the prayer of understanding. In these absolute sciences the prayer which heals error and discord is the clear-eyed discernment of the truth. So with the problem of human life. In it is found the error of sin, and the discord of sickness. The correct solution never can be gained by begging Principle to do the work. Instead, "Work out your own salvation." Apply your Principle. Open your eyes to the Truth; and this prayer will eliminate the error, silence the discord, and heal sickness and sin. "Know the Truth, and the truth shall make you free."

Christian Science, then, is a religion of reason. Its basis is demonstrable knowledge. Its God is knowable and provable. Its man the true image and likeness of the infinite Principle of Good. Its prayer the effective, workable understanding possessed by Christ Jesus, and commended by him to all believers. Its primal object is the cure of sin and sickness, the cessation of sorrow and suffering. Its social and civil purpose is the establishment of the brotherhood of man within the commonwealth of God. Its appeal is made to all in the words of the Apostle: "Show me thy faith without thy works, and I will show thee my faith by my works."

## ANOTHER VALUABLE JUDICIAL DECISION.

**A**NOTHER interesting case arose recently in Cincinnati, Ohio, against a Christian Science practitioner. Miss Harriet O. Evans had been living in the family of Mr. T. McDowell for five years, his wife being a Christian Scientist and he himself not unfriendly. In October, 1898, he was taken sick with typhoid fever. His physicians gave no relief, and in ten or twelve days he asked to have Miss Evans treat him in Christian Science. This was done with noticeable improvement for five days. At the end of this time his mother, two daughters by his first wife, and his employer, being very much opposed to Christian Science, applied to the Medical Board to have Miss Evans arrested, under a statute intended to prohibit Christian Science practice. The doctors were again called in. Miss Evans was arrested Friday, November 11, and the patient died under the doctor's care November 13. The further history of the case fully appears in the decision of Judge Hollister in the Court of Common Pleas, which follows in full, as published in the Commercial Tribune of Cincinnati.

Common Pleas Court,  
Hamilton County, Ohio.

Harriett O. Evans, plaintiff in error, *vs.* State of Ohio, defendant in error. Opinion.

### Syllabus.

The statute, Sec. 4403f, designating the classes of persons who shall be regarded as practising medicine or surgery within the meaning of the act of February 26, 1896 (Sec. 4403c), requiring a certificate by the State Board of Medical Registration and Examination, and the recording of the same, before any one shall be permitted to practise medicine or surgery, does not apply to persons "who, for a fee, prescribe, direct, or recommend for the use of any person . . . for the treatment, cure, or relief of any wound, fracture, or bodily injury, infirmity, or disease," a "system known as Christian Science."

### Opinion.

Hollister, J.:—

The act of the General Assembly, passed February 26, 1896 (Bates' Revised Statutes, Sec. 4403c), provides that no

person shall practise medicine, surgery, or "midwifery" in any of "its" branches in this state without having left for record with the Probate Court of the county in which such person resides a certificate of the State Board of Medical Registration and Examination that the person is entitled to practise.

The classes of persons to which the act is applicable are defined in Sec. 4403f.

"Any person shall be regarded as practising medicine or surgery, within the meaning of this act, who shall append the letters M.D. or M.B. to his name, or, for a fee, prescribe, direct, or recommend for the use of any person any drug or medicine or other agency, for the treatment, cure, or relief of any wound, fracture, or bodily injury, infirmity, or disease."

Exceptions are made not pertinent to this inquiry.

Harriett O. Evans, plaintiff in error, was convicted in the Police Court of Cincinnati on a charge of violating this act. in that, without having such certificate and record of same, she did, at Cincinnati, for a fee, to wit, the sum of \$1, prescribe, direct, and recommend for the use of one Thomas McDowell a certain agency, to wit, a "system known as Christian Science," for the treatment, cure, and relief of a certain bodily infirmity or disease, the name and nature of which were unknown to the informant.

Prior to the submission of the cause to the jury, the defendant below, the plaintiff in error here, moved to quash the information because it did not show what other agency was alleged to have been used by the defendant, and therefore did not duly allege a violation of any statute of Ohio. She also demurred to the information because the facts in it stated do not constitute any offense against the laws of Ohio. The motion and demurrer were overruled. After the verdict the defendant moved in arrest of judgment, which was overruled, and also for a new trial, because the verdict was not sustained by sufficient evidence, and was contrary to law, and because the Court erred in its charge to the jury. This motion was also overruled, and the judgment of the court was entered imposing a fine upon the defendant below. She then filed her petition in error in this court, seeking to reverse judgment, alleging many grounds of error, among which it may be necessary to notice at this time only the following assignments of error:—



That the Police Court erred in overruling the motion to quash the information; in overruling the demurrer to the information; in overruling the motion in arrest of judgment, and in overruling the motion for a new trial, based on the claim that the verdict was not sustained by sufficient evidence.

If the defendant was guilty of any offense under the laws of this State, what was it? For the purpose of the demurrer, it is immaterial whether the act with which the defendant was charged was something in its very nature injurious, or was an offense punishable at common law, or was, on the contrary, an act highly praiseworthy in itself. If it was an act prohibited by the statute law of Ohio, it was an offense, otherwise it was not.

The statutes will be searched in vain for any direct provision against using for purposes of bodily healing a "system known as Christian Science." If such an act is an offense, it must be read into some existing statute, or necessarily inferred from its language. It is conceded by the prosecutor that the State's case can only be maintained under such construction of the statute, 4403f, as will include within the words, "other agency," a "system known as Christian Science," whatever that may be.

In the interpretation of a statute, the Court's sole duty is to ascertain, if possible, what the intention of the Legislature was in enacting it. The many rules of construction which have been promulgated from time to time by courts of last resort are valuable only so far as they may be of assistance in reaching that object. The rules are but the expression of the common sense which dictated them.

Given the words used, the context, the evils sought to be avoided, the remedies desired to be applied, the policy of the State touching matters of the kind in question, the nature of our institutions, other laws on the same or similar subjects, the Court seeks by such reasoning powers, observation, and experience as he may have been endowed with or have acquired, to declare the will of the law-making power, and to enforce it when declared without regard to consequences.

The manifest object of laws regulating the practice of medicine and surgery is to protect the people of the State from injury from the ignorance of persons who have no adequate education or training, and from the designs of the evil-minded. It is of no consequence, if it be true, that the legislation on the subject in Ohio was the result of the efforts

of a number of physicians, who associated themselves for the purpose. The object of the laws is good and should be carried out. Nor can it be doubted that the Legislature has the right to define the classes of persons to become subject to the restrictions imposed in order to effectuate the object sought to be attained. The question in each case must be, whether or not the class complained of comes within the meaning of the law. It would be helpful if the Court could take judicial notice of what "the system known as Christian Science" is, but for the purposes of the demurrer the Court is totally in the dark as to what it was the defendant was practising; for it is, of course, understood that the demurrer is argued and submitted, as is also the motion to quash, before any evidence is heard in the case.

It is contended by counsel for the defense that the words "or other agency," following the words "drugs or medicines," must mean something of a nature similar to those words, and he invokes the well-known rule of construction of statutes: "General terms following particular ones apply only to such persons or things as are *ejusdem generis* with those comprehended in the language of the Legislature."

Schultz *vs.* Chambers, 38 O. S., 653-663; Lane *vs.* The State, 39 O. S., 312-313.

Striking illustrations of the application of the rule are cited by counsel:—

Queen *vs.* Cleworth, 4 B. & S., 926; Queen *vs.* St. George, 9 C. & P., 483; Regina *vs.* Reed, 28 English Law and Equity, 133; State *vs.* Sumner, 10 Vermont, 567; McDade *vs.* People, 29 Michigan, 50; Brooks *vs.* Cook, 44 Michigan, 617; in the matter of Hermance, 71 New York, 481, second Coke, 46; Broome's Legal Maxims, 625.

It is not proposed to abandon that rule in this case, nor the other, which requires that penal statutes shall be strictly construed.

Denboro *vs.* State, 18 O., 11; Hall *vs.* State, 20 O., 8; Mitchell *vs.* State, 42 O. S., 383-386.

But, proceeding to a strict construction, it is clear that the Legislature intended to prevent the unauthorized practice of medicine and surgery. If "other agency" has the meaning claimed for it by the defendant, the section would not embrace that class of persons who use the knife and saw upon the living human body.

To prescribe, direct, or recommend any drug, medicine, or article of similar class for the treatment, cure, or relief of any

wound, fracture, or bodily injury, is doubtless a part of a surgeon's peculiar avocation. But his special function is to operate with sharp steel instruments upon the living flesh, and lay bare the innermost tissues of the human frame. Shall the ignorant or unprincipled person, armed with steel, be permitted to promiscuously slash and cut, because a construction of the statute, according to a certain rule, does not cover his case? Surely not, and particularly when the very act was aimed at him.

It is remarked by Mr. Justice Swayne in *United States vs. Hartwell*, 6 Wallace, 385, at page 396:—

"The rule does not exclude the application of common sense to the terms made use of in the act in order to avoid an absurdity which the Legislature ought not to be presumed to have intended."

And Justice McIlvaine, in *Woodworth vs. The State*, 26 O. S., 196-197, in speaking of the rule, says that,—

"It can be used only as an aid in ascertaining the legislative intent, and not for the purpose of confining the operation of the statute within limits narrower than those intended by the law-maker." The suggestion it affords is "one of common sense."

The application of the rule, as the defendant would have it applied, would involve a construction of the statute totally destructive of the legislative intent, and it is, therefore, not pertinent to this case.

But, if the surgeon is to be included, it is evident that the words "drugs or medicines" will not answer, and his case must be covered by the words "other agency." If the language were "drugs, medicines, knife, saw, scalpel, lancet, probe, or what not," one would have no difficulty in getting at the unauthorized surgeon, although it must be admitted that he does not usually "prescribe, direct, or recommend" the implements of his calling, but is rather more in actual contact with his subject than these words imply.

It is, therefore, reasonably clear that the words "practise medicine or surgery" were not used in any forced sense, but rather with their usual significance, and that the act was intended to embrace two classes of persons, those who used drugs or medicines, and those who, in fractures, wounds, etc., use and must use some other agency effective in that class of injuries.

Now, there is nothing in the information to show that the "system of Christian Science" is either drug, medicine, or

other agency of the kind described. Hence, this act does not make the practice of that system any offense. The demurrer should have been sustained.

A motion to quash a criminal information may be made in all cases where there is a defect apparent upon the face of the record, including defects . . . in the manner in which an offense is charged. (Revised Statutes, 7249.)

It is certain that the ordinary individual, whose time and opportunity for reading are limited, has a most inadequate idea of Christian Science, and a still less intelligent conception of the working of the system when used in attempting to heal the sick. The great majority of our people have doubtless never heard of Christian Science. Many people know something of it, but it may, perhaps, be safely asserted that very few of them, not including those who are professors of the Science, would be able to describe it in similar fashion. If the Court is right in these assertions, it would be most difficult, if not impossible, to convey to the mind of the average juror what was meant when the person he was about to try was charged with such an offense as the information describes.

His intelligence could only be called into exercise when he was advised by the evidence what it was all about, and it is much a matter of speculation whether he would, or could, gather its full import even then. If, when the information was read to the jury, the words "system known as Christian Science" made any fixed impression on their minds, the judgment of this Court concerning the general information and capacity of the men of his generation and of the average juror is sadly at fault.

This is not sufficient for a criminal information. The allegations must so describe the offense "that the averments should make it certain that the act charged is the act forbidden by the statute."

Rapalje's Criminal Procedure, Sec. 89.

The fact should be stated "so that the nature of the offense charged may be easily understood by the jury."

Wharton, Ninth Ed., Sec. 155-158; Bishop, New Criminal Law, Sec. 785a.

The defendant having been defeated in these preliminary proceedings, the case was submitted to the jury on the evidence which will be gone into, at this time, no further than to show the nature of the acts of the defendant which are claimed to come within the operation of the law.

Thomas McDowell was ill with typhoid fever, and had been prescribed for by a physician. He became rapidly worse. The defendant had been a resident of his house for years, and was asked by him to help him, or to do something for him. She began her ministrations on the fourth of November last, and continued them daily for six days. She had before, from time to time, been called by him and his wife, who is of the same faith, to treat them according to her peculiar method. She never made any charge for her services, but received such compensation as they chose to give to her. McDowell, it appears, gave to her, and she accepted, one silver dollar on one day during the treatment.

The treatment, which lasted from a quarter of an hour to an hour (no fixed length of time being observed), consisted in silent prayer, the repetition of the Lord's Prayer, the Ten Commandments, the Sermon on the Mount, and any other prayer deemed by her to be worthy or necessary. Whether or not Mr. McDowell repeated the prayers after her at all times does not appear, or whether the prayers were actually uttered audibly or not at all times, or at any time, is not certainly disclosed by the record. Mrs. McDowell was asked which the defendant recited first, the Lord's Prayer or the Sermon on the Mount, to which she responded: "Just as she chose. It was silent." And the defendant herself says that she wanted the jury to understand that she did not recite the prayers.

At all events, Mr. McDowell continued to decline until the tenth of November, when a physician was called in by one of his daughters, they being unbelievers, but the patient was apparently beyond the efforts of man, for he departed on November 13.

What efficacy there may be in treating bodily ills through means so laudable in themselves, the Court is not called upon to decide. We are taught that "The prayer of the righteous man availeth much." At the same time, common human experience gives great weight to the adage, "The Lord helps those who help themselves." And we can but think that there was much practical sense, as well as true religion, in Cromwell's historic utterance, "Trust in the Lord and keep your powder dry."

But, granting perfect sincerity to a now considerable number of highly respectable persons, who are willing to prescribe and undergo treatment of this nature, without any reliance upon the virtues which nature has stored up in minerals and

plants and herbs, or upon the wisdom of those who have become learned in their use through endless study of their own and the accumulated experience of centuries, the Court passes on to a further consideration of the matter in its legal aspect.

It must be remarked that if any virtue accrues to the patient subjected to this treatment, it is not through the operation of any physical substance brought into contact with the body. This consideration calls into operation the very rule rejected in passing upon the demurrer, as not applicable thereto, for it is quite certain that "drugs, or medicines, or other agency," used as they are in connection with the subjects, medicine and surgery, can only mean, so far as their actual use in treatment is involved, the physical agency employed by one acting as physician or surgeon, whether used internally or externally, and were not intended to cover cases in which the application of the remedy does not partake of physical attributes, but is the operation of some subtle influence flowing from the mind of one person to that of another, or growing out of a contact of the spiritual nature with the great source from which it came.

The motion in arrest of judgment after the verdict of guilty should have been granted upon the evidence in the case.

Other considerations also present themselves, which but the more fairly convince the Court that the Legislature did not intend by these statutes to include such acts as the evidence shows the defendant committed.

The defendant, on being asked to define Christian Science, said:—

"Christian Science is the word of God; it is the practice of Truth which destroys error; it is the life which Jesus asked of us to live, and follows his example in accordance with his command. He says, 'Go ye into all the world, preach the Gospel, heal the sick, raise the dead, cleanse the lepers,' and in obedience to this command, when I was asked by the deceased, I obeyed, and if this jury, or any one in this room, any person whatever, persecutor or friend, enemy or any one, comes to me and asks the same, I cannot but obey."

From this and other expressions in the record, it is clear that Christian Science is a kind of religious belief.

Freedom of thought and worship in matters of religion is a birthright of every citizen, and the Legislature cannot take it away or abridge it in any way. It is true that if any practice permitted by any form of religion is against good morals, as, for instance, the polygamy of the Mormons, the people,



through their agents, the General Assembly, may protect themselves, and it is doubtless also true that similar protection might be had against any practice considered by the majority to be harmful to the public health. But it must be borne in mind that the claims of power to heal by means regarded generally as miraculous is not confined to those professing belief in Christian Science.

It is well known that there are many persons in this country, not of this peculiar sect, who devoutly believe that bodily infirmities may be cured by contact with the bones and relics of deceased persons whose lives were of extraordinary holiness. Can it be that the Legislature had such persons in mind, and intended by this legislation to punish the custodian of such articles, if, perchance, he charged a compensation or accepted a gratuity to be expended in their care and preservation? But if this act applies to one class, it must also apply to the other. Is it not most pertinent to assert that if the Legislature had intended to interfere in matters of religion, even if the case were one most proper for interference, it would have plainly said so, and would not have left its meaning to be made the subject of learned arguments and to be declared by judges with common human failings and limitations?

The Court is of opinion that the law in question does not include such acts as the defendant is charged with having committed, and, for all the reasons given above, the judgment of conviction is reversed.

The fine judicial discrimination of the learned judge who delivered the above opinion has disclosed what might prove to be a very uncomfortable boomerang for the medical gentlemen who were instrumental in securing the passage of the act in question. If such a law could be enforced, it would strike a severe blow, as the Court observes, at a large class of religionists entirely outside the ranks of Christian Science, including the Roman Catholics, whose numerical strength is such that we opine neither the medical profession nor the politicians in the Legislature would wish to antagonize them. It must be that neither the medicos nor the Solons who brought about this legislation foresaw this result.

## CHRISTIAN SCIENTISTS AND THE PRACTICE OF MEDICINE.

[An article under the above title was published in the November, 1898, number of *Law Notes*, a legal periodical of high standing, published in Northport, N. Y.]

The rational, impartial, and able handling of the questions involved reflects credit upon its author, and will be read with interest by fair-minded people, regardless of creed or school of medicine.—*Ed.*]

THE courts are called upon to deal with a question of some delicacy in determining the status of the religious sect known as Christian Scientists. In a general way every one has, during the past few years, become more or less acquainted with the doctrines of this body. The distinguishing tenet of Christian Science, so far as it forces itself on outsiders, appears to be a belief in the pre-eminence of the mental over the physical in man, whence flows the doctrine that what seem to be bodily ailments are in reality affections of the mind, which may be cured or overcome by a regulation of the mental state. This is accomplished by prayer, and by bringing the sufferer "into harmony with God by right thinking and a fixed determination to look on the bright side of things." Christian Science is, then, at once a religious belief and a system for the cure of diseases. It is this double aspect of the sect which involves the courts in difficulty. So far as Christian Scientists constitute a religious body they are entitled to be treated with perfect toleration and to have entire freedom to hold and teach their peculiar doctrines. But when the professors of these doctrines hold themselves out as able to heal physical ailments the question arises whether they render themselves amenable to the laws regulating the practice of medicine.

The practice of medicine directly affects the lives and health of the people, and its regulation falls within the police power of the State. To effect this regulation and to prevent the imposition of quacks, adventurers, and charlatans upon the ignorant and credulous, legislation exists in most if not in all of the States, prescribing the qualifications of those whom the State permits to practise medicine, and making it a penal offence to practise without these qualifications.

In at least two States Christian Scientists have been prosecuted under these statutes. The last of these cases is *State vs. Mylod* (R. I. 1898), 40 Atl. Rep. 753. Here it appeared that the defendant was the pastor of the Providence Church of Christ, Scientist, a church belonging to the sect known as Christian Scientists, in whose belief God and Jesus Christ and the Bible hold a supreme place. "The principal distinguishing difference between Christian Scientists and other sects," Mylod testified, "consists in the belief of the former regarding disease, which they believe can be reduced to a minimum through the power of prayer." It was proved by witnesses who visited the defendant and requested to be treated by him that on such occasions he engaged in silent prayer and gave to the sufferer a book explaining the principles of Christian Science. This was the whole of his treatment. He did not recommend or administer drugs or medicines, nor take the patient's pulse or temperature, "nor do any of the things usually done by physicians." One witness who visited him to be relieved of the grip was told "to look, not on the dark side of things, but on the bright side, and to think of God, and it would do him good, since thought governs all things." Each of these witnesses testified that he gave to the defendant a dollar, but whether this was demanded as a condition of treatment did not appear. The defendant was not a registered physician having authority to practise medicine under the statutes of Rhode Island. The court held, however, that his acts did not constitute the practice of medicine as that phrase is used in the statutes. It was said: "Medicine, in the popular sense, is a remedial substance. The practice of medicine, as ordinarily or popularly understood, has relation to the art of preventing, curing, or alleviating disease or pain. It rests largely in the sciences of anatomy, physiology, and hygiene. It requires a knowledge of disease, its origin, its anatomical and physiological features, and its causative relations; and, further, it requires a knowledge of drugs, their preparation and action. Popularly it consists in the discovery of the cause and nature of disease and the administration of remedies or the prescribing of treatment therefor. Prayer for those suffering from disease, or words of encouragement, or the teaching that disease will disappear and physical perfection be attained as a result of prayer, or that humanity will be brought into harmony with God by right thinking and a fixed determination to look on the bright side of life, does not constitute the practice of

medicine in the popular sense." The court held, also, that the words "practice of medicine" in the statutes must be understood in their ordinary or popular sense, and it was not permissible to import into them a more comprehensive meaning.

If, however, Christian Science can be considered as a school of medicine it was said that it "is entitled to recognition by the State Board of Health to the same extent as other schools or systems of medicine. Under said chapter 165 [Gen. Laws R. I., c. 165] it cannot be discriminated against, and its members are entitled to certificates to practise medicine provided they possess the statutory qualifications. The statute, in conferring upon the State Board of Health authority to pass upon the qualification of applicants for such certificates, does not confer upon said board arbitrary power. The board cannot determine which school or system of medicine, in its theories and practices, is right; it can only determine whether the applicant possesses the statutory qualification to practise in accordance with the recognized theories of a particular school or system. It would be absurd to hold that under said chapter 165, which provides against discrimination, the requirements necessary to entitle an applicant to a certificate were such that the members of a particular school or system could not comply with them, thus adopting a construction which would operate, not as a discrimination only, but as a prohibition. On the other hand to hold that a person who does not know or pretend to know anything about disease, or about the method of ascertaining the presence or the nature of disease, or about the nature, preparation, or use of drugs or remedies, and who never administers them, may obtain a certificate to practise medicine, is to hold that the operation of the statute is to defeat the beneficial purposes for which it was enacted."

The last sentence presents forcibly the difficulty of the situation, for the beneficial purposes of the statute seem equally defeated if charlatans are allowed to hold themselves out as curing disease whether or not they are to be considered as practising medicine.

It cannot safely be asserted, however, that Christian Scientists are charlatans. If human testimony is worthy of any credit real cures have been accomplished by them, and at the very least substantial peace of mind has been brought through their agency to sufferers pronounced beyond the powers of ordinary physicians. The positive worth of the results achieved by Christian Science is not to be set aside dog-

matically or contemptuously, but, even if the doctrine is pronounced a groundless superstition, its believers have a constitutional right to hold and follow what seems to them a system of truth. The law cannot afford to approach the subject in a narrow or intolerant spirit. No one has a right to judge another's beliefs. It is believed, therefore, that the result which the Rhode Island court was able to reach was a most fortunate one, and more in harmony with the spirit of our institutions and of the age than that which the Supreme Court of Nebraska felt compelled to adopt under the statutes of that State.

In *State vs. Buswell*, 40 Neb. 158, the defendant, a Christian Scientist, was indicted for practising medicine contrary to the laws of the state. It was held that the Nebraska statute was directed as much against any person who, without complying with its provisions, should operate on, profess to heal, or prescribe for or otherwise treat any mental or physical ailment of another as against one who practises "medicine, surgery, or obstetrics," as those terms are usually and generally understood. The counsel for the defendant contended that "to hold that the practices of the defendant are a violation of the law would be to abrogate section 4, article 1, of the constitution of this State, which provides that all persons have the natural and inalienable right to worship Almighty God according to the dictates of their own conscience, and also the second provision of section 4 of the Enabling Act, which provides that perfect toleration of religious sentiment shall be secured, and no inhabitant of said state shall ever be molested in person or property on account of his or her mode of religious worship." In examining this contention the court turned to certain passages in the Bible—the account of Peter and the sorcerer Simon given in the eighth chapter of Acts, and the story of the prophet Elisha and the leper Naaman contained in the fifth chapter of the second book of Kings. The result of the court's understanding of these passages is thus stated: "In the light of these instances, cited from defendant's own authority, it is confidently believed that the exercise of the art of healing for compensation, whether exacted as a fee or expected as a gratuity, cannot be classed as an act of worship. Neither is it the performance of a religious duty, as was claimed in the District Court."

The court's reasoning seems dangerous and fallacious. To prove that healing as practised by the defendant was not an act of worship or the performance of a religious duty it

quotes and puts its own construction on passages from a book recognized by the defendant as supreme authority. But neither the defendant nor any one else would be likely to recognize the court's interpretation as of authority. Indeed, the exegesis of the court in regard to the passages quoted is anything but re-assuring. The passages are demonstrably utterly beside the mark. But this is by the way, for the real point is that the defendant had the right to understand his chosen book as he pleased, and to decide for himself what constituted an act of worship according to the sect he professed to follow. The only point for the court was whether that act was or was not one permitted by the laws of the land, for "a party's religious belief cannot be accepted as a justification for his committing an overt act made criminal by the law of the land." *Reynolds v. U. S.*, 98 U. S. 145. This seems to be the real opinion of the court, as appears by the following passage: "There is no claim in this case that compensation in one or the other of these methods was not accepted when tendered. The evidence affirmatively shows the contrary. Not only is this true, but we find a very considerable part of defendant's brief devoted to an argument as to the inefficiency of the established and recognized modes of treatment in the cure of diseases as compared with defendant's method, as tested by the results attained. The evidence upon which the case was tried convinces us that the defendant was engaged in treating physical ailments of others for compensation. He was within none of the exceptions provided by statute. The instruction which required that, to a conviction, he should be found guilty of practising medicine, surgery, or obstetrics, as generally or usually understood, was erroneous. The object of the statute is to protect the afflicted from the pretensions of the ignorant and avaricious, and its provisions are not limited to those who attempt to follow beaten paths and established usages. . . . The statute does not merely give a new definition to language having already a given and fixed meaning. It rather creates a new class of offences in clear and unambiguous language, which should be interpreted and enforced according to its terms. Under the indictment the sole question presented upon the evidence was whether or not the defendant within the time charged had operated on, or professed to heal, or prescribed for or otherwise treated any physical or mental ailment of another. There was involved no question of sentiment nor of religious practice or duty. If the defendant



was guilty as charged neither pretence of worship nor of the performance of any other duty should have exonerated him from the punishment which an infraction of the statute involved."

It would appear desirable to avoid such a conclusion, if possible. The proper purpose of the statutes seems to be accomplished if those who profess to cure or treat diseases according to a particular system are thoroughly instructed in the methods recommended and adopted by that system. A person who wishes treatment for a disease according to the systems of medicine in vogue may be deceived if he is brought to a physician who tries to apply the remedies and methods of such systems without a knowledge of the principles upon which they are based, but one who applies to a Christian Scientist for treatment knows what he is going to receive. He does not expect medicines or surgical operations. He runs no risk of being imposed upon in this sense.

The most difficult aspect of the question is presented in the case of young children who, without a will of their own, are carried by their parents to Christian Scientists instead of to recognized practitioners. The newspapers now and then tell of such cases, and they evoke pity and indignation. But parental authority, like every other authority in the state, is subject to occasional abuse, and the general rules regulating the social structure cannot be framed to meet all individual abuses.

It has recently been held by an English judge, however, that parents who fail to provide medical aid for a child when sick become criminally liable for the death of the child resulting from the failure to summon a physician. In the case of *Reg. v. Cook*, decided by Darling, J., in September last, it appeared that the defendants, a father and mother, who were indicted for the manslaughter of their infant daughter, belonged to a sect known as the "Peculiar People," and that, under the doctrines of this body, a physician was not to be called in in the case of sickness. When one of the "Peculiar People" became ill an elder prayed over the patient and anointed him with oil. In the case of the defendants' little daughter this treatment proved ineffective in a case of whooping-cough, and the child died. Darling, J., in charging the jury, said: "It is the duty of parents to provide medical aid for their children. A child does not know anything about the tenets of the 'Peculiar People.' While a child is of tender years and cannot choose for itself the law

protects it. If the defendants neglect a duty which the law imposed upon them—the duty of calling in medical aid for the child—and death is thereby caused or accelerated, they are guilty of the charge made against them.”

The only other reported case wherein the status of Christian Science healers has been before the courts is *Wheeler v. Sawyer* (Me. 1888), 15 Atl. Rep. 67. A Maine statute declares that “no person who has not received a medical degree at a public medical institution in the United States, or a license from the Maine Medical Association, shall recover compensation for medical or surgical services unless, prior to such service, he had obtained a certificate of good moral character from the municipal officers of the town where he then resided.” The plaintiff was a Christian Scientist, and brought this action to recover compensation for medical services rendered by him. He had obtained the required certificate to his good moral character. The court held him entitled to recover, saying: “[The plaintiff] did not prescribe nor furnish any medicines, but depended altogether upon what he called ‘Christian Science.’ The defendant contends that the so-called ‘Christian Science’ is a delusion; that its principles and methods are absurd; that its professors are charlatans; that no patient can possibly be benefited by their treatment. We think this all immaterial. We are not required here to investigate ‘Christian Science.’ The defendant’s intestate chose that treatment and received it, and promised to pay for it. There is nothing unlawful or immoral in such a contract. Its wisdom or folly is for the parties, not the court, to determine.”

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WE turn away our hungering, yearning faces  
 From the eternal Good, which is our Sun;  
 And then, because we sit in *our own* shadow,  
 We meekly whisper, “Lord, *Thy* will be done!”

E. B.

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It is heaven upon earth to have a man’s mind move in charity, rest in Providence, and turn upon the poles of truth.

Bacon.

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FALSEHOOD is susceptible of an infinity of combinations, but truth has only one mode of being.—*Rousseau*.

## LOCOMOTOR ATAXIA HEALED.

**A**BOUT three years ago I had a paralytic feeling come over me while traveling for my firm in Virginia and eastern Pennsylvania. I did not pay much attention to it, but kept on the road as usual. It seemed to get worse, and my firm advised me to go north to St. Paul and work that territory, thinking the change might do me good. On arrival there I consulted another doctor, an old friend of mine, who took me to a celebrated specialist who pronounced my disease locomotor ataxia. Both kindly advised me to give up traveling, as I could never be cured and I had better make up my mind to that fact, so with that understanding I partly surrendered. I was getting worse, losing the use of my limbs, also my speech, suffering pain in limbs and back, and had all the symptoms of the disease. I moved to Davenport, Iowa, where I had many friends, also for economy's sake. Still I did not want to give up; I took all kinds of treatment: osteopath, massage, sanitariums, etc., also under a specialist in Chicago, but of no avail. I came home willing to die. As I was stepping out of doors in a feeble condition, an old friend of ten or twelve years ago saw me and inquired what was the matter. He then gave me the name of a traveling man, who suffered as I did and was completely cured by Christian Science. I had my doubts about it, but I wrote to him and he gladly came to Davenport to see me. I found him to be the one with whom I had traveled twelve years ago over Dakota and Minneapolis from St. Paul. After hearing his experience, although a sceptic, I took hold of Christian Science, and placed myself under the care of Mr. H., a lawyer friend and healer in the city whom I had known for years. In three days after I began treatment I was on the street. With the reading of "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, and in all three weeks' treatment, I found myself relieved from all pain, my speech returned. I could dress myself, which I had not done for over a year, and take a walk every day. I have made several trips on the road, and do not feel any the worse for it. My case seems miraculous to all my friends, and it certainly does to me, because I know whereof I speak; I am a better man every way than I was before I took Christian Science treatment, for now the Bible and Science and Health are my daily companions.

My work requires me to be on my feet a great deal and also take occasionally long drives across country to make towns and trains. In the last three weeks I have traveled in sleighs and buggies, in cold and stormy weather and blizzards, one hundred and sixty miles, keeping up with the most active traveling men, although I am now seventy years old. I drove thirty-five miles recently across country to attend a lecture by Mr. Edward A. Kimball at Waterloo, Iowa, and felt amply repaid for my effort. While there I received the following letter from the friend who first told me about Christian Science.

*My Dear Mr. Jones:*—You will not be surprised to receive a letter from the writer. I have been thinking of you a great deal of late, and I have heard from reliable parties that you are not now taking treatment in Christian Science; that you have been healed and are getting along finely.

I wanted to ask you some questions. I have understood that for a year before taking treatment you needed the assistance of some one to help you dress—that if you found yourself in the middle of a soft bed in the morning you needed the assistance of some one to help you to a position so you could get out upon the floor. I further understand that before you took any treatment if you closed your eyes while in a standing position you would fall to the ground or floor. Of course to the writer you seemed in very bad shape when we met on the corner at Davenport, but, old boy, when you look back to that morning on the corner, you have certainly seen a great many rays of sunshine since then through the benefits received from Christian Science, and the writer has also received much pleasure and sunshine in knowing that he spoke to you the truth when the opportunity presented itself. I have met a number of people, as I did you, and have always declared the Truth, and some cases have developed as yours did.

I met Mr. R. this morning, one of the salesmen under my supervision. He saw you in Davenport, also in Keokuk, and quite recently he told me that he met you in Dubuque, that you had just completed a week's driving in the country with H. & Co.'s representative. There is no harder work. He was not backward in stating that he never saw a man so greatly improved as you were. Of course, all this brings love and happiness to my own heart. Christian Science has

done wonders for many of us, and it is at hand for every one who desires to use the Truth.

Will you please answer the questions in this letter in full by return mail, as I am very anxious to know if I have been misled. Give me a good straight letter, as I have two or three friends who are in your condition, but you know I cannot make them believe anything by simply talking to them, and I am sure you will be happy to help others as you have been helped.

Yours in Truth,

WM. THATCHER SMITH,  
Coates House, Kansas City, Mo.

Reply to above letter.

*My Dear Smith:*—Yours of December 9 was forwarded to me by Mrs. Jones to this place and read to-night, I having come here from Ackley, Iowa, to hear a lecture on Christian Science. I will try to answer your questions the best I can. I am not taking treatment now, but am on the road, feeling as well as I ever did, and as there is no limit to age, now in my seventieth year I forget it, and Harry says I am just as chippy as I was ten years ago when I made this territory with him for John Wickhop Co., Dubuque. It was for over a year that my wife or some one had to help dress me, and even help me to rise. While I never did fall in the dark, it was because my wife used to hold me up until light came, but whenever I was down trying to tie my shoes I could not get up again.

Well, friend Smith, I don't know where I would have landed if it had not been for your advice, although you know I was sceptical about it; but when you referred to F. G. as having locomotor ataxia, and knowing Frank for fifteen years as such a bright young man and truthful, I wrote him and he came to see me and told me his story of War and Salvation. I took hold earnestly of Christian Science with H. M. H., and six weeks after I went to Keokuk and made a two weeks' trip with Huxley for Hamil & Co. Now I have made six weeks for Wickhop Co., Dubuque, and feel all right, and all the doctors told me I never could go on the road again. My friends think the strangest of all is that my healer should be a *lawyer*. Tell that to Judge Hanna; another one on the poor lawyers.

If you know of any one in my condition as you saw me, do persuade them, if possible, to go to a healer at once. For none can be more sceptical than I was, and I thank God

every day for the benefits I have received from Christian Science, and I feel like doing all the good I can to all mankind. Oh, what a different feeling we have from what we had years ago in Minnesota—wild, reckless, yet gentlemanly of course to outsiders, but now sin leaves us easily and we become able to help others. As you wrote to another, "*This blessed Truth* gathers in even the old *drummers*." Well, because of the change from helplessness to health I can truthfully preach the divine Love I have received, to others.

Yours in Truth and Love,

S. R. JONES.

12 Forest Block, Davenport, Iowa.

## JESUS, SAVIOUR, HOW I LOVE THEE!

BY AZAZEL.

Jesus, Saviour, how I love Thee!

Love Thee more than tongue can tell,  
For the peace which Thou hast brought me,—  
Peace which in my heart doth dwell.

Holy rapture, heavenly comfort,

Perfect rest from sin and woe,—

Jesus, Saviour, how I love Thee!

Only Thou and I do know.

Jesus, Saviour, how I love Thee!

For Thy sacrifice for me,  
For Thy life so pure and holy,  
For Thy death on Calvary.

O, the streams of living water!

Freely do they ever flow,—

Jesus, Saviour, how I love Thee!

Only Thou and I do know.

Jesus, Saviour, how I love Thee!

Love Thee for Thy love for me,  
May I show how much I love Thee  
By the way I follow Thee.

Teach me purity and patience,

In Thy likeness may I grow,—

Jesus, Saviour, how I love Thee!

Only Thou and I do know.



## THE CIPHER.

BY O. F. H.

I WAS once a teacher in the public schools. I enjoyed my classes in mathematics because there was a *principle* involved; I could show my pupils that if they worked in accordance with the principle, making no mistake in their work, they would be *sure* to get the correct answer.

When teaching in a primary department I sometimes found it difficult to make the children see how the cipher, which had *no value* when standing alone, could make so much difference in the result of a problem. It required at times some patience to show them why placing the cipher *on the other side* of a significant figure would make a great difference in their answer. For instance: They might have the figure 5 on the board; now place two ciphers on the left, the amount is still five; but place two ciphers on the right, and we have multiplied the amount a hundred times. By illustration and demonstration they would finally see the *reason* for the difference and have no more trouble with that principle.

Now I find myself working at just that same problem in a higher sense. In Christian Science I am taught that error, under any name, is nothing,—a cipher,—and yet how often it seems to be something—seems to have weight and power! But when I look to see why this seeming, I find I have been doing just what I had such hard work to teach my pupils *not* to do. I have been *putting the cipher on the wrong side*.

I have a significant figure. It reads like this: "God is All-in-all." Now error comes up and says: "I am something; injustice has power to make the innocent suffer for the guilty; envy, jealousy, malice, and hate have power to be reflected to others and make them suffer; pride is something; selfishness is something; deceit is something; dishonesty is something;" and I find myself *believing* these statements, thus putting the cipher on the wrong side.

Again it says: "Here is a person suffering from a cold or from a fever," or from something else that mortal mind has named, and if I am not very watchful I shall put this cipher on the wrong side and believe,—perhaps for an instant only,—that this is true, and then have to work many minutes to eradicate (to erase) that cipher and put it on the other

side, where it amounts to nothing; where it cannot change—even in *seeming*—the truth that “God is All and there is nothing else.”

Now what is the trouble? Either the principle is not understood or there is a mistake in the work. My textbooks—the Bible and its Key, Science and Health, by Mary Baker G. Eddy—give the rule by which I should work correctly. On page 464 of Science and Health, we have the “Scientific Statement of Being,” which tells us that “All is infinite Mind, and its infinite manifestation, for God is All-in-all,” and yet we go on working (thinking) from another basis, viz.: that evil (the opposite of God—Good) is something, and has, at least, a little power; that *this* cipher can be put on the side that gives it some value. What is the result? We get the wrong answer. “Ye ask and receive not, because ye ask amiss.”

In the consideration of this thought, I can but think of the patient, loving Teacher who has been and is still giving us “line upon line,” correcting, reproving, and encouraging us, so that we may see on which side to put the cipher; how to make nothing of error by always placing the significant figure—“God is All-in-all”—at the *right side* of the cipher (evil of every sort), thus leaving the error absolutely valueless to our thought, having *no* power; standing out there simply as a bald imposition,—only reminding us of the folly of mortal mind in trying to “rob God” and to “create what God cannot,—namely, sinful mortality” (Science and Health, page 100, line 22).

I find it is the same in this great problem of Being as it was with the children in the simpler problems of mathematics, that when we fail to get the right answer—harmony—it is because we have either not understood the principle, or we have made a mistake in our work, and the only way to remedy it is to look it over and correct the mistake, wherever it may be found.

Let us look well at the placing of the cipher (errors of every kind), and not give them power in our thought for a single minute, but “Hold thought steadfastly to the enduring, the good, and the true” (Science and Health, page 157, line 3), and we shall find our problems working out more harmoniously, and that we are being lifted to where we can catch glimpses of the mental picture which is real and eternal (Science and Health, page 160, line 8), and see that error has no power to prevent our manifesting the God-qualities which

it is our God-given right to manifest. Our only way of escape from the seeming realities of error is by not giving them place or power in our own consciousness, thus taking ourselves away from their presence and entering into the "holy city," into which nothing enters that "defileth or maketh a lie."

## "MAKE HIS PATHS STRAIGHT."

BY FLORENCE SWAINE LOUDON.

WHEN I first heard that our Mother had taught a class, I took my Bible and turned to the chapter that tells of Jesus sending out the seventy. Realizing that only a lack of fitness to receive on my part could prevent my getting the benefit of the thoughts sent out, I resolutely cast out every thought that tried to hinder Truth. For many days the words of one of our Leader's hymns had been with me continually,—

My prayer, some dally good to do  
To Thine, for Thee;  
An offering pure of Love, whereto  
God leadeth me.

While formerly I had felt that I was doing all that was required of me, these words created a strong desire to be of more use "To Thine, for Thee."

I saw that the practice of Christian Science meant vastly more than healing the sick in its limited sense. I saw that the kind word spoken, the helpful deed, the friendly lift of a heavy burden in a hard place, the open hand, all were a part of the "Life that is Love."

At first my field seemed limited, but the desire was sincere, and soon I thought of my one talent that had lain so long idle because there had seemed no necessity for its use. When, however, through the broader outlook gained from a desire to do "To Thine for Thee," I looked beyond my own door and that of my immediate acquaintance, and thought of the poor that we have always with us, I saw that the talent, though homely, might be made to bless many. I began at once to use it, and have been so well satisfied with the result that I have been looking for opportunities in other directions, and have found that the Wednesday evening meetings give us an opportunity to tell what God can do. Last Wednesday night I awakened suddenly to hear these words, "Prepare ye the way of the Lord, make his paths

straight." As I pondered this message, trying to see what it meant to me, I realized that it was the outgrowth and answer to several weeks' earnest seeking and striving for more light and wisdom to do my work aright, and an honest effort to have but one Mind. Asking myself how I could make His paths straight, the meaning of this message broadened and grew, until it seemed to me that all the demands of Christian Science were epitomized in that great call to action. And surely that is what the Leader, the books, the teaching, all point to,—united, concerted action, to prepare His way by destroying everywhere the "works of the devil." A definite object and an incentive into which no thought of self can enter, for it must be with an eye single to His glory if we are to make straight paths. I also saw that the *Journal*, *Sentinel*, and all authorized publications were preparing the way of the Lord, and that I was not doing my share of work on those paths by simply paying the subscription price.

In the morning, as I was thinking of the many ways in which one could work to make His paths straight, this passage of Scripture came to me, "Out of Zion, the perfection of beauty, God hath shined." I looked in *Science and Health* for the definition of Zion, and found its true meaning to be "Spiritual foundation and superstructure" (*Science and Health*, 590, last paragraph). 1 Corinthians, 3 : 11-23. Also *Science and Health*, 567, lines 8 to 20. Psalm 132 : 13.

Stormouth defines Zion as, "figuratively speaking, the Church of God." Our Mother hath shown us the pattern, then surely our work is plain. (See Exodus, 25 : 40.) To do my work on all public and private paths, careful not to throw what I cast out into the path of another, doing with my might what my hands find to do,—is not this preparing the way of the Lord so that the Spirit may have free course and be glorified? And when this is done is not the Church "out of which God shines" manifest? (See definition of Church, *Science and Health*, 574.)

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ALL correspondence with the clerk of the Mother Church on matters pertaining to his office, should be addressed to William B. Johnson, C.S.B., 95 Falmouth St., Boston, Mass.

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PER CAPITA TAXES and contributions to The First Church of Christ, Scientist, in Boston, Mass., should be sent to Stephen A. Chase, Treasurer, Box 56, Fall River, Mass.

## THE LOVE THAT IS PURE.

BY JULIA M. RUGGLES.

THE poet who sang, "How beautiful to a mother is the face of her own child!" reduced to epigram the philosophy of time and eternity.

The heights and breadths of Love are here fully and forever expressed, for whether it be the unselfish love of devoted human motherhood, or the supreme impartial Love of our Mother-God for Her Child, the Universe, including man, there can be nothing more beautiful to that Mother-Love than the face of her own child.

And what of the love this Child bears the Mother? Above and beyond all human ability to express is the swift co-existent adoration and confidence of the idea for the Mind that conceived, created, and poised it in Eternal Good; and as consciousness realizes its own sinlessness, man finds that he looks not up from the dust, a helpless enigma, to a more helpless and enigmatical God, but that he radiates forth a light from the Light of Lights into Love's infinite activities and relationships.

Human love in terror and selfish intensity demands an object,—a personality, a career, or an ambition, upon which to expend itself. In this kingdom of personal gratification, both failure and success bring certain disappointment; but as thought allies itself, obediently and lovingly, with the Parent-Mind, an enlarged capacity for loving reaches forth beyond personality and anchors forever in Principle,—Pure Love. Then the Universe becomes the object of the loving thought, individuality is born anew of Spirit, reason is satisfied, and purity is revealed as a capacity to love all things without sin (material sense) unto salvation.

Gloriously confident of the source from which he emanates, man becomes equally convinced of the ultimate toward which he tends,—Ever-present Immortality.

Thus the Infinite Mother-Love smiles through each individuality upon the face of Her own Idea, whose name, before Abraham was, is called Wonderful, and Man, "the pure in heart," smiles fearlessly back, and "sees God."

As consciousness awakens as the Idea of an Infinite Love, it begins to be satisfied, and the Law of loving our neighbor as ourselves is illumined with the white light of divinity, for

this loving of our neighbor as ourself is but the Mother-Love revealing to our consciousness the face of Her own Child.

And who would dare mar the face of this Child?

With this concept of our neighbor held high in thought, no earth-born evil can enter to cloud its beauty with mortality's blighting outlines, the fair domain of our Christ-consciousness remains inviolate, and we find ourselves in possession of tender strength and deep-seated peace.

This method is merciful,—

It is twice bless'd;  
It blesseth him that gives, and him that takes:  
'Tis mightiest in the mightiest: it becomes  
The throned monarch better than his crown.

It is the throned monarch, the mighty, the silent, the irresistible potential Mind, within whose kingdom every human belief lays down its usurped power forever.

In the silences of Spirit, in quiet places far apart, the whole world listens to the approaching Christ.

From the valleys goes up the cry, "How long, dear Lord, how long?"

From the broad uplands rings forth the clarion call, "The kingdom is at hand," and from the mountain-top falls to us a voice, clear and of penetrating sweetness, "Behold, the tabernacle of God is with men."

To our Mother, she whom we delight to honor, how wonderful to-day is the aspect of our Cause, for she knows, as we do not yet, how beautiful to the Mother-Love is the face of her own child.

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## THE WEDNESDAY EVENING MEETING.

BY HENRY A. MANNING.

It has been my privilege to attend the Wednesday Evening Meetings in various cities, east and west, and while they uniformly show a marked interest and increasing helpfulness, there is yet much room in many places for improvement, by hearing from those who have had demonstrations but have not had the confidence to relate them. The many who speak oftenest would gladly give place to new voices, but they feel that there should be no prolonged intervals between testimonies.

Many times of late the thought has come to me, how easy it ought to be to speak in such meetings, where the moral





and spiritual atmosphere is filled with thought-waves of harmony and helpfulness toward right thinking, and the unfettered expression of Truth. In our royal birthright, which is so emphasized in Christian Science, we are no longer strangers but brethren, and everything should be conducive to perfect freedom of utterance. So it seems to me we ought to resolve that error shall not suppress right thinking, nor shall it defeat its public expression.

If we but had that utter absence of self-consciousness and embarrassment which the child has when learning to talk (as we are now learning to talk Christian Science), we could have none of this trouble, and we should hear many more voices in these meetings. The child has something to say, and says it—says it with an abandon and eagerness that are quite refreshing—because while he has not yet learned any set phrases or forms of speech, he invents his own little language of delight to express his feelings, and his meaning is understood.

So it would be easy for us to speak at least the joy we feel in this Science, and what it has done for us, could we but overcome this diffidence in speaking. And it is because this claim is recognized by so many of us, and I have heard friends say they would speak but for this fear which comes over them, that I want to voice these thoughts for those who do not speak for themselves.

But we are told that the silence of Christian Science is eloquent. This being true, the unspoken thought of the Scientist everywhere must have its influence. We are impressed with the vital importance of right thinking, and even if we do not speak on these occasions we are not to suppose that we therefore do not take any important part in the meetings. What centers these gatherings all over our land must be, from which good thoughts may radiate with a warmth and power of divine Love, to create a new and health-giving atmosphere for the whole world to breathe and live!

"I am come that they might have Life, and that they might have it more abundantly," said the Master, and as I comprehend more fully the mission of Christian Science it seems to me to be the divinely appointed means for showing forth this abundant Life to the world—a world which has long awaited this Scientific interpretation of Life.

The signs are not wanting that the world is athirst for the water of Life, and so we believe—indeed we know—that this thirst shall increase, this unrest shall grow, until all nations

and peoples "shall drink of the water of Life, freely," and "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

## CHRISTIAN SCIENTISTS' PHILOSOPHY.

THE spread of the Christian Science cult is one of those movements which seem to thrive upon opposition. About the very time that orthodox enthusiasts of the stricter sort and practising physicians of almost every school are ranging themselves against the new doctrine, the exponents of the latter claim to be able to show a popular following of nearly a million disciples in the United States, with a corresponding increase of organized bodies.

Even the prosecutions in the cases of Harold Frederic and others in England appear to have no other effect than to arouse additional public curiosity. The Scientists are facing the criticisms of the orthodox in theology and medicine by a campaign of education, in which Pittsburg is incidentally included, as appears from the public lecture by Mr. Carol Norton, advertised for Carnegie Hall to-morrow evening, January 16.

Where doctors, either of religion or medicine, differ, it behooves not uninformed laymen to seem too quick in judgment. But, leaving the religious and therapeutic sides of Christian Science out of the question, the philosophic phase is sufficiently fascinating to allow very wide interest.

In the negation of the existence of matter by the new cult, there is positively nothing more than was long ago held by Berkeley and afterward sustained by other deep philosophers; but that this belief should be revived and have quite a vogue in the midst of the most rationalistic and materialistic age the world has known since the Roman Empire, evidences a singular reaction and a recrudescence of ideas that were long ago treated as mere fanciful speculation.

The public can never think too much. As Pope said, the proper study of mankind is man—man in his relation to time and eternity, as well as to this transient sphere on which his life is but an episode. However much we may feel indisposed to accept the claims of the Christian Scientists to be able to abolish pain and sickness by affecting to believe that such things do not exist, it can at least do no harm, and may, incidentally, do some good to hear all that is to be said upon

the subject, fairly and fully. Even were the Christian Scientists to fail utterly in curing the body, it would still be a great thing in this world if they never did anything more than to cure the diseased souls of people and keep them cheerful. This they seem to have a tendency to do, by inculcating constant thoughts of God and Light, and recommending the elimination of the devil and darkness as food for the mind.

It is a fair proceeding for the Christian Scientists to let the public know the true character and line of their beliefs. Afterward, criticism from the public can be more considerate and valuable than if based upon random impressions such as have hitherto generally prevailed in reference to this new school.—Editorial in *Pittsburg Dispatch*.

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### "GOING AND COMING."

IT affords us great pleasure to publish in our *Journal* the very beautiful poem written by Mr. Edward A. Jenks, of Concord, N. H.; as well as a letter written to the Rev. Mary Baker Eddy by Mr. Jenks, containing a bit of interesting history, in reference to the poem. Following are the letter and poem:—

CONCORD, Feb. 9, 1890.

*Dear Mrs. Eddy:*—Since your messenger was here this morning, in thinking of the matter, it seems to me quite remarkable that you should have selected, of all my poems, "Going and Coming," to reprint. It may interest you to know, that in 1876, two years before the death of the poet Bryant, he published a great collection of what he considered the finest poems in the English language, entitled, "A New Library of Poetry and Song," and among them, very much to my astonishment was "Going and Coming."

It is just possible, that, as a result of the republication of this poem, some of your friends may want a copy of the volume. In such case, if they would send to me personally, I should be glad to place my autograph, in each volume, below the portrait.

Cordially yours,

EDWARD A. JENKS.

## GOING AND COMING.

BY EDWARD A. JENKS.

GOING—the great round Sun,  
Dragging the captive Day  
Over behind the frowning hill,  
Over beyond the bay—  
Dying:

Coming—the dusky Night,  
Silently stealing in,  
Wrapping himself in the soft, warm couch  
Where the golden-haired Day had been  
Lying.

Going—the bright, blithe spring:  
Blossoms! how fast ye fall,  
Shooting out of your starry sky  
Into the darkness all  
Blindly!

Coming—the mellow days;  
Crimson and yellow leaves;  
Languishing purple and amber fruits  
Kissing the bearded sheaves  
Kindly!

Going—our early friends;  
Voices we loved are dumb;  
Footsteps grow dim in the morning dew;  
Fainter the echoes come  
Ringing:

Coming to join our march—  
Shoulder to shoulder pressed—  
Gray-haired veterans strike their tents  
For the far-off purple west, •  
Singing!

Going—this old, old life;  
Beautiful world! farewell!  
Forest and meadow! river and hill!  
Ring ye a loving knell  
O'er us!

Coming—a nobler life;  
Coming—a better land;  
Coming—the long, long, nightless day;  
Coming—the grand, grand  
Chorus!



## NOTES FROM THE FIELD.

FOR six years I was a sufferer, spending the greater part of my time in bed, never free from pain day or night, brought on through childbirth. I fought desperately for life, as I had small children and felt I could not leave them without a mother. I tried skilled physicians, spiritualism, electricity, all kinds of patent medicines, and everything that any one told me about, but they were of no avail.

I was then living in Grand Forks, N. D., and one of the physicians advised me to go to St. Paul and undergo an operation, which I did, and in two years' time I went through five, but was worse than when I began. So the doctors sent me home, allowing me ten years to live, at the very longest. I did not despair. I prayed in my blind way that God would not take me from my children. A specialist from Chicago came to our city. I consulted him, and found he was about to locate in Minneapolis. I went to him the next spring, and was under his treatment four months, growing worse all the time, until I was confined to my bed. While lying in this condition my baby, fourteen months old, had the measles and died, three hundred and fifty miles from me, and was buried without my seeing her. This to me was the last straw, and for the first time in my life I did not care to live, and there, at the brink of the grave, I found life eternal—Christian Science.

The lady of the house where I was stopping asked my husband if he had ever heard of Christian Science, and asked us to try it, as everything else had failed. She said her sister was healed of paralysis of fourteen years' standing, and was then in the Science work. My husband at once sought and brought in a Scientist. I remember asking her if she could heal people who had no faith. She said, "I don't expect you to have faith in something you do not understand." I began taking treatment. In four days I was out of bed, in ten days I walked nine blocks,—something I had not been able to do for years,—in thirty days I went home, not entirely healed, but growing stronger every day; until I found myself reaching out once more for the world's sense of happiness. I had found health, but was too blind to see how it came, and, like the nine lepers, did not return to give thanks.

Seven years I was wandering here, there, and everywhere,

seeking happiness, until, like the preacher in the book of Ecclesiastes, I found "all is vanity and vexation of spirit." Then I turned like a tired child from it all, and was willing at last to give the rest of my life for the good of others. I looked up the copy of "Science and Health with Key to the Scriptures" that was given me years before, and began to study. In less than three months from that time I went through class, and have tried ever since to be faithful to its teachings. I can now see that the seed which had been planted was growing, for during all that time my thought was, Some time I will be a Christian Scientist, and many times when alone I would read over and over the three Journals that had been given me. I can now truthfully say, after being tossed about on error's waves so long, I have found a haven of rest in Christian Science, and I have also found that the physical healing is nothing compared with the peace of mind and the deep sense of love it gives us for everything and everybody.

Words fail to express the deep thankfulness I feel that God led me to a true Scientist for my healing and teaching, as I now know it has saved me a great deal of suffering and undoing.—*Mary E. Byrne, St. Paul, Minn.*

SOME five or six years ago my attention was first called to what was claimed to be Christian Science, practised by one who was not working according to the principle or rules of Christian Science. At that time I was ignorant of the Truth as taught by Christian Science, but was ready to grasp at any straw that might promise relief. I had been informed by my physician that he did not know what to do for me, that he had exhausted his remedies, and that he could not give me a new liver.

I placed myself under the so-called Scientist, and remained under the treatment for some time. I was temporarily benefited, but know now that the influence was mesmeric, hypnotic, mental malpractice; that by removing one claim of disease the way was only prepared for another, and the last condition was worse than the first. This same person had in his possession Christian Science literature, and suggested the reading of it, but did not recommend the study of the Scriptures with it.

This led me to investigate, and I delved into any literature claiming to be Christian Science. Lessons were studied, by those whom I have since found were not loyal students of





Mrs. Eddy, and magazines, and pamphlets, and tracts, and letters of the same kind were studied and read. Through all this I was being led to the Truth, but it was a very roundabout way, and I hope that no one else may be so unfortunate as to travel it.

In the midst of this I was led to one who is a true follower of this Truth as taught in our text-book, "Science and Health with Key to the Scriptures." Now came the trying times—the test. Taken with claims of contagious disease, this true healer aided in my deliverance. Then followed a season of rest and hope. Then another claim—inflammatory rheumatism. Anything for relief! Then at midnight, at the darkest hour, came the claim of the last enemy to be overcome—manifesting itself in heart failure. No one present to witness the scene but my nearest earthly friend and divine Love. The healer was faithful to her trust at her home. We declared that the body was not the Life of Man, that God was Life. That Life was not in the body but in God, and stood firm, and passed through the shadow. Oh, what a victory!

Two years have passed since that, and we have been clearing up our consciousness, rooting out the weeds to make room for the growth of the good seed sown at a class course a year ago.

The wife that stood by me in the trying hour continues to stand firm with me in demonstrating the Truth that God is Life, and we have had some beautiful demonstrations. We have been enabled to overcome many seeming barriers, and are striving to have in us the Mind that was in Christ Jesus.

*Geo. A. Fleming, Shippensburg, Pa.*

THERE has been for some time a growing desire with me to express my gratitude for the Christian Science Bible Lessons. It would be impossible to enumerate the many ways they benefit. An incident occurred last week that is one illustration of their mission and of their power.

A neighbor came under the claim of la grippe, which finally assumed the form of inflammatory rheumatism. Mr. S. had been called in on Tuesday to take charge of the case in Science. By Saturday night the claim had yielded. The patient was resting comfortably, and the family were rejoicing in the triumph of Truth over error. The next day, Sunday, friends of the patient dropped in and error was voiced. Before night a relapse had set in, and error again seemed to be in power.

On Monday, at 2 P.M., the mother of the patient becoming alarmed at his condition, a messenger was sent asking me to come to them—Mr. S. being away. I took with me the *Quarterly* and *Science and Health*, thinking I would suggest that we study the morning lesson for that week. The subject was "Life."

When I entered the room I found the fire had been extinguished and the window raised, allowing the raw winter wind to blow in upon the patient, who begged for the air, as he was "smothering and burning up."

I said, "We cannot see the unreality of a fever if we yield to it this way, and it is unjust to the others in the room to have no fire and the window open." So the fire was again started and the window lowered, and we proceeded to study the Bible Lesson. I will mention here that the patient was lying rigid, not able to move hand or foot, and had lain so since the preceding night. Before the lesson was half finished he began to move, sat up, put both feet on the floor, and later laid down, moving with freedom and with but little pain. We finished the lesson and I left him at five o'clock, talking rationally with his family. As we finished the lesson, a brother of the patient came in to offer his services to go for a doctor, as another brother had told him, "Something must be done, or Dick will die." He went away satisfied that something had been done and a doctor was not needed.

I know from practical experience that we cannot be too faithful in studying these lessons, so carefully prepared by the committee for that work.—*Hattie Sims, Harris, Col.*

I HAVE been a great sufferer for many years from eczema. I tried many doctors and every remedy that I heard of, expending hundreds of dollars and receiving no benefit. I wondered why I could not be healed of this dreadful, annoying, disfiguring claim as others were.

In March, 1897, I was in terrible suffering, and a friend advised me to try Christian Science, saying she felt sure it would heal me. I got "Science and Health with Key to the Scriptures," and read it, but I could not seem to get the meaning. It was so different from my old religious beliefs. I was brought up in the M. E. Church, and in later years joined the Presbyterians.

In August, 1897, a healer came here to see an invalid. I related my trouble to her and began treatment. For some

time I did not seem to improve, so I stopped treatment for a while and studied. I procured the *Quarterly* and nearly all of Mrs. Eddy's works, and with them and my Bible and *Journals* I learned a great deal, and then took more treatment. This state of things continued for more than a year, and then the eczema, with many other claims, began to leave; I had weak eyes, rheumatism of the hip, kidney troubles, and other minor diseases.

About two years before I broke my arm, and up to my coming into Science it had been of little use, being stiff and not at all natural. Now I can shut my hand close, and it is supple and painless.

I am healed. I love our dear Mother and her beautiful words, for it is through her faithfulness I am enabled to understand and demonstrate the Bible promises. The healing has been slow, but sure, and the Bible is like a new book since I have the Key which unlocks the understanding. The *Journal* and *Sentinel* I love, and can hardly wait for their coming.

I was a Presbyterian for over twenty years, but I never realized what religion and the love of God was until I came into Christian Science. Now I am trusting in Truth, I see how I can love my neighbor and my enemies.

*M. E. Tibbetts, Preston, Minn.*

FROM childhood I had been an invalid, and it was during one of the sieges of illness that I first heard of Christian Science, and it came through my nurse, who has since become a student of Christian Science. At that time I paid but little attention to it; but when some time later my physician told me that there was no hope for me in medicine, I remembered what the nurse had said. The seed she had sown was bearing fruit. I went to a loyal Christian Scientist and was healed; and with the physical healing came an intense desire to know more of this Christ-like work. In a little while I took class instruction, and joined the First Church of Christ, Scientist, at Detroit.

One of the features of my healing, the one that was instantaneous, was that of my sight. For some time I had worn glasses, and with them I could not read without severe suffering. After the first treatment I never again put them on; and I can truthfully say I forgot I had them, so completely was the need for them wiped out of consciousness. My healing, as a whole, was slow, but sure; and it came to me as my

understanding of our dear Mother's teachings in Science and Health removed the mortal fears I held to.

Last spring we moved to Lewiston, and have been holding Sunday meetings in our home. The attendance at the service and Sunday School is gratifying.

At West Branch I have held a few meetings, and I desire to give a case of impersonal healing there. A child lay at the point of death. Upon being informed of this a Scientist went into the home, and to her came such a clear sense of the Allness of God, and the realization that there is no death, that the child began to improve at once, though mortification had already set in. It is needless to add that the child was completely restored.

In closing I desire to give my earnest thanks to the *Journal* and *Sentinel* for the good derived from them.

*Minnie A. Bigelow, Lewiston, Mich.*

I HAVE a limited knowledge of Christian Science and of electricity, and a good knowledge of telegraphy, and have often been amused at the scepticism of mortals and their stubborn resistance to accepting a scientific reality.

In the early '70's, shortly after the Union Pacific telegraph line was strung, the Pawnee Indians who frequented the small village in Nebraska where I was working, had a great curiosity to know what the telegraph was. In those days their avocation consisted in reporting semi-monthly at the agency warehouse to draw their rations, and I had little else to do than to visit with them. So I would agree to explain to them the mystery of the telegraph if they would teach me to speak their language. Often I would spend hours at a time in beating into their dull minds the information that the telegraph was for the transmission of intelligence from one place to another, and then the next point upon which they would desire enlightenment was how long a time it required to send word to Omaha, about one hundred miles distant. More time would be spent in explaining that the telegraph practically annihilated distance, and that it took no longer for the words to reach Omaha than for the sound of one's voice to reach another person in the same room; and then they would say (very much like many of their white brethren to-day after some simple explanation of Christian Science), "This cannot be true. I knew all the time that you were lying." They would argue that a hundred miles was a greater distance than a few feet, and arrive at conclusions satisfactory

to themselves, as do those who oppose Christian Science, and by reason of their ignorance I could not demonstrate to them my knowledge of telegraphy; I haven't, as yet, sufficient knowledge of Christian Science to assume to demonstrate it to others, but others here have. After years of experience the Indians comprehended the benefits and usefulness of the telegraph, and my present neighbors, in steadily increasing numbers, are beginning to admit that Christian Science brings good results.—*F. B. Carly, Chadron, Neb.*

I WISH to tell of a beautiful demonstration over a severe mishap some fifteen months ago. My little girl, then about four years old, came in screaming. I was up-stairs at the time, and when I reached the kitchen I saw a pitiful sight. There she stood with her little hands over her left eye, her face and hands covered with blood, and on the floor beside her lay a large pair of scissors. She said her little brother had pushed her and she had fallen with the open scissors, the point of which had pierced her eyeball. I had been in Christian Science but a few months, and felt greatly alarmed. I quickly tied up her eye, never looking at it, and ran to a neighbor Scientist and asked her to call a practitioner who lived close by. She was not at home, and as something had to be done immediately, I felt I must try to make this demonstration myself. I took the child on my lap and commenced treating myself for fear, using the verse from Isaiah, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." My fear soon abated and I knew that God would help us. I also used the 121st Psalm. "I will lift up mine eyes unto the hills, from whence cometh my help," etc. The child soon went to sleep; I laid her down on the bed and she slept for about four hours undisturbed; when she awoke she said, "Mamma, my eye is almost all well now." As soon as the practitioner returned she came to our house to see what was the trouble. She said the work was done, and her help was not needed. Two days after this the bandage fell off and the eye, which had been closed since the accident, had again opened, and I could see plainly the three cornered cut from the scissors. In three weeks one could hardly see any difference between the two eyes, and to-day one is as perfect as the other.

*Mrs. C. D. Philips, Denver, Col.*

IN July my little boy appeared to be so seriously injured that there was small hope of his recovery. A cow had gored him in the right breast, making an ugly wound. An aperture the size of an egg was made through the breast, and a portion of the right lung protruded. The sides of the wound were jagged and torn, and his breath came with an effort, as though the lung was injured. My wife and I were so much alarmed at the apparent severity of the injury that we were beside ourselves. We asked the little fellow what treatment he wanted, and he quickly responded "Christian Science; I don't want a doctor, telephone to Mr. S. to treat." His mother took Science and Health and read to him, which in a measure quieted him. I telephoned Mr. S., and shortly afterward the boy was sweetly sleeping. Friends and relatives gathered around, and consoled (?) us with such observations as that he would keep his bed at least two weeks, if he ever recovered. Within thirty hours after the injury he sat up and played checkers. In sixty hours he had walked with me down town, a distance of several blocks, had played around the yard all day, even climbing at times. We paid no attention to the injury after the third day, and in six days the wound had closed, leaving only a crust two inches long by one-fourth of an inch wide. There was no soreness whatever, no pain, and no complaint from him. The power of Truth was made manifest, and the nothingness of error shown.

We cannot express our gratitude to the Great Principle and the agency thereof that wrought good from apparent error to the end that our little son, whom we feared we had lost, has been restored to us every whit whole.

My partner, who predicted a long confinement in bed, now says, "It is hard to convince a man against his will," but that he is beginning to believe there really is something in Christian Science.—*Oscar D. Kirkland, Richmond, Texas.*

I HAVE sold thirty copies of Science and Health and given away about four thousand tracts. I take the *Sentinel* and four copies of the *Journal* that I keep loaned out.

A lady a few miles from here heard of my wife's healing and wrote for treatment. My wife took the case. The claim was a complication of diseases, and she had not walked for twelve months, unless some one held her up. She is now walking and doing her own work, has Science and Health and "Miscellaneous Writings," and has made some good demonstrations for her children. Her husband has also be-



gun investigation, and has overcome the tobacco habit. Our cook had very severe chills last fall, which yielded in two weeks' treatment. I treated a lady for a bone felon and she was well in three days.

A year ago I called to see a woman, the wife of a tenant on my farm near town. She had malaria and chills, and the doctor had just told her that she was liable to an attack of hemorrhage fever if she did not take a thorough course of medicine. I began to talk with her about Christian Science, explained what it was and the rules for demonstrating the Science. The next day she was up and said that she would not take any more medicine, and asked me to help her. I did so, and she soon realized health, and has been demonstrating for herself and family of five children, and they have not used any medicine since. This autumn she cured her husband of hemorrhagic fever in two weeks. She is a very grateful and happy woman, has Science and Health and "Miscellaneous Writings," and is a faithful student.

My wife and I have never enjoyed such perfect health, and as for happiness, we can truly say that one day in Christian Science is better than a thousand in Methodism.

*G. A. Phillips, Washington, N. C.*

I wish to express my gratitude for the Truth which God has given to us through our Mother, the one who heard His voice and followed Him. For nine years it has been a source of wonderful help and comfort to me, but I wish now especially to tell you of a demonstration that, through the understanding of the Principle which Christian Science has revealed to us, I had with a little patient.

I was asked to take a little girl, six years old, to a dentist. The appointment was made, and a day or two before the time I gave her three treatments, lest any fear about going might suggest itself to her. When the time came she was very happy, and all the way wondered what it was going to be like, saying, "I've never been to a dentist in my life."

The work to be done was considered very painful by the dentist, but whenever he left us alone we talked about the Allness of God, and tried to see the non-intelligence of matter, and realize mind as the only Substance.

As the work went on, whenever the instruments were out of her mouth, the child persisted in singing, which is very characteristic of her. She was in the chair two hours and a quarter, had three cavities attended to and the teeth polished,

without the slightest suggestion of pain or fear. When the dentist lifted her from the chair he kissed her and said, "You are the best little patient I have ever had."

A few days later the child came to me and said, "Will you write to the *Journal* and tell them about our demonstration, so some other children will know what God did for me?"

*J. M. S., Utica, N. Y.*

SEVERAL weeks ago we had the privilege in Cleveland of listening to a lecture on Christian Science given by one of the official Board of Lectureship. The influence of this lecture is widespread from the awakening of Christian Scientists to more constant and prayerful work, to the business man and society woman who, from little or no thought, unless antagonistic, as to what Christian Science is, were roused to deep interest and earnest questioning. One who, while he was not a scoffer, did not care to hear anything on Science, said, "The lecture presented matters in a new light, it was dignified and conclusive," and the result has been an interest in everything that is connected with the movement of Science. Others were impressed by the "kind of audience," which was made up of the cultured people of Cleveland. There were those also who were healed physically, and those who came in mental darkness and suffering "saw a great light." Since the lecture our Church services have been so largely attended that it seems as if the hall would burst its walls, and that means a church building of our own in the near future. The attendance in our Sunday School has also increased, and the call for healing work is greater. With all this comes the assurance that we are being "knit together in love" as never before. Again we turn in gratitude and love to our Mother, who is always willing to be the Mother who "travails in birth until Christ be formed in us" (Paul).—*L. S. S.*

SOMETIMES people are surprised to hear that we apply Christian Science to animals, yet on page 542 of *Science and Health* we read, "God is the Life, or Intelligence, which forms and preserves the individuality and identity of animals as well as men."

I want to tell you what the Truth did for my Kitty. One day when mamma was away from home and Kitty left out of doors, some dogs caught her and tore the fur and skin off the under part of her body. Had it not been for the Truth we would have thought it right to kill her rather than to let her

suffer. But we had the better way right at hand. Mamma began to treat her, and in a few days the skin and fur commenced to form, and in a short time she was as beautiful as ever. I call her my Christian Science Kitty, because she is so intelligent. We also have a horse I call a Christian Science horse, because so many naughty traits have entirely disappeared. Many things have been done for me, and how thankful I am for that dear book, Science and Health. Christian Science will surely help everybody if they are willing to part with error.

I am now eleven years old, and I hope always to be found trying to be a Christian Scientist.

*Richard Millar, Omaha, Neb.*

In the year 1884, after being under the care of several doctors for enlargement of the heart and other troubles, each doctor pronouncing my case more serious than the other, I heard of Christian Science, and in a despondent condition, hardly daring to hope for help, I turned to it for treatment. To the great surprise of myself and my friends, I was healed inside of a week. It was the cause of much inquiry at the time, as very little had been heard of Christian Science in our place, and many, seeing what it had done for me, were induced to try for themselves, and were helped.

Shortly after I entered a class of instruction, at the end of which I felt I was a new being. Science and Health has been my guide many years. My Bible is a changed book, although I was a student of it, having had a class in the Methodist Sunday School for nearly fourteen years. Truths I had never known are now opened up to me. The Word as found in Christian Science has indeed been a lamp unto my feet, and a light unto my path, and during the years spent in this grand work I have witnessed many wonderful demonstrations.—*E. J. Marvin, Salem, Mass.*

ABOUT four years ago a few of us who were interested in Christian Science, together with a Scientist from an adjoining city, met at a private house to study the Bible Lessons. In January, 1896, we organized as the First Church of Christ, Scientist, of Newark, New Jersey, and in January, 1898, we organized and were incorporated under the laws of the state of New Jersey, and the certificate was filed in the clerk's office of Essex County the next day. We had been holding services in a hall until September, 1897, when we

obtained a small, unoccupied church, which has since been our home. We have now fifty enrolled members, with an average attendance of about ninety. There has been much good work done, and it is constantly increasing. We go forward, patiently working and waiting, and our daily prayer is that we may prove worthy of the infinite blessings bestowed by the teachings of Christian Science. The *Journal* and *Sentinel*, are our loved visitors, coming to us filled with blessings which gladden the heart and brighten the pathway, helping us to realize more of the blessed Truth, which makes men free.—*E. T., Newark, N. J.*

KNOWING that the Field is always glad to hear of the good work, we send the account of an organization of First Church of Christ, Scientist, Plattsmouth, Neb. We organized December 17, 1898, with fifteen charter members. Plattsmouth is a city of about eight thousand inhabitants, situated on the Missouri River, about twenty miles south of Omaha. All dear brother and sister Scientists know the work of a pioneer in this Cause; but the joy of bringing freedom to humanity far outweighs all efforts made. The world is wanting something better than it has, and let us manifest a Church that will proclaim glad tidings. "Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity." (*Miscellaneous Writings*, page 155.)

*M. M. D., Plattsmouth, Neb.*

I HAD started to my work in the woods one day, when one of the most severe snowstorms that has struck Michigan in the last thirty years came on, and I did not get to the woods but went to town. I started back, but during this time my wife got worried about me, and went across the road to ask a neighbor to go after me. While there our little girl, two years old, got out of doors, and as my wife was returning home she found her almost frozen, with her little bare hands in the snow. They were black, and she could hardly breathe when I got home. My father, who is a Christian Scientist, had come home with me. He treated her. In a little while she said, "Grandpa, my fingers are dirty," but in an hour the discoloration was all gone. That was the quickest demonstration I ever saw. Her hand swelled very large,

but soon broke, as all error will when rightly handled. We both feel very thankful for what Christian Science has done for us.—*F. J. Moffit, Manton, Mich.*

I HAVE been practising Christian Science for about six years. The claim of want has been the greatest problem I have had to solve. I was obliged to begin at the bottom round, my husband not a Scientist, out of employment, and during what the world said was very hard times. I seemed to grasp the Truth so clearly that I saw that Principle always lived and worked the same, so by constantly holding to this statement we have progressed from a small position to a better, then still higher, until want is known no more.

I often read the passage from *Science and Health*, page 367, line 16, and see how evil claims can all be met through Mind if we only look in that direction, also how necessary, along with our declarations, is the acting as though we believed in Good. We are told that faith without works is dead. Do we not too often deny sickness and other evils, then give them power, by making a reality of them?

*E. D., Muskegon, Mich.*

ABOUT two years ago I heard of Christian Science, and was told that an understanding of the Principle as taught in *Science and Health* would heal disease. I purchased the book, read it through, but it was Greek to me. I did not understand one word. I called upon the lady from whom I bought my *Science and Health*, and told her of my disappointment. She read a few passages aloud, and instantly the light dawned upon me, and from that time on I have been able to destroy sickness for myself and family. It has been proven to me that anything of value has to be dug out. My wife has been healed by reading *Science and Health*.

It is a wonderful thing that proves to a man he has no enemies, and that there is no pleasure in using tobacco or getting drunk.—*Harry Justice, Chillicothe, Ill.*

I WAS told that it was useless for me further to distribute Christian Science literature in this community, as what had been distributed had not been read. My reply was that our work was to sow the seed of Truth, leaving results with God.

The distribution went on, and the result has been that a little Church has been organized and regular services are held

every Sabbath. The *Journal*, *Christian Science Sentinel*, and *Quarterly* are all most welcome messengers.

*Helen E. Sutherland, Goddard, Kan.*

I HAVE been a traveling salesman for forty years. I was healed through Christian Science of inherited semi-monthly headaches, bronchial difficulty of a distressing nature, and last, but not least, of hernia. I have overcome seeming death in relapse from pneumonia, a broken shoulder, cancer, and many other claims.—*C. C. Sabin, Richford, Vt.*

FOR years I was a great sufferer with numerous diseases. Finally I was taken with sciatic rheumatism, and under a doctor's constant care for two years and a half. About this time my attention was called to Christian Science, and I was healed of all my troubles in a few days, for which I am very thankful. Since being healed I have been able to heal others.—*Mrs. Joanna Webber, Highlands, Col.*

THE inscription on the souvenir spoon has enabled me to have a beautiful demonstration over the claim of hunger that was unnatural even to mortal mind.

*Charles M. Howe, St. Joseph, Mo.*

## "THE SPINNING-WHEEL AT REST."

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EDWARD A. JENKS.



## EDITOR'S TABLE.

### THE SCAPEGOAT.

**I**N Leviticus 16 we read that the high priest performing the office of sacrifice shall "take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering; . . . and he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation," and "cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat;" and he "shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

The scapegoat is a proverbial animal in both sacred and profane history. There is scarcely a more common word in our language than "scapegoat." "I will not be made a scapegoat for you" is a frequent exclamation of anger or indignation. The scapegoat, in its allegorical character, has played an important part in human affairs in all ages. In its religious or sacrificial character it has had special significance.

The officiating high priest, in ancient times, placed his hands upon the goat's head, and confessing "all the iniquities of the children of Israel, and all their transgressions in all their sins," permitted the goat to escape into the wilderness. The animal was supposed to have borne away all the sins of the people of Israel, into a land not inhabited. Hence it was a scapegoat.

This ancient Jewish plan of atonement has by no means passed away. The theory of sacrificial atonement which yet seeks to make the Nazarene of nineteen hundred years ago the scapegoat for the sins of all the sinners of the world, is but an attempted perpetuation of the old Scripture doctrine. Yet it is manifestly a mistaken attempt, for long ages before, the ancients had ceased to sacrifice human beings as sin offerings. Moses led the crusade against human sacrifice, and brought about the substitution of animals for men.

Must Christianity continue customs long since abandoned by the ancients? While this theory is yet held by many, it is nevertheless the boast of Christendom that one of the

great works accomplished by missionary effort has been the abolition of human sacrifice among certain of the heathen, who not many years ago practised it. Can it be that the Infinite Father inaugurated a custom so barbarous that Christendom must needs abolish it for itself and wage upon it a warfare of destruction as a ceremonial rite of the heathen?

It is high time the scapegoat theory were eliminated from the Christian religion. It is but a relic of ancient heathen superstition, and, like many another ancient Oriental custom, seeks its own perpetuation in the name of religion, and has crawled with serpentine stealthiness into the heart of modern Christianity.

There is nothing more clear in the teachings of our text-book, "Science and Health with Key to the Scriptures," than this, that the doctrine of sacrificial atonement is no part of genuine Christianity. With the annihilation of this doctrine necessarily falls the scapegoat theory. The one is but the complement of the other.

May we not, then, properly inquire whether we are accepting and obeying the teachings of our text-book, if by any theory, thought, purpose, or act of ours we tend to keep active in our lives and in our ranks this outgrown conception? Does it, or does it not, prevail in our ranks? Have we, or have we not, overcome it? Are we, or are we not yet, in greater or less degree, the victims of this ancient superstition? Let us frankly and sincerely consider these questions.

We feel it our duty plainly to say that after a long, careful, and, we trust and believe, impartial survey of the field, we see that the scapegoat theory is yet lamentably prevalent among us. The attempt to excuse our own sins by charging them upon another, or others, is flagrantly noticeable. There is too much fondness for shifting the blame to others for all that seems wrong, or not in accordance with our liking. Like Adam, we are wont to say, "the woman did tempt me." "I did not do it of my own will; the will of another, or of others, caused me to do it." We cannot honestly lay the blame for our own sins upon others. We have—so say the Bible and our text-book—our own salvation to work out. If we would be saved, we must, each for ourselves in very great measure, become our own scapegoat. We can never overcome sin in ourselves by seeing it only in others. We can never justify our own failures by charging them upon a fellow worker. We can never escape the just punishment of our own wrongful acts by mentally placing our hands on the head of a

scapegoat and sending it off into the wilderness, nor sanctify ourselves by riding upon its back; and the sooner we awaken to this fact, the more rapid will be our growth and the less sin we shall have to atone for.

We may as well confess that if we are dishonest in our acts, it is not the dishonesty of another, but a moral deficiency in ourselves. If we commit any wilful sin, it is not the sin of another, but a quality yet undestroyed in our own consciousness. Until sin has been eliminated from our consciousness, we are its servants, and, humanly speaking, there is a depth of sin that is nothing short of degradation and ruin. No flippant intellectual or mental denial will suffice to remove from us the burden of sin. Only through cross-bearing and purgation can it be removed. If this is not clearly taught in Scripture and our text-book, we have mis-read them, and are daily mis-reading them.

One of the mischievous consequences of the scapegoat theory is that we give power to the scapegoat. If we keep our thought so in harmony with divine Love that we are barricaded against the claims of error, we are most effectually protecting ourselves, and none can enter the household of our thought and turn us from the path of rectitude and duty.

By constantly living in the belief that ghosts exist, we see ghosts. By giving power to evil, we make it real to our sense, and thereby become its victims. If we permit the mists of error, in its personal aspects as well as impersonal, so to thicken around us as to blind our vision, instead of rising above, we may be sure that we shall continue to look through them. Only as we rise above the mists of mortal or personal sense do we become successful healers and teachers. By keeping ourselves mentally in the "secret place of the most High," we reflect mental and physical harmony for ourselves and others, not otherwise. Let us cease consuming our time in looking for personal scapegoats, and address ourselves to the demonstration of the impersonal Truth as it has been taught us.

If we turn more frequently to our Leader's writings and refresh our thought with copious draughts from these health-giving fountains of Truth, error will vanish more rapidly from our consciousness. Let us take a draught from "Obedience" in "Miscellaneous Writings," page 118, as a present means of grace. We there read, "Self-ignorance, self-will, self-righteousness, lust, covetousness, envy, revenge, are foes to grace, peace, and progress; they must be met

manfully and overcome, or they will uproot all happiness. Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you,—and obedience crowns persistent effort with everlasting victory."

We place special stress upon the word "manfully" in the above. We are here enjoined not to seek to overcome self-ignorance, self-will, self-righteousness, lust, covetousness, envy, and revenge in a scapegoat, but in ourselves. Self-overcoming is manful, and in this work we can indeed be of good cheer; but is it manful to seek to fasten our own guilt upon another? Is this the sort of warfare enjoined upon us by our Leader?

Again:—

"Evil is impotent to turn the righteous man from his uprightness." The earnest and constant endeavor to keep ourselves so imbued with the Divine consciousness that when the tempter comes, no matter from whence or in what form, he shall "find nothing in us," is our best protection, and we are thus certain to harm no one and add to our own growth.

In this connection we should carefully read the latest word of loving admonition from our watchful Leader entitled, "What our Leader Says."

---

#### AS TO THE ORDER OF CHURCH SERVICES.

THERE still seems to be some questioning as to the meaning of the order of service, as set forth in the May Journal of 1896, first page. One question is, as to whether the Church Rule contained in the Manual shall be read by the Branch Churches. We will say, it is our understanding that this rule is to be read only in the Mother Church.

It is also our understanding that the Church Tenets on Communion Day are to be read only in the Mother Church.

In compliance with requests, we herewith republish the order of service to be followed in the branch churches. On ordinary Sundays the following is the order:—

1. Organ voluntary.
2. Anthem by choir.
3. Hymn.
4. Reading Scriptural selection.

5. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Announcing any necessary notices.
8. Reading of Lesson-Sermon.
9. Collection and solo.
10. Hymn.
11. Reading Scientific Statement of Being and pronouncing benediction.

The following is the order for Communion Day:—

1. Organ voluntary.
2. Anthem by the choir.
3. Hymn.
4. Reading a Scriptural selection.
5. Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.
6. Hymn.
7. Announcing any necessary notices.
8. Collection and solo.
9. Reading the Lesson-Sermon.
10. Kneeling in silent Communion; concluding with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
11. Hymn.
12. Reading Scientific Statement of Being and pronouncing benediction.

On Wednesday evenings the following is the order:—

1. Organ prelude.
2. Hymn.
3. Reading from the Bible and correlative passages from "Science and Health with Key to the Scriptures."
4. Silent prayer with audible repetition of the Lord's Prayer (spiritual interpretation omitted).
5. Hymn.
6. Experiences, testimonies, and remarks on Christian Science.
7. Closing Hymn.

When there is no organ, choir, or soloist, these parts of the order, of course, cannot be followed. In such cases only the hymns are sung, and the rest of the service held.

### AS TO QUESTIONS.

QUESTIONS calling for answer should not be sent to the Rev. Mary Baker Eddy nor to Mr. Frye, her secretary. Questions of such character that they require answering should be addressed to the proper department in Boston.

We are aware it is difficult for the Field always to know to whom to address inquiries. The work at headquarters is necessarily divided into separate departments.

The publication of the works of the Rev. Mary Baker G. Eddy is a separate department, and everything relating to this department, of whatever nature, should be addressed to Mr. Joseph Armstrong, C.S.D., Publisher.

All applications for membership in the Mother Church and matters pertaining thereto should be addressed to Mr. Wm. B. Johnson, C.S.B., the clerk of the Church.

Matters relating to the Massachusetts Metaphysical College and Board of Education should be addressed to the Board of Education.

Matters relating to the Lectures should be addressed to the Board of Lectureship.

Matters relating to the Publishing Society, namely, the *Journal*, *Sentinel*, *Quarterly*, pamphlets, tracts, etc., come within the province of the Christian Science Board of Trustees and the Business Manager of the Publishing Society, Mr. Joseph Armstrong, C.S.D. All inquiries, remittances, and other matters pertaining to the literature should be addressed to the Christian Science Publishing Society.

All inquiries or matters pertaining to cards, church notices, places of the meetings of Christian Science societies, Christian Science Institute, Dispensaries, and Reading Rooms, should be addressed to the Christian Science Publishing Society. All inquiries with reference to the publication of pamphlets, tracts, or the designation of newspapers in which Christian Science matter shall be published, belong to the Christian Science Board of Trustees and the Business Manager. Letters addressed to the Christian Science Publishing Society requiring the action of the Board of Trustees will be duly presented to the Board.



Only letters relating to reading matter published in the *Journal* and *Sentinel*, and articles or communications for publication, should be sent to the Editorial Department. It is not the province of the editors to answer promiscuous questions relating to all branches of the work. They have neither the authority nor the information necessary to do so.

Many questions are sent to the editors, business manager, and others, both by letter and telegram, that it is impossible for them to answer. It is best for the workers in the Field to rely more upon divine guidance and less upon human, in working out the various questions that arise. Having worked them out for themselves it will be their demonstration, and not that of some other person. We recognize the fact that there are certain current matters concerning which workers in the Field must sometimes make inquiry, but by far too many questions are sent in to headquarters that can only be answered through the work and demonstration of the inquirers themselves. We especially request that the numerous inquiries as to the meaning of Church Rules and By-laws cease. We have no information relative to these not possessed by the Field. These Rules must speak for themselves. They are their own interpreters.

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#### AS TO THE LECTURESHIP.

THERE seems to be a failure on the part of many of the Churches to understand one of the main purposes for which the Board of Lectureship was instituted. The intention evidently is to reach those who are strangers to the truth regarding Christian Science, or who are interested enough to listen to a public discussion regarding Christian Science, but who, so far, have not been reached by other methods. As a matter of experience, in some cases nine-tenths of the audience will be composed of those who are either strangers or inquirers. A Church, by arranging for a lecture, becomes an instrument for the propagation of the truth regarding Christian Science in the whole community; for when lectures are given in public auditoriums the interest of the press is aroused, and in many cases the whole lecture, or a large part of it, is published, and can be quietly perused at home by those who were not even interested enough to attend the lecture.

When we think of the great effort that is being made through the press and platform and through the publication of pamphlets, to mis-state Christian Science, it seems very clear that all the loyal Christian Scientists should be intensely in earnest at this time, in using all the means which our Leader has furnished them for letting the light of Truth shine.

Any one who has read the published lectures will notice that the life and work of the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, have been accorded their true place in history, and will also notice how inquirers are directed to the study of the text-book of Christian Science, "Science and Health with Key to the Scriptures." In view of the unjust attacks which are being made upon the Leader of this great movement, any one can see the importance, not of answering these attacks in the spirit in which they are made, but of stating clearly, earnestly, and lovingly the Truth, so that the earnest seeker and the innocent may not be misled. Also, in view of the misrepresentations regarding Christian Science on the part of those who do not understand it, it is important that all honest seekers should be directed to the text-book from whose pages they not only may learn what the Truth is, but how to demonstrate it and make it a practical force in their lives.

The delay on the part of some of our Churches in not calling a member of the Board of Lectureship to present the claims of Christian Science in their community, seems not in accord with the demands of the hour. The fact, evidenced in these columns, that many of our smaller Churches have easily raised the necessary funds, conclusively proves that the delays are not due to any financial lack. Wherever a Church has been really in earnest, ways and means to pay all the expenses of a lecture have readily been provided. What adequate reason, then, is there for the failure of these Churches to employ this efficient arm of our service? The people of this country are eager to know what Christian Science is. The Lectureship has wisely been provided to meet this need.

What stronger evidence, then, is there of loyalty to the Cause and of obedience to its By-laws on the part of all Christian Science Churches than to have the lectures regularly as provided for in the Church Manual?

## CHURCH BY-LAWS.

The following By-laws have recently been adopted:—

The number of First Members of the Mother Church shall not exceed one hundred.

Owing to the change in our church ministry, all the students of Christian Science must drop the title of Reverend, and Doctor, except those who have received these titles under the *laws* of the *state*. My beloved brethren will some time learn the wisdom of this By-law.

The Mother Church, and the branch churches, shall not confine their membership to such persons only as have been students of their Readers.

The subject of the Lesson-Sermon in the morning services of the Mother Church, and of the branch Churches of Christ, Scientist, shall be repeated at their second service on Sunday. The correlative Biblical texts in the Lesson-Sermon shall extend from Genesis to Revelation. The subject given in the International Series shall be discontinued.

ARTICLE IV. Sec. 6. Members of the Mother Church who are, or may be appointed, Readers to conduct public services, shall be thorough English scholars. They shall make no remarks explanatory of the Lesson Sermon at any time during the service; but they shall read all notices and remarks that may be printed in the Christian Science Quarterly. This Church By-law applies also to the Readers in all the branch churches.

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FREE DISTRIBUTION OF LITERATURE.

UPON the recommendation of a Christian Scientist known to the Publishing Society, the *Sentinel* and the *Journal* will be sent free for one year to any Public Library having a Reading Room. This free subscription may be continued if the recommendation is renewed.

UPON request from the clerk of a church where a lecture is to be given, copies of the *Sentinel* will be sent by mail, postpaid, for free distribution to strangers and inquirers at the lecture. Order blanks may be had from the lecturers, whereon clerks will specify the number of copies required for this purpose. These orders should be sent to the Chris-

tian Science Publishing Society early enough to secure delivery of the papers in time for the lecture. If sent by express, they will be sent at the expense of the receiver.

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The next admission of candidates to membership with the Mother Church will be June 3, 1899. Applications to be presented at that time must be in the hands of the Clerk of the Church on or before the 15th of May.

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A MINISTER in a western city preached a sermon on the "Facts and Fallacies of Christian Science." A local Scientist replied to this sermon in public, and prefaced his remarks by saying: "On listening to his sermon, I was surprised to note that the reverend gentleman did not say one word against Christian Science—but merely made an attack on his conception of it; which, by the way, was not in the slightest degree similar to what students of the Science understand it to be."

These remarks are equally applicable in the thousand and one other instances of unwarranted attack from the pulpit.

EACH one is apt to think his "problem" harder than that of any other. May we be permitted to suggest that, from our point of observation, there is no *monopoly* in this respect?

If we were asked, What is the sin most difficult of destruction? we would say, *self-righteousness*.

ONE would better be awakened by hard knocks or rough shaking, than to remain forever asleep.

CHRISTIANITY is a religion of Science, not merely of human sentiment, or opinion.

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**GALVESTON, TEX.**—First Church of Christ, Scientist.—First Reader, James D. Sherwood.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M. 8 E. corner 22nd St. and Ball Ave.

**GARDINER, ME.**—First Church of Christ, Scientist.—First Reader, John P. Dorr.—Services: 10.45 A.M., A. O. U. W. Hall; Friday, 7.30 P.M., Room 6, Danforth Block.

**GENEVA, ILL.**—First Church of Christ, Scientist.—First Reader, Fred E. Bennett.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. City Hall.

**GLOUCESTER, MASS.**—First Church of Christ, Scientist.—First Reader, Carrie H. Sawyer.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M. Berggren's Block, cor. Middle and Center Sts.

**GRAND FORKS, N. DAK.**—Church of Christ, Scientist.—First Reader, Mrs. Florilla Richards.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. Reading room open daily 2 to 4 P.M. All Christian Science literature on sale, 406 Demars Ave.

**GRAND ISLAND, NEB.**—First Church of Christ, Scientist.—First Reader, E. F. Bruce.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M. Reading rooms open daily from 2 to 4 P.M. Room 12, 2nd floor, Independent Bldg.

**GRAND JUNCTION, COL.**—First Church of Christ, Scientist.—First Reader, Frances A. Moore.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M., at new Church Edifice on First near Main St.

**GRAND RAPIDS, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Ida M. Studley.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M., in Ladies Literary Club House, 49 Sheldon St.

**GREEN BAY, WIS.**—First Church of Christ, Scientist.—First Reader, H. McDonald.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. Shaylor Bldg., Adams and Pine Sts.

**HAMILTON, ONT.**—Church of Christ, Scientist.—First Reader, Mrs. Margaret H. Wilson.—Services: 11 A.M.; Friday, 8 P.M. Green Bros' Hall, King St. E.

**HART, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Lydia L. Richmond.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Thursday, 7.30 P.M.

**HARTFORD, CONN.**—First Church of Christ, Scientist.—First Reader, John O. Bartlett.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Y. M. C. A. Building, 515 Pearl St.

**HAVERTHILL, MASS.**—First Church of Christ, Scientist.—First Reader, Miss Ada B. Berry.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. The Bartlett, Main St.

**HORTON, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Della M. Soper.—Services: 11 A.M. Mann Building.

**HOUSTON, TEX.**—First Church of Christ, Scientist.—First Reader, Mrs. Jennie M. Myers.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. 1007 Rusak Ave., near Main St.

**HOWARD, PA.**—First Church of Christ, Scientist.—First Reader, William H. Long.—Services: 10 A.M. and 3 P.M.; Sunday School, 2 P.M. West Main St.

**HUDSON, MASS.**—First Church of Christ, Scientist.—First Reader, Harry S. Waterhouse.—Services: 10.30 A.M.; Sunday School, 10.45 A.M., G. A. R. Hall, Wood Sq.; Wednesday, 7.30 P.M., 56 Main St.

**HUMBOLDT, NEB.**—First Church of Christ, Scientist.—First Reader, Abram Hoagland.—Services: 11 A.M.; Wednesday, 7.30 P.M. Bohemian Hall.

**INDEPENDENCE, IA.**—First Church of Christ, Scientist.—First Reader, Miss Mary A. Hughes.—Services: 10.30 A.M.

**INDIANAPOLIS, IND.**—First Church of Christ, Scientist.—First Reader, Mrs. Annie B. Dorland.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. The Propylaeum, North St., between Penn and Meridian Sts.

**JACKSON, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Ella M. Holton.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M. Richard's Block, Courtland St.

**JACKSONVILLE, FLA.**—First Church of Christ, Scientist.—First Reader, Mrs. Annie E. Wood.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. 1 West Monroe St., corner Main.

**JAMESTOWN, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Rose E. Kent.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. Christian Science Chapel, corner Prendergast Ave. and East Fourth St.

**JANESVILLE, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Clara J. Persels.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. Columbia Hall.

**JEFFERSON CITY, MO.**—First Church of Christ, Scientist.—First Reader, Stuart C. Davis.—Services: 10.45 A.M. Jewish Synagogue, 318 Monroe St.

**JERSEY CITY, N. J.**—First Church of Christ, Scientist.—First Reader, Edith M. Watson.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Reading room open daily, except Sunday, from 1 to 5 P.M. Haddonbrock Institute, corner Harrison and Cresscent Aves.

**JOLIET, ILL.**—First Church of Christ, Scientist.—First Reader, Charles B. Jamieson.—Services: 10.30 A.M.; Wednesday, 8 P.M. Rooms 7 and 8, Fargo Building.

**JOPLIN, MO.**—First Church of Christ, Scientist.—First Reader, Sigel Reed.—Services: 10.30 A.M.; Friday, 7.30 P.M. Room 8, New Spring Building, 620 Main St.

**JUNCTION CITY, KAN.**—First Church of Christ, Scientist.—First Reader, J. E. Willes.—Services: 11 A.M.; Wednesday, 7.45 P.M. West 7th St.

**KALAMAZOO, MICH.**—First Church of Christ, Scientist.—First Reader, Cora Evelyn Downer.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. Reading room open daily from 2 to 4 P.M. Parsons' Business College.

**KANKAKEE, ILL.**—First Church of Christ, Scientist.—First Reader, Miss Ida G. Vanderwater.—Services: 10.30 A.M. G. A. R. Hall.

**KANSAS CITY, MO.**—First Church of Christ, Scientist.—First Reader, Will S. Farlow.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Church Edifice, corner 9th St. and Forest Ave.

**KANSAS CITY, MO.**—Second Church of Christ, Scientist.—First Reader, Amanda J. Baird.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M. Warwick Hall (Old Public Library Building), South West, corner 8th and Oak Sts.

**KEARNEY, NEB.**—Church of Christ, Scientist.—First Reader, John H. Roe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Rooms 14 and 26, Midway Loan & Trust Building.

**KEOKUK, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Frances Nagel.—Services: 10.45 A.M. Room 7, Ayer's Building, 513 Main St.

**KINGSTON, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Mercy Nutter Davis.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M. 22 Franklin St.

**KINGSTON, ONT.**—First Church of Christ, Scientist.—First Reader, Thomas J. Kinnear.—Services: 11 A.M.; Wednesday, 8 P.M. Chosen Friends Hall, Princess St.

**KIRKWOOD, ILL.**—First Church of Christ, Scientist.—First Reader, Kate N. Cave.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 7.30 P.M.

**KNOXVILLE, TENN.**—First Church of Christ, Scientist.—First Reader, Addie B. Moore.—Services: 10.30 A.M. 401 W. Main St.

**LA CROSSE, WIS.**—First Church of Christ, Scientist.—Services: 10.30 A.M. and 7.30 P.M., Jewish Synagogue, 8. 4th St.; Wednesday, 7.45 P.M., in Synagogue and Fjelstad's Hall, N. La Crosse.

**LA GRANGE, ILL.**—First Church of Christ, Scientist.—First Reader, Harold C. Shinnick.—Services: 10.15 A.M.; Sunday School, 11.15 A.M.; Wednesday, 8 P.M. Conservatory Hall, Burlington Ave.

**LANCASTER, O.**—First Church of Christ, Scientist.—First Reader, Estella M. Rigby.—Services: 10 A.M.; Wednesday, 7 P.M. G. A. R. Hall.

**LAWRENCE, KAN.**—Church of Christ, Scientist.—First Reader, Marshal A. Edle.—Services: 11 A.M. 7.30 Mass. St.

**LAWRENCE, MASS.**—First Church of Christ, Scientist.—First Reader, Miss Susie M. Lang.—Services: 10.30 A.M. and 7 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M. New Church Edifice, Green St.

**LEAVENWORTH, KAN.**—First Church of Christ, Scientist.—First Reader, Edward H. Keach.—Services: 11 A.M.; Friday, 7.30 P.M. 605 Shawnee St.

**LE MASS, IA.**—First Church of Christ, Scientist.—First Reader, Martha B. Seaman.—Services: 10.45 A.M. Knights of Pythias Hall.

**LE ROY, KAN.**—Fairview Church of Christ, Scientist.—First Reader, Charles B. Norton.—Services: 10.30 A.M.

**LEXINGTON, MO.**—First Church of Christ, Scientist.—First Reader, Miss Charlotte Morath.—Services: 10.30 A.M.; Sunday School, 11.30 A.M. Knights of Pythias Hall.

**LIBERTY, MO.**—First Church of Christ, Scientist.—First Reader, Mrs. Kate Petty.—Services: 11 A.M.; Wednesday, 2.30 P.M. Room 5, Love Building.

**LIMA, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Florence Fullerton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Room 82, Cincinnati Block.

**LINCOLN, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Elgin.—Services: 11 A.M.; Wednesday, 7 P.M. Room 4, Heitzberg Block.

**LINCOLN, NEB.**—First Church of Christ, Scientist.—First Reader, Mrs. Clara E. MacMillan.—Services: 10.30 A.M.; Wednesday, 8 P.M. Church, corner K. and 14th Sts.

**LOCKPORT, N. Y.**—First Church of Christ, Scientist.—First Reader, Lizzie T. Harmony.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M. Christian Science Reading Rooms, 2 Main St.

**LOCKPORT, N. Y.**—Church of Christ, Scientist.—First Reader, A. Ford Michael.—Services: 10.45 A.M.; Friday, 8 P.M., in Church of the Redeemer, corner Church and Ontario Sts.

**LOGANSPORT, IND.**—First Church of Christ, Scientist.—First Reader, Mrs. Clarissa L. Prescott.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M. 522 Broadway.

**LONDON, ENGLAND.**—First Church of Christ, Scientist.—Services: 11.30 A.M.; Friday, 8.30 P.M. 57 Bryanston St., Marble Arch, W.

**LONDON, ONT.**—First Church of Christ, Scientist.—First Reader, David S. Robb.—Services: 11 A.M. and 7 P.M.; Sunday School following A.M. service; Wednesday, 8 P.M. Knights of Pythias Hall, Duffield Block. Dispensary and reading room open from 9 A.M. till 5 P.M., Room 7, same building.

**LOS ANGELES, CAL.**—First Church of Christ, Scientist, of Los Angeles.—First Reader, John P. Filbert.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. Masonic Temple, S. Hill St., between 4th and 5th Sts.

**LOS ANGELES, CAL.**—Second Church of Christ, Scientist.—First Reader, William Yates.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.30 P.M. Ebell Auditorium, 730 S. Broadway.

**LOUISVILLE, KY.**—First Church of Christ, Scientist.—First Reader, Clara Lols Truman.—Services: 11 A.M.; Wednesday, 7.45 P.M. Room 2, Public Library Building, Fourth Ave., between Green and Walnut.

**LOUISVILLE, KY.**—Church of Christ, Scientist.—First Reader, Miss Ione Revenaugh.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M. Reading rooms open 10 A.M. to 6 P.M. 628½ Fourth Ave. The Fonda.

**LOWELL, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Emeline A. Merriman.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. Folliard's Building, Palmer St.

**LOWELL, MASS.**—Second Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. Odd Fellows' Building, Middlesex St.

**LYNN, MASS.**—First Church of Christ, Scientist.—First Reader, Charles H. Waitt.—Services: 10.30 A.M.; Sunday School at same hour; Wednesday, 7.30 P.M. Christian Church, Silsbee St.

**MACON, GA.**—First Church of Christ, Scientist.—First Reader, Miss Alice Jennings.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. 864 Second St.

- MADISON, WIS.**—First Church of Christ, Scientist.—First Reader, Miss Isabella Lamont.—Services: 10.30 A.M. Jewish Synagogue, W. Washington Ave.
- MALDEN, MASS.**—First Church of Christ, Scientist.—First Reader, Arthur L. Pope.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 10.45 A.M. Marcus Hall, 142 Pleasant St.
- MANCELONA, MICH.**—First Church of Christ, Scientist.—First Reader, Miss Eva Swan.—Services: 10.30 A.M., Watson Hall; Wednesday, 7.30 P.M., Christian Science Rooms.
- MANCHESTER, N. H.**—First Church of Christ, Scientist.—First Reader, Mary F. Berry.—Services: 11 A.M. and 7 P.M.; Sunday School, 12.15 P.M.; Wednesday, 7.30 P.M. Rooms 504 and 506, The Kennard.
- MAQUAN, ILL.**—First Church of Christ, Scientist.—First Reader, Anna Eliza Housh.—Services: 10 A.M., in K. of P. Hall.
- MAKINETTE, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Josephine B. Pierce.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M. Johnstone's Hall, over 1503 Main St.
- MARION, IND.**—First Church of Christ, Scientist.—Services: 11 A.M.; Friday, 7.30 P.M. Spencer and Hogan Building, 4th St.
- MARION, O.**—First Church of Christ, Scientist.—First Reader, Miss Jeannette Quick.—Services: 10.30 A.M.; Sunday School, 9 A.M.; Wednesday, 7.30 P.M. Farmers & Mechanics Bank Building, E. Center St.
- MARLBORO, MASS.**—First Church of Christ, Scientist.—First Reader, Henry O. White.—Services: 10.30 A.M., Red Mens' Hall; Wednesday, 8 P.M., Estabrook's Hall.
- MARQUETTE, MICH.**—First Church of Christ, Scientist.—First Reader, Miss Katie H. Malone.—Services: 10.30 A.M.; Friday, 7.45 P.M. 100 Spring St.
- MARSHALL, MICH.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna Balcom.—Services: 10.30 A.M. Grand Army Hall.
- MARSHALL, MO.**—First Church of Christ, Scientist.—First Reader, F. M. Hutson.—Services: 10.30 A.M.; Friday, 2 P.M. Goodwin Building, southeast cor. Public Square.
- MARSHALL, TEX.**—First Church of Christ, Scientist.—First Reader, Mrs. Nannie K. Phillips.—Services: 11 A.M.; Sunday School, 10 A.M. Wednesday, 7.30 P.M. Church Building, N. W. corner Houston Ave. and La Fayette St.
- MARSHALLTOWN, IA.**—First Church of Christ, Scientist.—First Reader, Will Wallace.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. 5 West State St.
- MARYSVILLE, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Lillie Bell Shepard.—Services: 11 A.M.; Wednesday, 8 P.M.
- MASON CITY, IA.**—Church of Christ, Scientist.—First Reader, Mrs. Lily E. Markley.—Services: 11 A.M. Second floor of Union Block.
- MCGREGOR, IA.**—Church of Christ, Scientist.—First Reader, Miss Miranda L. Plack.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Barron Block.
- MEADVILLE, PA.**—Meadville Church of Christ, Scientist.—First Reader, James A. Stone.—Services: 10.45 A.M. and 7.30 P.M.; also Wednesday evening, W. C. T. U. Hall, Hendstead Block, Park Ave.
- MEADVILLE, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Maria E. Fallman.—Services: 11 A.M. Maccabee Hall, Water St.
- MEMPHIS, TENN.**—First Church of Christ, Scientist.—First Reader, Samuel Tate.—Services: 10.45 A.M. Room 80, Randolph Bldg.
- MEMPHIS, TENN.**—Church of Christ, Scientist.—First Reader, Mrs. Frances J. King.—Services: 10.45 A.M.; experience meeting, 7.45 P.M.; Sundays in Odd Fellows' Building, Main and Court Sts.
- MILAN, TENN.**—First Church of Christ, Scientist.—First Reader, Mrs. Miss Priest Moore.—Services: 11.30 A.M.; Wednesday, 7.30 P.M.
- MILFORD, N. H.**—First Church of Christ, Scientist.—First Reader, Jesse C. Lewis.—Services: 10.45 A.M. Eagle Hall.
- MILWAUKEE, WIS.**—The Milwaukee Church of Christ, Scientist.—First Reader, Charles Henry Clarke.—Services: 10.30 A.M.; Wednesday, 8 P.M., at the Athenaeum, Cass and Biddle Sts.
- MILWAUKEE, WIS.**—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. University Building, cor. Broadway and Mason St.
- MINNEAPOLIS, MINN.**—First Church of Christ, Scientist.—First Reader, Miss Mary Brookins.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. 15th St., between Portland and Park Aves.
- MINNEAPOLIS, MINN.**—Second Church of Christ, Scientist.—First Reader, Abbot Edes Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Corner 2nd Ave. S. and 14th St.
- MISSOURI VALLEY, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Stoneking.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. Erie St., opposite P. O.
- MONTREAL, P. Q.**—First Church of Christ, Scientist.—First Reader, Charles W. Pearson.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M., omitting July and August. 246 St. Catherine St.
- MONTROSE, COL.**—First Church of Christ, Scientist.—First Reader, George W. Gravett.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. Christian Science Rooms.
- MT. PLEASANT, MICH.**—Church of Christ, Scientist.—First Reader, Mrs. Mary L. Nelson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M., Standard time.
- MT. VERNON, N. Y.**—First Church of Christ, Scientist.—First Reader, Charles Rockwell.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M. Ferguson Building, 1st St. and 6th Ave.
- MUSCATINE, IA.**—First Church of Christ, Scientist.—First Reader, Adolph H. Kuhlhammer.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. 221 Iowa Ave., third floor.
- NASHUA, N. H.**—First Church of Christ, Scientist.—First Reader, Mrs. Susan E. K. Hoyt.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Whiting Building.
- NASHVILLE, TENN.**—First Church of Christ, Scientist.—First Reader, Mrs. Laura L. Alkin.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. Wilcox Bldg.
- NEBRASKA CITY, NEB.**—First Church of Christ, Scientist.—First Reader, Mrs. Nae McCallum.—Services: 11 A.M.; Wednesday, 7.30 P.M. 817 Central Ave.
- NEWARK, N. J.**—First Church of Christ, Scientist.—First Reader, Mrs. Susan B. Schenck.—Services: 10.45 A.M. and 4 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Reading room open daily, 301 Belleville Ave.



**NEWARK, O.**—First Church of Christ, Scientist.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M. Memorial Hall.

**NEW BEDFORD, MASS.**—Church of Christ, Scientist.—First Reader, James E. Brierly.—Services: 10.30 A.M.; Wednesday, 8 P.M. 109 Fourth St.

**NEWBURYPORT, MASS.**—Church of Christ, Scientist.—First Reader, Mrs. Florence A. Noyes.—Services: 10.30 A.M. and 3 P.M.; Wednesday, 7.30 P.M. at Room 3, Bank Building, 76 State St.

**NEWBURYPORT, MASS.**—First Church of Christ, Scientist.—First Reader, Sarah T. Prime.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M. 28 Pleasant St., Walker Block.

**NEW HAVEN, CONN.**—First Church of Christ, Scientist.—First Reader, Ira O. Estey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Room 13, Boardman Building, corner State and Chapel Sts.

**NEW LONDON, CONN.**—First Church of Christ, Scientist.—Services: 10.45 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M. 7 Masonic St.

**NEW ORLEANS, LA.**—First Church of Christ, Scientist.—First Reader, Miss Mary L. Turshell.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. Room 401, 807 Common St.

**NEW ORLEANS, LA.**—Second Church of Christ, Scientist.—First Reader, Mrs. Ophelia Baldwin.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M. 1625 Jackson Ave.

**NEW PAYNESVILLE, MINN.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary Gibson.—Services: 10.45 A.M. Tuttle's Hall.

**NEW YORK, N. Y.**—First Church of Christ, Scientist.—First Reader, Rev. Augusta E. Stetson.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.30 P.M.; Wednesday, 8 P.M. Reading rooms open daily, except Sundays, from 10 A.M. until 8 P.M. 137-143 W. 48th St.

**NEW YORK, N. Y.**—The New York Second Church of Christ, Scientist.—First Reader, Mrs. Laura Lathrop.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M., in Church Edifice known as Scottish Rite Hall, Madison Ave., corner 20th St. Reading rooms, 96 Fifth Ave., entrance on W. 15th St., open daily from 9 A.M. to 5 P.M.; Tuesday and Friday evenings and Sundays, 2 to 7 P.M.

**NEW YORK, N. Y.**—Metropolitan Third Church of Christ, Scientist.—First Reader, Carrie Harvey Sinder.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 12.20 P.M.; Wednesday, 8 P.M. Ellerslie, Rooms 80 and 82 W. 126th St., near Lenox Ave. Reading rooms, 80 and 82 W. 126th St. Open daily from 9 A.M. to 5 P.M.

**NEW YORK, N. Y.**—West Side Church of Christ, Scientist.—First Reader, Caroline W. Frame.—Services: 11 A.M.; Wednesday, 8 P.M., in Christian Science Chapel, 82nd St., between Boulevard and West End Ave. Rooms open daily from 10 A.M. until 1 P.M.

**NORFOLK, NEB.**—First Church of Christ, Scientist.—First Reader, George N. Beels.—Services: 11 A.M., at Odd Fellows' Hall.

**NORFOLK, VA.**—First Church of Christ, Scientist.—First Reader, Miss Mary Way.—Services: 11 A.M.; Wednesday, 8 P.M. Public Library Building.

**NORWAY, WIS.**—First Church of Christ, Scientist.—First Reader, Walter L. Cocroft.—Services: 11 A.M. and 8 P.M.; Sunday School, 12 M.; Wednesday, 7 P.M., at C. S. Rooms.

**OAKLAND, CAL.**—First Church of Christ, Scientist.—First Reader, F. J. Fluno.—Services: 11 A.M. and 7.45 P.M.; Sunday School, 12 M., Loring Hall, 11th St., between Washington and Clay Sts.; Wednesday, 7.45 P.M., Hamilton Hall, S. E. corner Jefferson and 13th Sts.

**OAK PARK, ILL.**—First Church of Christ, Scientist.—First Reader, Mrs. Orilla W. Day.—Services: 10.45 A.M., Avenue Hall; Wednesday evening, Dispensary Steiner Block, cor. Lake and Marlon Sts.

**OCONTO, WIS.**—Church of Christ, Scientist.—First Reader, Mrs. Lovina Millidge.—Services: 10.30 A.M.; Wednesday, 7.30 P.M., at C. S. Chapel.

**OGDEN, UTAH.**—First Church of Christ, Scientist.—First Reader, Milberry H. Lincoln.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. A. O. U. W. Hall, 2431 Washington Ave.

**OLEAN, N. Y.**—First Church of Christ, Scientist.—First Reader, Mary H. Danforth.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. City Building.

**OMAHA, NEB.**—First Church of Christ, Scientist.—First Reader, Mrs. Jennie B. Fenn.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M. Church Edifice, 2553 St. Mary's Ave.

**ONEONTA, N. Y.**—First Church of Christ, Scientist.—First Reader, T. Waldo Stevens.—Services: 10.30 A.M., Wednesday, 8 P.M. 159 Main St.

**ORANGE, N. J.**—First Church of Christ, Scientist.—First Reader, Miss Nemi Robertson.—Services: 10.45 A.M. and 4 P.M., Berkeley Hall, Harrison St. and Railroad Place, E. Orange. Sunday School, 12 M.; Wednesday, 8 P.M., at Reading Rooms, 589 Main St., E. Orange, N. J.

**OSKALOOSA, IA.**—First Church of Christ, Scientist.—First Reader, Carrie D. Baughman.—Services: 10.45 A.M.; Wednesday, 7.45 P.M., at Room 1, Wightman Building.

**OTTAWA, ILL.**—First Church of Christ, Scientist.—First Reader, Miss Sara J. McCullough.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Hall over First National Bank.

**OTTAWA, ONT.**—Church of Christ, Scientist.—First Reader, Robert John Todd.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Victoria Hall, Albert St. near O'Connor St.

**OTTUMWA, IA.**—First Church of Christ, Scientist.—First Reader, J. L. Harman.—Services: 11 A.M. and 8 P.M.; Wednesday, 3 P.M. in the grand jury room, Court House.

**OWASSO, MICH.**—First Church of Christ, Scientist.—First Reader, Myron E. Lepper.—Services: 10.45 A.M.; Wednesday, 8 P.M. 203 N. Washington St.

**PANA, ILL.**—First Church of Christ, Scientist.—First Reader, Mrs. Alwilda C. Swallow.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Y. M. C. A.

**PARSONS, KAN.**—First Church of Christ, Scientist.—First Reader, Mary F. Hibben.—Services: 11 A.M.; Wednesday, 7.30 P.M. Excelsior Hall, E. Forrest Ave.

**PARIS, FRANCE.**—First Church of Christ, Scientist.—Services: 11 A.M. (English); 3 P.M. (French); Wednesday, 8 P.M. Rue Pasquier.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Townsend Gee.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M. G. A. B. Hall.

PEORIA, ILL.—First Church of Christ, Scientist.—First Reader, Miss Jennie L. Bryan.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Music Hall, cor. Madison and Fayette Aves.

PETERBORO, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Rhoda Parker.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.

PHILADELPHIA, PA.—First Church of Christ, Scientist.—First Reader, Henrietta E. Chanfrau.—Services: 10.30 A.M. and 7.45 P.M. Wednesday, 7.45 P.M., in Church Edifice, 21st Street below Fairmont Ave.

PHILADELPHIA, PA.—Philadelphia Church of Christ, Scientist.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M. Fuller Building, 10 S. 18th St.

PHOENIX, ARIZ.—First Church of Christ, Scientist.—First Reader, Miss Lulu B. Hall.—Service: 11 A.M. Young Building, cor. Center and Jefferson Sts.

PIQUA, O.—Church of Christ, Scientist.—First Reader, William M. Knox.—Services: 10.30 A.M. The Maccabees Hall, cor. Wayne and Ash Sts.

PITTSBURG, PA.—First Church of Christ, Scientist.—First Reader, Charles Hunter Miller.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.30 A.M.; Wednesday, 8 P.M.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, Edgar B. Pierce.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday 7.45 P.M. 17 Main St.

PLYMOUTH, MICH.—First Church of Christ, Scientist.—First Reader, Loula C. Hough.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M. C. S. Hall.

POCATELLO, IDAHO.—First Church of Christ, Scientist.—First Reader, John W. Harvey.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M. Court House Bldg.

PORTLAND, ME.—First Church of Christ, Scientist.—First Reader, Mary E. Watson.—Services: 10.30 A.M. and 7.45 P.M.; Wednesday, 7.45 P.M. 484½ Congress St.

PORTLAND, ME.—Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. Reading Room open daily, Sundays excepted, 2 to 5 P.M., Room 2, 559 Congress St.

PORTLAND, ORE.—First Church of Christ, Scientist.—First Reader, Mrs. Blanche M. H. Hogue.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. Rooms 314 to 317 Dekum Building.

PORTLAND, ORE.—Portland Church of Christ, Scientist.—First Reader, Miss Lou Aldrich.—Services: 11 A.M.; Sunday School, 12 M.; Friday, 8 P.M. Auditorium, 3rd St., between Taylor and Salmon.

POTTSVILLE, PA.—First Church of Christ, Scientist.—First Reader, Henry T. Howell.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M. Baber Building, cor. Center and Union Sts.

POUGHKEEPSIE, N. Y.—First Church of Christ, Scientist.—First Reader, J. Edward Smith.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M., at Masonic Temple, Cannon and Liberty Sts.

PROVIDENCE, R. I.—First Church of Christ, Scientist.—First Reader, Eugene H. Greene.—Services: 10.45 A.M. and 4 P.M.; Wednesday, 8 P.M. Church Building, 250 Bowen St.

PUEBLO, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Sophia A. Ebnner.—Services: 10.30 A.M. and 7.45 P.M.; Sunday School, 11.30 A.M.; Wednesday, 7.45 P.M. Main and Seventh Sts.

QUINCY, ILL.—Church of Christ, Scientist.—First Reader, Martha I. Lambert.—10.5 A.M.; Sunday School, 9.30 A.M.; Wednesday, 8 P.M. Newcomb Block, N. W. cor. 4th and Maine St. Entrance Maine St.

RACINE, WIS.—First Church of Christ, Scientist.—First Reader, F. R. Mead.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Odd Fellows Hall, 421 Wisconsin St.; Wednesday, 8 P.M., 2nd Ward Hall, 8th St.

READING, MASS.—First Church of Christ, Scientist.—First Reader, Everett H. Hall.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 10.30 A.M.; Wednesday, 7.45 P.M. Odd Fellows Hall, Woburn St.

RICHMOND, IND.—Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. W. Main St., 2nd floor.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Emma S. Davis.—Services: 10.45 A.M.; Tuesday, 8 P.M. O. F. Hall, Main and 9th Sts.

ROCHESTER, N. Y.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M. at the Reading Rooms, 25 and 26, in The Triangle, entrance No. 8 East Ave. and 335 E. Main St. Rooms open daily from 10 A.M. to 5 P.M.

ROCHESTER, N. Y.—Second Church of Christ, Scientist.—First Reader, Arthur E. Vosburgh.—Services: 10 A.M.; Wednesday, 8 P.M. 901 Power's Block.

ROCK ISLAND, ILL.—First Church of Christ, Scientist.—First Reader, Frederick C. Deakman.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M. in Church Edifice. Reading Rooms in vestry of Church, open daily.

ROCKY RIVER HAMLET, O.—Church of Christ, Scientist.—First Reader, Beadie R. Gleason.—Services: 10.30 A.M.; Sunday School, 11.45 A.M. Residence L. H. Wagar.

ROME, N. Y.—Church of Christ, Scientist.—First Reader, Miss Lizzie Moore.—Services: 11 A.M. Hall 245 W. Dominick St.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Kate A. M. Hill.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Brewer Building, 127 N. Franklin St.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, Sarah W. Shepard.—Services: 10.30 A.M.; Sunday School, 10.30 A.M. Chapel, Lynde St.

SALEM, ORE.—First Church of Christ, Scientist.—First Reader, Miss Lou R. Hatzka.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. at C. S. Hall, cor. Court and Liberty Sts.

SALINE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Myra Lawrence.—Services: 10.30 A.M. and 7.15 P.M.; Wednesday, 7.45 P.M. C. S. Hall, Nassy Building.

SALT LAKE CITY, UTAH.—First Church of Christ, Scientist.—First Reader, Mrs. L. Victoria Schenck.—Services: 11 A.M.; Wednesday, 7.30 P.M. 162 Main St.

SALT LAKE CITY, UTAH.—Church of Christ, Scientist (the first organized and incorporated C. S. Church in Utah).—First Reader, Lewis B. Coates.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.; Sunday School, 10 A.M. Church Edifice, 335 E. 3rd South St. C. S. literature for sale at each service and at 135 O St.



- SAN ANTONIO, TEX.**—First Church of Christ, Scientist.—First Reader, Miss Belle Black.—Services: 11 A.M.; Wednesday, 8 P.M. 501 Avenue D.
- SAN BERNARDINO, CAL.**—First Church of Christ, Scientist.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. 364 D St.
- SANBORN, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Velle.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M. Parker Building, Main St.
- SAN DIEGO, CAL.**—First Church of Christ, Scientist.—First Reader, O. Henry Clark.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Jewish Temple, 2nd and Beach Sts.
- SAN FRANCISCO, CAL.**—First Church of Christ, Scientist.—First Reader, Miss Sue Ella Bradshaw.—Services: 11 A.M.; Sunday School at same hour; Wednesday, 8 P.M. Central Block, 223 Sutter St., between Kearney and Grant Ave.
- SAN JOSE, CAL.**—First Church of Christ, Scientist.—First Reader, Allan H. Armstrong.—Services: 11 A.M.; Wednesday, 7.45 P.M. Louise Hall, corner 2nd and San Fernando Sts.
- SANTA CRUZ, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Lorraine A. Cornish.—Services: 11 A.M.; Sunday School, 12 M.; Friday, 8 P.M. Old Methodist Church, corner Mission and Green Sts.
- SANTA MONICA, CAL.**—First Church of Christ, Scientist.—First Reader, Eugene H. Carpenter.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M., at Odd Fellows' Hall, 3rd St.
- SARATOGA, N. Y.**—First Church of Christ, Scientist.—First Reader, Miss Mary E. Spaulding.—Services: 11 A.M.; Wednesday, 8 P.M. Deuell Place, 390½ Broadway.
- SCRANTON, PA.**—First Church of Christ, Scientist.—First Reader, David N. McKee.—Services: 10.30 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Spencer Building, 519 Adams Ave.
- SEATTLE, WASH.**—First Church of Christ, Scientist.—First Reader, Marlon S. Callahan.—Services: 11 A.M.; Wednesday, 8 P.M., at Reading Room, Room C, Seattle National Bank Building, Yesler Way and Second Ave.
- SENECA, KAN.**—First Church of Christ, Scientist.—First Reader, J. H. Snyder.—Services: 11 A.M.; Wednesday, 8 P.M.
- SHARON, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Sara Irene Budd.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M. 212½ State St.
- SHEBOYGAN, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Katie Bangs.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M., at Church Edifice, Niagara Ave.
- SHELDON, IA.**—First Church of Christ, Scientist.—First Reader, Isadore C. Starrett.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Empire Block, 10th St.
- SIOUX CITY, IA.**—First Church of Christ, Scientist.—Services: 10.45 A.M.; Friday, 7.45 P.M. Church Edifice, cor. 10th & Jones Sts.
- SNOBOMISH, WASH.**—First Church of Christ, Scientist.—First Reader, Mrs. Louisa Bakeman.—Services: 11 A.M.
- SOUTH BEND, IND.**—First Church of Christ, Scientist.—First Reader, Wm. Bradford Dickson.—Services: 11 A.M.; Wednesday, 7.45 P.M.; Sunday School, 12 M. The Auditorium Annex.
- SPEARFISH, S. DAK.**—First Church of Christ, Scientist.—First Reader, John C. Ryan.—Services: 11 A.M. and 3 P.M. Odd Fellows' Hall.
- SPOKANE, WASH.**—First Church of Christ, Scientist.—First Reader, Fred E. Goodall.—Services: 11 A.M.; Sunday School immediately after; Wednesday, 8 P.M., at Reading Room, Auditorium Building.
- SPRINGFIELD, MASS.**—First Church of Christ, Scientist.—First Reader, Isabel S. Coleman.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. Steel's Hall, 356 Bay St. Take Catharine or Worthington St. car.
- SPRINGFIELD, O.**—First Church of Christ, Scientist.—First Reader, Wm. H. Aldrich.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. 20 W. Main St., Room 2.
- STATEN ISLAND, N. Y.**—First Church of Christ, Scientist.—First Reader, Mary I. De Groff.—Services: 10.30 A.M. and 8 P.M.; Wednesday, 8 P.M., in Masonic Hall, Port Richmond, N. Y.
- STELLA, NEB.**—First Church of Christ, Scientist.—First Reader, Mrs. Grizell P. Lawson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Masonic Temple.
- ST. JOHNSBURY, VT.**—First Church of Christ, Scientist.—First Reader, George P. Moore.—Services: 10.45 A.M.; Sunday School after service; Wednesday, 7.30 P.M. Odd Fellows' Block, Railroad St.
- ST. JOSEPH, MO.**—First Church of Christ, Scientist.—First Reader, Charles M. Howe.—Services: 10.30 A.M.; Friday, 7.30 P.M., at Tootle Opera House.
- ST. LOUIS, MO.**—First Church of Christ, Scientist.—First Reader, William E. Morgan.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M., at the new Church Edifice, 2726 Pine St.
- ST. PAUL, MINN.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Byrne.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Conover Music Hall, Sixth and St. Peter Sts.
- STOCKTON, CAL.**—First Church of Christ, Scientist.—First Reader, T. Dwight Felt.—Services: 11 A.M.; Wednesday, 7.30 P.M. Jory's Hall, 415 E. Weber St.
- SYRACUSE, N. Y.**—First Church of Christ, Scientist.—First Reader, Marcus B. Warner.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M. 704 E. Fayette St.
- TACOMA, WASH.**—First Church of Christ, Scientist.—First Reader, Ella Lorraine Weaver.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M. 113½ Tacoma Ave.
- THOROLD, ONT.**—First Church of Christ, Scientist.—First Reader, Josephine McArthur.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Front St.
- TOLEDO, O.**—First Church of Christ, Scientist.—First Reader, Miss Sarah J. Clark.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M., at Church Edifice, corner Monroe St. and Lawrence Ave.
- TOPEKA, KAN.**—First Church of Christ, Scientist.—First Reader, Willis D. McKinstry.—Services: 11 A.M.; Wednesday, 8 P.M. 210 W. Sixth St.
- TORONTO, ONT.**—First Church of Christ, Scientist.—First Reader, Rev. Isabella M. Stewart.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Corner Queen's Ave. and Caer Howell Sts.
- TORONTO, ONT.**—Second Church of Christ, Scientist.—First Reader, Frederica L. Miller.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Christian Science Hall, N. E. cor. Yonge and Alexander Sts.

- TOWANDA, PA.**—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sutton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Knights of Pythias Hall, Main St.
- TROY, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Harriet L. Betts.—Services: 10.45 A.M., Junction River St., Troy, and Second Ave., Lansingburg, N. Y.; Wednesday, 8 P.M.
- TURNER, ME.**—First Church of Christ, Scientist.—First Reader, Philip Bradford.—Services: 10.30 A.M. Residence, Mrs. Angie L. Blanchard, C. S.
- TWEED, ONT.**—First Church of Christ, Scientist.—First Reader, John W. Shaw.—Services: 11 A.M. and 4 P.M.; Wednesday, 7.30 P.M. Christian Science Hall.
- UTICA, N. Y.**—First Church of Christ, Scientist.—First Reader, Marie M. Adams.—Services: 10.45 A.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. New Century Auditorium, Hopper St.
- WASHINGTON, D. C.**—First Church of Christ, Scientist.—First Reader, John F. Linscott.—Services: 11 A.M.; Wednesday, 8 P.M., at Scottish Rite Hall, 1007 G St., N. W.
- WASHINGTON, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Ellen E. Everson.—Services: 10.30 A.M.; Friday, 7.30 P.M. Four doors south of the southwest corner of the square.
- WATERBURY, CONN.**—First Church of Christ, Scientist.—First Reader, Leon I. Wood.—Services: 10.30 A.M.; Sunday School after service; Wednesday, 7.30 P.M., at Friendly League Assembly Hall, 31 Leavenworth St.
- WATERTOWN, N. Y.**—First Church of Christ, Scientist.—First Reader, Belle A. Walt.—Services: 11 A.M.; Wednesday, 7.30 P.M. 7 Burdick Building.
- WATERVILLE, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Laura S. Hall.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M. M. W. of A. Hall.
- WAUSAU, WIS.**—First Church of Christ, Scientist.—First Reader, Miss Margaret A. Schofield.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M. 311 Third St., upstairs.
- WEBSTER CITY, IA.**—First Church of Christ, Scientist.—First Reader, Florence E. Weaver.—Services: 11 A.M. State Bank Building.
- WEeping WATER, NEB.**—First Church of Christ, Scientist.—First Reader, Silas V. Gerard.—Services, 11 A.M.; Sunday School same hour; Wednesday, 8 P.M., at C. S. Church.
- WEST CHESTER, PA.**—First Church of Christ, Scientist.—First Reader, Anna F. Darlington.—Services: 10.30 A.M.; Wednesday, 8 P.M. Library Hall.
- WHAT CHEER, IA.**—First Church of Christ, Scientist.—First Reader, Miss Hope Moorman.—Services: 11 A.M.; Friday, 7.30 P.M. Baxter Block.
- WHITEWATER, WIS.**—First Church of Christ, Scientist.—First Reader, Myra D. Stephens.—Services: 10.45 A.M.
- WICHITA, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Tucker.—Services: 10.30 A.M. 112 W. 2nd St.
- WHITMAN, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Helen A. Baker.—Services: 10.30 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.45 P.M. Clifford Block.
- WILMETTE, ILL.**—First Church of Christ, Scientist.—First Reader, C. C. Taylor.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8.15 P.M. 1152 Central Ave.
- WILMINGTON, DEL.**—First Church of Christ, Scientist.—First Reader, Hannah P. Baker.—Services: 11 A.M.; Wednesday, 8 P.M. 917 Gilpin Ave.
- WINNIPEG, MAN.**—First Church of Christ, Scientist.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 8 P.M. 183 Notre Dame St., E.
- WINNIPEG, MAN.**—Church of Christ, Scientist.—First Reader, Milton Austin.—Services: 11 A.M.; Wednesday, 8 P.M. S. O. E. Hall, 290 Portage Ave.
- WORCESTER, MASS.**—First Church of Christ, Scientist.—First Reader, Charles E. Wesson.—Services: 10.45 A.M., G. A. R. Hall, 35 Pearl St.; Wednesday, 7.45 P.M., 306 Main St.

### Regular Sunday Services of Christian Scientists are as follows:—

- AMESBURY, MASS.**—First Reader, Mrs. Nellie Weeks.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M. 4 Sparhawk St.
- ASHEVILLE, N. C.**—First Reader, Mrs. Lillian Harding.—Services: 11 A.M.; Wednesday, 8 P.M. K. of P. Hall, 35 and 37 South Main St.
- AUGUSTA, ME.**—First Reader, Mrs. Mary Knowlton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. 5 Summer St.
- BATAVIA, N. Y.**—First Reader, Mrs. Addie T. Weaver.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M. Commercial Building, Main St.
- BELOIT, KAN.**—First Reader, Mrs. Lydia E. Brown.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M., over First National Bk.
- BOONVILLE, N. Y.**—Services: 10.30 A.M. Hayes & Cavanaugh Hall, Main St.
- BRIDGEPORT, CONN.**—First Reader, Frank M. Canfield.—Services: 11 A.M.; Wednesday, 8 P.M. 211 Warren St.
- BRUNSWICK, ME.**—Services: 12 M. Storror's Block, Main St.
- BRYAN, O.**—First Reader, Charles E. Struble.—Services in rooms over old P. O. at 10.30 A.M.; Sunday School, 11.30 A.M.
- CALAIS, ME.**—First Reader, L. Annie Veazey.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. McAllister Block, Main St.
- CARPENTER, IA.**—First Reader, Christian S. Ebbesen.—Services: 10.30 A.M. Residence of C. S. Ebbesen.
- CHARLESTON, S. C.**—First Reader, Wm. James Yates.—Services: 11.30 A.M., at 370 King St.
- CLINTON, IA.**—First Reader, Julia M. Burnham.—Services: 10.30 A.M.; Wednesday, 8 P.M. 427 Sixth Ave.
- CLINTON, MASS.**—First Reader, Geo. W. Goodwin.—Services: 10.30 A.M. G. A. R. Hall, Bank Block.
- CLINTON, N. Y.**—Services: 10.45 A.M. Room over Post Office.

CONCORD, N. H.—First Reader, Irving C. Tomlinson.—Services: 10.30 A.M. Christian Science Hall, 25 N. State St.

COTUIT, MASS.—First Reader, Mrs. C. A. Crocker.—Services: 11 A.M.; Wednesday, 7.30 P.M. Central Hall.

COUNCIL BLUFFS, IA.—First Reader, Mrs. Mary D. Porterfield.—Services: 10.45 A.M.; Friday, 7.45 P.M. Sapp Building.

CRESTON, IA.—First Reader, Lansing W. Hurlburt.—Services: 10.30 A.M., over Harsher's Bank.

DEANSBORO, N. Y.—First Reader, Benjamin L. Foote.—Services: 10.30 A.M. Union School Building.

DOUDS, IA.—First Reader, William W. Jackson.—Services: 10.30 A.M. Residence Wm. Jackson.

DOWNS, KAN.—First Reader, Mrs. Laura Craney.—Services: 3 P.M. Residence of Mrs. M. Morris.

EDINBURGH, SCOT.—Services: 11 A.M.; Wednesday, 5.15 P.M. Residence Mr. Cochran, 6 Oxford Terrace.

ELROY, WIS.—First Reader, Mrs. Caille D. Loveland.—Services: 2 P.M., over E. N. Loveland's Warehouse.

ESTHERVILLE, IA.—First Reader, Mrs. Matilda Brown.—Services: 11 A.M. Residence Mrs. Mary E. Neville, 9th and Lincoln Sts.

ESSEX JUNCTION, VT.—Services: 7.30 P.M. Forrester's Hall.

EVERETT, WASH.—First Reader, Mrs. Almida Pendleton.—Services: 11 A.M. Carpenter's Hall, Hult Ave.

FARGO, N. DAK.—First Reader, Miss Adelaide M. Kinnear.—Services: 3 P.M. Unitarian Church.

FRANKLIN, PA.—First Reader, Margaret S. Janlon.—Services: 10.30 A.M. C. M. B. A. Room, opposite Exchange.

FREEPORT, ILL.—First Reader, Mrs. S. C. Porter.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Room 10, Fry's Block.

GENOA, NEB.—First Reader, Arthur J. Smith.—Services: 11 A.M. and 3 P.M.; Wednesday, 7.30 P.M.; Sunday School, 12 M.

GREENSBURG, PA.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Glunt's Hall.

GROVETON, N. H.—First Reader, Mrs. Junia S. Wheeler.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. 1 Rich St.

GUELPH, ONT.—First Reader, Mrs. Christina Wickham.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M. Castle Hall.

HELENA, MONT.—First Reader, Miss Jennie W. Bacon.—Services: 11 A.M. and 7.30 P.M.; Friday, 7.30 P.M. K. of P. Hall, cor. Park Ave. and Edwards St.

HILLSDALE, MICH.—First Reader, Thomas C. Montgomery.—Services: 10.30 A.M.; Thursday, 7.30 P.M., in G. A. R. Hall.

HOOSICK FALLS, N. Y.—First Reader, Mrs. Anna S. Carpenter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. 33 Main St.

HOUSTON, TEX.—First Reader, Mrs. Lulu H. Bond.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M., at Christian Science Chapel, 1007 Main St., between McKinney and Lamar Aves.

IDAHO SPRINGS, COL.—First Reader, Rees C. Vidler.—Services: 11 A.M.; Wednesday, 8 P.M. Swedish Mission Church, Colo. St.

ITHACA, N. Y.—First Reader, Julia M. Kenney.—Service, 11 A.M. 1 First St.

JACKSONVILLE, FLA.—First Reader, Mrs. Elizabeth Wildenhain.—Services: 10.45 A.M., at Wildenhain's Studio, corner Ocean and Bay Sts.

KENOSHA, WIS.—First Reader, Elizabeth Evans Clarkson.—Services: 10.30 A.M.; Wednesday, 7.45 P.M. Telegraph Courier Building.

LAKE GENEVA, WIS.—First Reader, Mrs. Anna B. Logan.—Services: 11 A.M. 1217 Dodge St.

LANNON, WIS.—First Reader, Mrs. Mary A. Davis.—Services: 11 A.M. Union Church.

LAPORTE, IND.—First Reader, Mrs. America E. Hickman.—Services: 10.30 A.M. 1106 Mich. Ave.

LEADVILLE, COL.—First Reader, Miss Della V. White.—Services: 11 A.M. and 7.30 P.M.; Sunday School immediately after morning service; Wednesday, 7.30 P.M. Christian Science Hall, over 613 Harrison Ave.

LINCOLN, NEB.—First Reader, S. Yates Ogden.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Forrester's Hall, 15th and O Sts. Take elevator.

LISBON, N. H.—First Reader, George S. Prince.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Franklin Hall, Masonic Temple.

LITTLETON, N. H.—First Reader, Mrs. Jennie T. Greene.—Services: 10.30 A.M. Rounsevell's Block, Jackson St.

MANKATO, MINN.—First Reader, Mrs. Sarah J. Marsh.—Services: 10.30 A.M. Residence of Mrs. J. Q. A. Marsh, 115 W. Front.

MERIDEN, CONN.—First Reader, Mrs. Zella C. Wallace.—Services: 10.30 A.M. and 7 P.M. in Old Universalist Church, Liberty St.; Wednesday, 7.45 P.M. in parlors of church.

MILLVILLE, PA.—First Reader, Mary Eva John.—Services: 10.30 A.M.; Wednesday, 7.30 P.M. Union Hall.

MOLINE, ILL.—Wednesday evening meeting in the Unitarian Church at 7.45 P.M.

MONTEVIDEO, MINN.—First Reader, James A. Case.—Services: 3 P.M. Residence J. A. Case.

MORRISON, ILL.—First Reader, William M. Burns.—Services: 10.45 A.M. King's Hall.

MUSKEGON, MICH.—First Reader, Mrs. Sarah A. Tillotson.—Services: 11 A.M.; Wednesday, 8 P.M. 84 Third St.

NASHUA, N. H.—First Reader, Laurana C. White.—Services: 10.30 A.M.; Friday, 7.30 P.M. Union Building.

NEBRASKA CITY, NEB.—Services: 10.30 A.M.; Friday, 7.30 P.M. 505½ Central Ave.

NEW BERN, N. C.—First Reader, Mrs. Mary H. Harrison.—Services: 10.30 A.M. and 4.30 P.M.; Wednesday, 7.30 P.M. 87 Craven St.

NORTH ADAMS, MASS.—First Reader, Mrs. Jennie J. Orr.—Services: 10.30 A.M. G. A. R. Hall, 67 Holden St.

NORTHAMPTON, MASS.—First Reader, Mrs. Ella I. Mayfield.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Dewey Bldg.

NORWALK, CONN.—First Reader, Mrs. Abbie Adela Moody.—Services: 3 P.M. 100 E. Ave.

OAKLAND, MD.—First Reader, Mrs. Nora N. Frear.—Services: 2.30 P.M. Residence of Mr. H. J. Frear.

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George Lawther, C.S., 16 South Ninth St.  
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Miss Margaret J. I. Niven, C.S., 314 6th St. S.  
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Mrs. Ella Shaser, C.S., 3046 Bryant Ave., S.  
Edith A. Spencer, C.S., Hampshire Arms.  
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Miss Abigail D. Thompson, C.S.B., 314 Sixth St., S.  
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 Mrs. Jane T. Clark, C.S., 1004 E. 14th St.  
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 Mrs. Rosa E. Beckmann, C.S., 3769 Kosciuszko St.  
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 Mrs. Emily Tupper Bendit, C.S., 3419a Bell Ave.  
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 Mrs. Alice DeCamp, C.S., Office, 2726 Pine St., 2 to 4 P.M., except Saturday and Sunday. Res., 3544 Washington Ave.  
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 Helen J. DeCamp, C.S., Hours, 10 A.M. to 12 M., except Sunday. 4478 McPherson Ave.  
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 Mrs. Ida Gulle, C.S., 786 Bayard Ave.  
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 Mrs. Katie Lieb, C.S., 514 Wright St.  
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 James A. Logwood, C.S., Hours, 11.45 A.M. to 2 P.M., except Sundays. Room 1012 Fullerton Bldg., 7th and Pine Sts. Res., 4867 Fountain Ave.  
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